

ENCYCLOPÆDIA PERTHENSIS;
OR
UNIVERSAL DICTIONARY
OF THE
ARTS, SCIENCES, LITERATURE, &c.

INTENDED TO SUPERSEDE
THE USE OF OTHER BOOKS OF REFERENCE.

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ENCYCLOPÆDIA PERTHENSIS.

H

(1.) * **H** is in English, as in other languages, a note of aspiration, sounded only by a strong emission of the breath, without any conformation of the organs of speech, and is therefore by many grammarians accounted no letter. The *h* in English is scarcely ever mute at the beginning of a word, or where it immediately precedes a vowel; as *house*, *behaviour*: where it is followed by a consonant it has no sound, according to the present pronunciation: but anciently, as now in Scotland, it made the syllable guttural; as, *right*, *bought*.

(2.) **H** is used, 1. as a letter; 2. as an abbreviation; and, 3. as a numeral. I. As a LETTER, **H** is the 8th in our alphabet, and the 6th consonant. Nothing can be more ridiculous than to dispute its being a distinct sound, (See § 1.) and formed in a particular manner by the organs of speech, at least in our language: witness the words *all* and *ball*, *eat* and *beat*, *arm* and *harm*, *ear* and *hear*, *at* and *bat*, &c. as pronounced with or without the *h*. It is pronounced by a strong expiration of the breath between the lips, closing, as it were, by a gentle motion of the lower jaw to the upper, and the tongue nearly approaching the palate. It seems to be agreed, that our **H**, which is the same with that of the Romans, derived its figure from the Hebrew *ח*. The Phœnicians, and most ancient Greeks and Romans, used the same figure with our **H**, which in the series of all these alphabets keeps its primitive place, being the 8th letter; though the *Θ* afterwards occupied its place in the Greek alphabet, and its form was changed to **X**; while its former figure, **H**, was used for the 7th letter, *Eta*, or long *e*. (See *E*.) **H** subjoined to *c*, sometimes gives it the guttural sound, as in *chaos*, sometimes the sound of *sh*, as in *Charlotte*; but more frequently that of *tsh*, as in *charity*, *chitchat*, *church*, &c. and not seldom that of *k*, as in *character*, *Achilles*, &c. though the latter and all other Greek proper names ought rather to have the guttural sound, agreeably to their original pronunciation. **H** subjoined to *p* and *t*, also alters the sound of these letters; giving the former the sound of *f*, as in *philosophy*, &c. and the latter that of the Greek *θ*, as in *theology*, *truth*, &c. and in some English words, as *the*, *that*, *these*, &c. a still harder sound. II. As an ABBREVIATION.

H A B

H was used by the ancients to denote *homo*, *heres*, *hora*, &c. Thus **H. B.** stood for *heres bonorum*; and **H. S.** corruptly for *LLS.* *sestercius*; and **HA.** for *Hadrianus*. III. As a NUMERAL, **H** denotes 200; and with a dash over it, **H̄**, 200,000.

* **HA.** *interject.* [*ha*, Latin.] 1. An expression of wonder, surprise, sudden question, or sudden exertion.—

You shall look fairer ere I give or hazard:
What says the golden chest? *ha!* let me see.

Shak.

Ha! what art thou! thou horrid headless trunk!

It is my Hastings! *Rowe's Jane Shore.*

2. An expression of laughter. Used with reduplication.—He saith among the trumpets *ha, ha*, and he smelleth the battle afar off. *Job xxxix. 25.*

Ha, ha, 'tis what so long I wish'd and vow'd;
Our plots and delusions

Have wrought such confusions,
That the monarch's a slave to the crown. *Dryd.*
HAA, an isle on the N. coast of Scotland, 3½ miles SE. of Farout Head.

(1.) **HAAG**, or **HAG**, a town of Germany, in Bavaria, seated on a hill, on the W. side of the Ipn. Lon. 12. 23. E. Lat. 48. 16. N.

(2, 3.) **HAAG**, 2 towns of Austria; 1. ten miles SE. of Ens; 2. eight m. WNW. of Schwanstadt.

(1.) * **HAAK.** *n. f.* A fish. *Ainsworth.*

(2.) **HAAK.** See **GADUS**, N° 6; and **HAK**, § 2.

HAANO, one of the **HAPARE** Islands, discovered by Capt. Cook, in 1777, in the S. Pacific Ocean. Lon. 185. 43. E. Lat. 19. 41. S.

(1.) **HAARBURG**, a town and fort of Lunenburg Zell, seated on the Seeve, 7 miles S. of Hamburg. It was taken by the French, and retaken by the Hanoverians in 1757. Lon. 27. 21. E. of Ferro. Lat. 53. 33. N.

(2.) **HAARBURG**, a town of Suabia.

HAAREN, 2 towns of Germany, in Westphalia; 1. three miles NE. of Buren; 2. two miles E. of Hamm.

HAARKIRCHEN, a town of Germany, in Austria, 3 miles N. of Efferding.

HABAKKUK, [חבקק, Heb. *i. e.* a wrestler.] one of the 12 lesser prophets, whose prophecies are taken into the canon of the Old Testament.

A

There

There is no precise time mentioned in Scripture when he lived; but from his predicting the destruction of Jerusalem by the Chaldeans, it is evident that he prophesied before Zedekiah, probably about the time of Manasseh. He is reported to have been the author of several prophecies which are not extant: but all that are indisputably his are contained in three chapters. In these he complains pathetically of the vices of the Jews; foretells their punishment by the Chaldeans; the defeat of the vast designs of Jehoiakim; with the conquests of Nebuchadnezzar, his metamorphosis, and death. The 3d chapter is a prayer to God, whose majesty he describes with the utmost grandeur and sublimity of expression.

HABAR, a town of Persia, in Irak.

HABAS, a town of France, in the dep. of Landes, 20 miles S. of Dax, and 9 NW. of Orthez.

(1.) HABAT, a province of Barbary, in the kingdom of Fez; surrounded by the Mediterranean, the Straits of Gibraltar, and the Atlantic. The chief towns are Arzilla and Tétuan. Ceuta is in possession of the Spaniards.

(2.) HABAT, a province of Morocco, 40 miles square. Salce is the capital.

HABDALA, [Heb. *i. e.* distinction, from *בדל*, to separate,] a ceremony of the Jews, observed on the sabbath evening. When all the family is come home, they light a taper or lamp, with two wicks at least. The master of the family then takes a cup, with some wine, mixed with fragrant spices, and having repeated a passage of scripture, (*e. g.* Psal. cxvi. 13. or Esth. viii. 16.) he blesses the wine and spices. Afterwards he blesses the light of the fire; and then casts his eyes on his hands and nails, as remembering that he is going to work; to signify, that the sabbath is over, and separated from the day of labour which follows. After the ceremony is over, and the company breaks up, they wish one another; not a *good night*, but a *good week*.

(1.) *HABEAS CORPUS. [Latin.] A writ, the which, a man indicted of some trespass, being laid in prison for the same, may have out of the King's Bench, thereby to remove himself thither at his own costs, and to answer the cause there. *Cowel*.

(2.) HABEAS CORPUS is the great remedy in cases of FALSE IMPRISONMENT. The incapacity of the 3 other remedies referred to under the article IMPRISONMENT, to give complete relief in every case, has almost entirely antiquated them, and caused a general recourse to be had, in behalf of persons aggrieved by illegal imprisonment, to this writ, the most celebrated in the English law. Of this there are various kinds made use of by the courts at Westminster, for removing prisoners from one court into another for the more easy administration of justice. Such is the *habeas corpus ad respondendum*, when a man hath a cause of action against one who is confined by the process of some inferior court; in order to remove the prisoner, and charge him with this new action in the court above. Such is that *ad satisfaciendum*, when a prisoner hath had judgment against him in an action, and the plaintiff is desirous to bring him up to some superior court to charge him with process of execution. Such are also those *ad prosecutendum, testificandum, deliberandum, &c.*; which

issue when it is necessary to remove a prisoner, in order to prosecute or bear testimony in any court, or to be tried in the proper jurisdiction wherein the fact was committed. Such is, lastly, the common writ *ad faciendum et recipiendum*, which issues out of any of the courts of Westminster-hall, when a person is sued in some inferior jurisdiction, and is desirous to remove the action into the superior court; commanding the inferior judges to produce the body of the defendant, together with the day and cause of his caption and detainer (whence the writ is frequently denominated an *habeas corpus cum causa*), to do and receive whatsoever the king's court shall consider in that behalf. This is a writ grantable of common right, without any motion in court: and it instantly supercedes all proceedings in the court below. But, to prevent the surreptitious discharge of prisoners, it is ordered by stat. 1 & 2 P. & M. c. 13. that no *habeas corpus* shall issue to remove any prisoner out of any goal, unless signed by some judge of the court out of which it is awarded. And, to avoid vexatious delays by removal of frivolous causes, it is enacted by stat. 21 Jac. I. c. 23. that, where the judge of an inferior court of record is a barrister of 3 years standing, no cause shall be removed from thence by *habeas corpus* or other writ, after issue or demurrer deliberately joined: that no cause, if once remanded to the inferior court by writ of *procedendo* or otherwise, shall ever afterwards be again removed: and that no cause shall be removed at all, if the debt or damages laid in the declaration do not amount to the sum of five pounds. But an *expedient* having been found out to elude the latter branch of the statute, by procuring a nominal plaintiff to bring another action for 5 l. or upwards (and then by the course of the court, the *habeas corpus* removed both actions together), it is therefore enacted by stat. 12 Geo. I. c. 29. that the inferior court may proceed in such actions as are under the value of 5 l. notwithstanding other actions may be brought against the same defender to a greater amount. But the great and efficacious writ, in all manner of illegal confinement, is that of *habeas corpus ad subjiciendum*; directed to the person detaining another, and commanding him to produce the body of the prisoner, with the day and cause of his caption and detention, *ad faciendum, subjiciendum, et recipiendum*, to do, submit to, and receive whatsoever the judge or court awarding such writ shall consider in that behalf. This is a high prerogative writ, and therefore by the common law issuing out of the court of king's bench, not only in term time, but also during the vacation, by a *fiat* from the chief justice, or any other judge, and running into all parts of the king's dominions: for the king is at all times intitled to have an account why the liberty of any of his subjects is restrained, wherever that restraint may be inflicted. If it issues in vacation, it is usually returnable before the judge himself who awarded it, and he proceeds by himself thereon; unless the term should intervene, and then it may be returned in court. Indeed, if the party were privileged in the courts of common pleas and exchequer, as being an officer or suitor of the court, an *habeas corpus ad subjiciendum* might also have been awarded from thence; and, if the cause of

imprisonment were palpably illegal, they might have discharged him: but if he were committed for any criminal matter, they could only have remanded him, or taken bail for his appearance in the court of king's bench; which occasioned the Common Pleas to discountenance such applications. It has also been said, by very respectable authorities, that the like *habeas corpus* may issue out of the court of chancery in vacation: but, upon the famous application to lord Nottingham by Jenks, notwithstanding the most diligent searches, no precedent could be found where the chancellor had issued such a writ in vacation; and therefore his lordship refused it. In the court of king's bench it was, and is still, necessary to apply for it by motion to the court, as in the case of all other prerogative writs, (*certiorari*, prohibition, *mandamus*, &c.) which do not issue as of mere course, without showing some probable cause why the extraordinary power of the crown is called in to the party's assistance. For, as was argued by lord chief justice Vaughan, "It is granted on motion, because it cannot be had of course; and there is therefore no necessity to grant it; for the court ought to be satisfied that the party hath a probable cause to be delivered." And this seems the more reasonable, because, when once granted, the person to whom it is directed can return no satisfactory excuse for not bringing up the body of the prisoner. So that, if it issued of mere course, without showing to the court or judge some reasonable ground for awarding it, a traitor or felon under sentence of death, a soldier or mariner in the king's service, a wife, a child, a relation, or a domestic, confined for insanity or other prudential reasons, might obtain a temporary enlargement by suing out an *habeas corpus*, though sure to be remanded as soon as brought up to the court. And therefore Sir Edward Coke, when chief justice, did not scruple, in 13 Jac. I. to deny a *habeas corpus* to one confined by the court of admiralty for piracy; there appearing, upon his own showing, sufficient grounds to confine him. On the other hand, if a probable ground be shown, that the party is imprisoned without just cause, and therefore has a right to be delivered, the writ of *habeas corpus* is then a writ of right, which "may not be denied, but ought to be granted to every man that is committed, or detained in prison, or otherwise restrained, though it be by the command of the king, the privy-council, or any other." Under the articles LIBERTY and RIGHTS, will be found a full account of the personal liberty of the subject. This is a natural inherent right, which cannot be surrendered or forfeited, unless by the commission of some great and atrocious crime, and which ought not to be abridged in any case without the special permission of law; a doctrine coeval with the first rudiments of our constitution; and handed down to us from the Anglo-Saxons, notwithstanding all their struggles with the Danes, and the violence of the Norman conquest: asserted afterwards and confirmed by the conqueror himself and his descendants; and though sometimes a little impaired by the ferocity of the times, and the occasional despotism of jealous or usurping princes, yet established on the firmest basis by the provi-

sions of *magna charta*, and a long succession of statutes enacted under Edward III. To assert an absolute exemption from imprisonment in all cases, is inconsistent with every idea of law and political society; and in the end would destroy all civil liberty, by rendering its protection impossible: but the glory of the English law consists in clearly defining the times, the causes, and the extent, when, wherefore, and to what degree, the imprisonment of the subject may be lawful. This it is which induces the absolute necessity of expressing upon every commitment the reason for which it is made; that the court, upon an *habeas corpus*, may examine into its validity; and according to the circumstances of the case may discharge, admit to bail, or remand the prisoner. And yet, early in the reign of Charles I. the court of king's bench, relying on some arbitrary precedents (and those perhaps misunderstood), determined that they could not, upon an *habeas corpus*, either bail or deliver a prisoner, though committed without any cause assigned, in case he was committed by the special command of the king, or by the lords of the privy council. This drew on a parliamentary inquiry, and produced the *petition of right*, 3 Car. I. which recites this illegal judgment, and enacts that no freeman hereafter shall be so imprisoned or detained. But when, in the following year, Mr Selden and others were committed by the lords of council, in pursuance of his majesty's special command, under a general charge of "notable contempts and stirring up sedition against the king and government," the judges delayed for two terms (including also the long vacation) to deliver an opinion how far such a charge was bailable; and when at length they agreed that it was, they however annexed a condition of finding sureties for the good behaviour, which still protracted their imprisonment; the chief justice, Sir Nicholas Hyde, at the same time declaring, that "if they were again remanded for that cause, perhaps the court would not afterwards grant a *habeas corpus*, being already made acquainted with the cause of the imprisonment." But this was heard with indignation and astonishment by every lawyer present; according to Mr Selden's own account of the matter, whose resentment was not cooled at the distance of 24 years.—These pitiful evasions gave rise to the statute 16 Car. II. cap. 10. § 8. whereby it is enacted, that if any person be committed by the king himself in person, or by his privy council, or by any of the members thereof, he shall have granted unto him, without any delay upon any pretence whatsoever, a writ of *habeas corpus*, upon demand or motion made to the court of king's bench or common-pleas; who shall thereupon, within three court-days after the return is made, examine and determine the legality of such commitment, and do what to justice shall appertain, in delivering, bailing, or remanding such prisoner. Yet still, in the case of Jenks, before alluded to, who, in 1676, was committed by the king in council for a turbulent speech at Guild-hall, new shifts and devices were made use of to prevent his enlargement by law; the chief justice (as well as the chancellor) declining to award a writ of *habeas corpus ad subjiciendum* in vacation, though at last he thought proper

to award the usual writs *ad deliberandum*, &c. whereby the prisoner was discharged at the Old Bailey. Other abuses had also crept into daily practice, which had in some measure defeated the benefit of this great constitutional remedy. The party imprisoning was at liberty to delay his obedience to the first writ, and might wait till a 2d and 3d, called an *alias* and a *pluries*, were issued, before he produced the party; and many other vexatious shifts were practised to detain state prisoners in custody. But whoever will attentively consider the English history, may observe, that the flagrant abuse of any power, by the crown or its ministers, has always been productive of a struggle; which either discovers the exercise of that power to be contrary to law, or (if legal) refrains it for the future. This was the case in the present instance. The oppression of an obscure individual gave birth to the famous *habeas corpus* act, 31 Car. II. c. 2. which is frequently considered as another *MAGNA CHARTA* of the kingdom; and by consequence has also in subsequent times reduced the method of proceeding on these writs (though not within the reach of that statute, but issuing merely at the common law) to the true standard of law and liberty. (See ENGLAND, § 57.) The statute itself enacts, 1. That the writ shall be returned and the prisoner brought up, within a limited time according to the distance, not exceeding in any case 20 days. 2. That such writs shall be endorsed, as granted in pursuance of this act, and signed by the person awarding them. 3. That on complaint and request in writing, by or on behalf of any person committed and charged with any crime, (unless committed for treason or felony expressed in the warrant, or for suspicion of the same, or as accessory thereto before the fact, or convicted or charged in execution by legal process), the lord chancellor, or any of the 12 judges in vacation, upon viewing a copy of the warrant, or affidavit that a copy is denied, shall (unless the party has neglected for two terms to apply to any court for his enlargement) award a *habeas corpus* for such prisoner, returnable immediately before himself or any other of the judges; and upon the return made shall discharge the party, if bailable, upon giving security to appear and answer to the accusation in the proper court of judicature. 4. That officers and keepers, neglecting to make due returns, or not delivering to the prisoner or his agent within six hours after demand, a copy of the warrant of commitment, or shifting the custody of a prisoner from one to another without sufficient reason or authority, (specified in the act), shall for the first offence forfeit 100*l.* and for the 2d. 500*l.* to the party grieved, and be disabled to hold his office. 5. That no person once delivered by *habeas corpus*, shall be recommitted for the same offence, on penalty of 500*l.* 6. That every person committed for treason or felony shall, if he requires it, the first week of the next term, or the first day of the next session of *oyer and terminer*, be indicted in that term or session; or else admitted to bail; unless the king's witnesses cannot be produced at that time; and if acquitted, or if not indicted and tried in the 2d term or session, he shall be discharged from his imprisonment for such imputed offence; but that no person, after the

assizes shall be opened for the county in which he is detained, shall be removed by *habeas corpus*, till after the assizes are ended; but shall be left to the justice of the judges of assize. 7. That any such prisoner may move for and obtain his *habeas corpus*, as well out of the chancery or exchequer, as out of the king's bench or common pleas; and the lord chancellor or judges denying the same, on sight of the warrant, or oath that the same is refused, forfeit feyally to the party grieved the sum of 500*l.* 8. That the writ of *habeas corpus* shall run into the counties palatine, cinque ports, and other privileged places, and the islands of Jersey and Guernsey. 9. That no inhabitant of England (except persons contracting, or convicts praying to be transported; or having committed some capital offence in the place to which they are sent) shall be sent prisoner to Scotland, Ireland, Jersey, Guernsey, or any places beyond the seas, within or without the king's dominions: on pain that the party committing, his advisers, aiders, and assistants, shall forfeit to the party grieved a sum not less than 500*l.* to be recovered with treble costs; shall be disabled to bear any office of trust or profit; shall incur the penalties of *præsumptum*; and shall be incapable of the king's pardon. This is the substance of that great and important statute; which extends only to the case of commitments for such criminal charge, as can produce no inconvenience to public justice by a temporary enlargement of the prisoner; all other cases of unjust imprisonment being left to the *habeas corpus* at common law. But even upon writs at the common law, it is now expected by the court, agreeable to ancient precedents and the spirit of the act of parliament, that the writ should be immediately obeyed, without waiting for any *alias* or *pluries*; otherwise an attachment will issue. By which admirable regulations, judicial as well as parliamentary, the remedy is now complete for removing the injury of unjust and illegal confinement. A remedy the more necessary, because the oppression does not always arise from the ill-nature, but sometimes from the mere inattention, of government. For it frequently happens in foreign countries (and has happened in England during the temporary suspensions of the statute), that persons apprehended upon suspicion have suffered a long imprisonment, merely because they were forgotten.

HABEERA, an island near Algiers.

(Y.) * HABERDASHER. *n. s.* [This word is ingeniously derived by *Mosses* from *hab* *ber das*, German, *have you this?* the expression of a shop-keeper offering his wares to sale.] One who sells small wares; a pedlar.—Because these cunning men are like *haberdashiers* of small wares, it is not amiss to set forth their shop. *Bacon*.—A *haberdasher*, who was the oracle of the coffeehouse, declared his opinion. *Addison*.

(2.) HABERDASHER. See **BERDASH**. This word is now used in a much more extensive sense, than that above defined by Dr Johnson, § 1. Mr Creech, in his letters to Sir J. Sinclair, says it "includes many trades, the merger, milliner, linen-draper, hatter, hosier, glover; and many others." (*Stat. Acc.* VI. 593.) The master and wardens of the company of haberdashers in London, calling

to their assistance one of the company of cappers, and another of the hat-makers, and mayors, &c. of towns, may search the wares of all hatters who work hats with foreign wool, and who have not been apprentices to the trade, or who dye them with any thing but copperas and galls, or woad and madder; in which cases they are liable to penalties by stat. 8 Eliz. cap. 7. and 5 Geo. II. c. 22.

***HABERDINE**. *n. f.* A dried salt cod. *Ainsw.*

HABERE FACIAS SASINAM, a writ judicial, which lies where a man has recovered lands, commanding the sheriff to give possession of them.

(1.) ***HABERGEON**. *n. f.* [*haubergeon*, Fr. *haubergium*, low Lat.] Armour to cover the neck and breast; breast-plate; neck-piece; gorget.—

And halbert some, and some a *habergeon*;
So every one in arms was quickly dight. *Fairf.*

The shot let fly, and grazing

Upon his shoulder, in the passing,

Lodg'd in Magnano's brags *habergeon*. *Hudib.*

(2.) **HABERGEON**, **HABERGETUM**, [from *baut* Fr. high, and *berg*, armour.] was a coat of mail; an ancient piece of defensive armour, in form of a coat, descending from the neck to the middle, and formed of little iron rings or meshes, linked into each other.

HABESAN, a town of Persia in Segestan.

HABICOT, Nicholas, a celebrated French surgeon, born at Bonny in Gatinois, who acquired great reputation by his skill, and by his writings. He wrote a treatise on the plague, and several other curious works. He died in 1624.

***HABILIMENT**. *n. f.* [*habillement*, Fr.] Dress; clothes; garment.—

He the fairest Una found,

Strange lady, in so strange *habiliment*,

Teaching the satyres. *Fairy Queen.*

My riches are these poor *habiliments*,

Of which if you should here disfurnish me,

You take the sum and substance that I have. *Shak.*

—The clergy should content themselves with wearing gowns and other *habiliments* of Irish drapery. *Swift.*

***HABILITATE**. *v. n.* [*habilitar*, Fr.] To qualify; to entitle. Not in use.—Divers persons in the house of commons were attainted, and thereby not legal, nor *habilitate* to serve in parliament, being disabled in the highest degree. *Bacon.*

***HABILITATION**. *n. f.* [from *habilitate*.] Qualification.—The things are but *habilitations* towards arms; and what is *habilitation* without intention and act? *Bacon.*

***HABILITY**. *n. f.* [*habilité*, French.] Faculty; power: now *ability*.

HABINGTON, William, an English poet and historian, was the son of Thomas Habington, Esq. He was born in 1605, at Hendlip in Worcester-shire; and educated at St Omers and Paris. He died in 1654, and left several MSS. in the hands of his son. His printed works are, 1. Poems under the title of *Castura*. 2. The queen of Arragon, a tragedy. 3. Observations upon History. 4. The history of Edward IV. king of England, written in a very florid style, and published at the desire of Charles I.

(1.) ***HABIT**. *n. f.* [*habitus*, Lat.] 1. State of any thing; as, *habit* of body. 2. Dress; accoutrement; garment,—

I shifted

Into a madman's rags, t' assume a semblance
The very dogs disdain'd; and in this *habit*
Met I my father. *Shak.*

If you have any justice, any pity;
If ye be any thing, but churchmen's *habits*.

Shak.

—Both the poets being dressed in the same English *habit*, story compared with story, judgment may be made betwixt them. *Dryden.*—

The scenes are old, the *habits* are the same

We wore last year. *Dryden.*

—Changes there are in veins of wit, like those of *habits* or other modes. *Temple.*—There are among the statues several of Venus, in different *habits*.

Addison.—The clergy are the only set of men who wear a distinct *habit* from others. *Swift.* 3. *Habit* is a power or ability in man of doing any thing,

when it has been acquired by frequent doing the same thing. *Locke.*—He hath a better bad *habit* of frowning than the count Palatine. *Shak.* 4. *Custom*; inveterate use.—The last fatal step is, by frequent repetition of the sinful act, to continue

and persist in it, 'till at length it settles into a fixed confirmed *habit* of sin; which being that which the apostle calls the finishing of sin, ends certainly in death; death not only as to merit, but also as to actual infliction. *South.*—

No civil broils have since his death arose,

But faction now by *habit* does obey;

And wars have that respect for his repose,

As winds for halcyons when they breed at sea.

Dryden.

—The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impressions of such *habits*, as shall ever afterwards remain. *Atterbury.*

(2.) **HABIT**, in philosophy, § 1. *def.* 3, 4. See

CUSTOM, § 1, 2. Custom and habit have such influence upon many of our feelings, by warping and varying them, that their operations demand the attention of all who would be acquainted with human nature. The subject, however, is intricate. Some pleasures are fortified by custom; and yet custom begets familiarity, and consequently indifference. In many instances, satiety and disgust are the consequences of reiteration: again, though custom blunts the edge of distress and of pain, yet the want of any thing to which we have been long accustomed is a sort of torture. Whatever be the cause, it is certain we are much influenced by custom: it has an effect upon our pleasures, upon our actions, and even upon our thoughts and sentiments. Habit makes no figure during the vivacity of youth: in middle age it gains ground; and in old age governs without controul. In that period of life, generally speaking, we eat at a certain hour, take exercise at a certain hour, go to rest at a certain hour, all by the direction of habit; nay, a particular seat, table, bed, comes to be essential; and a habit in any of these cannot be controlled without uneasiness. Any slight or moderate pleasure, frequently reiterated for a long time, forms a peculiar connection between us and the thing that causes the pleasure. This connection, termed *habit*, has the effect to awaken our desire for that thing when it returns not as usual.

—The force of education is so great, that we may mould the minds and manners of the young into what shape we please, and give the impressions of such *habits*, as shall ever afterwards remain. *Atterbury.*

(2.) **HABIT**, in philosophy, § 1. *def.* 3, 4. See **CUSTOM**, § 1, 2. Custom and habit have such influence upon many of our feelings, by warping and varying them, that their operations demand the attention of all who would be acquainted with human nature. The subject, however, is intricate. Some pleasures are fortified by custom; and yet custom begets familiarity, and consequently indifference. In many instances, satiety and disgust are the consequences of reiteration: again, though custom blunts the edge of distress and of pain, yet the want of any thing to which we have been long accustomed is a sort of torture. Whatever be the cause, it is certain we are much influenced by custom: it has an effect upon our pleasures, upon our actions, and even upon our thoughts and sentiments. Habit makes no figure during the vivacity of youth: in middle age it gains ground; and in old age governs without controul. In that period of life, generally speaking, we eat at a certain hour, take exercise at a certain hour, go to rest at a certain hour, all by the direction of habit; nay, a particular seat, table, bed, comes to be essential; and a habit in any of these cannot be controlled without uneasiness. Any slight or moderate pleasure, frequently reiterated for a long time, forms a peculiar connection between us and the thing that causes the pleasure. This connection, termed *habit*, has the effect to awaken our desire for that thing when it returns not as usual.

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usual. During the course of enjoyment, the pleasure rises insensibly higher and higher till a habit be established; at which time the pleasure is at its height. It continues not, however, stationary; the same customary reiteration which carried it to its height, brings it down again by insensible degrees. Those things which at first are but moderately agreeable, are the aptest to become habitual. Spirituous liquors, at first scarce agreeable, readily produce an habitual appetite; and custom prevails so far, as even to make us fond of things originally disagreeable, such as coffee, assafoetida, tobacco, opium, &c. A walk upon the quarter-deck, though intolerably confined, becomes however so agreeable by custom, that a sailor in his walk on shore confines himself commonly within the same bounds. Lord Kaimes mentions a man who had relinquished the sea for a country life; in the corner of his garden he reared an artificial mount with a level summit, resembling most accurately a quarter-deck, not only in shape but in size; and here he generally walked. In Minorca governor Kane made an excellent road the whole length of the island; and yet the inhabitants adhere to the old road, though not only longer but extremely bad. Gaming, at first barely amusing by the occupation it affords, becomes in time extremely agreeable; and is often prosecuted with avidity, as if it were the chief business of life. The same observation is applicable to the pleasures of the internal senses, those of knowledge and virtue in particular; children have scarce any sense of these pleasures; and men very little, who are in the state of nature without culture; but is capable of growing stronger than any other appetite in human nature. To introduce an active habit, frequency of acts is not sufficient without length of time: the quickest succession of acts in a short time is not sufficient; nor a slow succession in the longest time. The effect must be produced by a moderate soft action, and a long series of easy touches, removed from each other by short intervals. Nor are these sufficient without regularity in the time, place, and other circumstances of the action: the more uniform any operation is, the sooner it becomes habitual. And this holds equally in a passive habit; variety in any remarkable degree prevents the effect; thus any particular food will scarce ever become habitual where the manner of dressing is varied. The circumstances then requisite to augment a moderate pleasure, and at the long run to form a habit, are weak uniform acts, reiterated during a long course of time, without any considerable interruption; every agreeable cause that operates in this manner will grow habitual. Lord Kaimes, in his *Elements of Criticism*, has treated this subject at considerable length. And Dr Cullen, in his *Lectures on the Materia Medica*, (1st edit.) shows the effects of custom and habit on the animal economy.

(3.) HABIT, § 1. def. 2. The principal part of the dress worn by the Jews and Greeks was the *himation* and the *chiton*. The *himation* was an upper garment, consisting of a loose square piece of cloth wrapped round the body; the *chiton* was an under garment or tunic, which was fastened round

the body and embraced it closely, falling down to the middle of the thigh. A person divested of the upper garment, in the eastern language, was styled *naked*, and in this sense DAVID danced naked before the ark. The several sorts of garments in use with both sexes, amongst the Romans, were the toga, tunica, peluna, lacerna, chlamys, paludamentum, lana, stola, pallium or palla. See TOGA, &c.

(4.) HABIT is particularly used for the uniform garments of the religious, conformable to the rule and order whereof they make profession: as the habit of St Benedict, of St Augustine, &c. In this sense we say absolutely, such a person *has taken the habit*; meaning he has entered upon a novitiate in a certain order. So he is said to *quit the habit*, when he renounces the order. See VOW. The habits of the several religious are not supposed to have been calculated for singularity or novelty: the founders of the orders, who were at first inhabitants of deserts and solitudes, gave their monks the habits usual among the country people. Accordingly the primitive habits of St Anthony, St Hilarion, St Benedict, &c. are described by the ancient writers as consisting chiefly of sheep skins, the common dress of the peasants of that time. The orders established in and about cities and inhabited places took the habit worn by other ecclesiastics at the time of their institution. What makes them differ so much from each other, as well as from the ecclesiastical habit of the present times, is, that they have always kept invariably to the same form; whereas the ecclesiastics and laics have been changing their mode on every occasion.

* To HABIT, v. a. [from the noun.] To dress; to accoutre; to array.—

Present yourself and your fair prince's

Before Leontes:

She shall be *habited* as it becomes

The partner of your bed. *Shak. Winter's Tale.*
—Having called to his memory Sir George Villiers, and the cloaths he used to wear, in which at that time he seemed to be *habited*, he thought him to be that person, *Clarendon*.—They *habited* themselves like those rural deities, and imitated them in their rustic dances. *Dryden.*

* HABITABLE. *adj.* [*habitable*, Fr. *habitabilis*, Lat.] Capable of being dwelt in; capable of sustaining human creatures.—By means of our solitary situation, we know well most part of the *habitable* world, and are ourselves unknown. *Bacon.*

That was her torrid and inflaming time;

This is her *habitable* tropique clime. *Donne.*

—The torrid zone is now found *habitable*. *Cowley.*

Look round the *habitable* world, how few

Know their own good, or knowing it, pursue. *Dryden.*

* HABITABLENESS. *n. f.* [from *habitable*.] Capacity of being dwelt in.—The cutting of the equinoctial line decides that controversy of the *habitableness* of the torrid zone. *More.*—Those ancient problems of the spherical roundness of the earth, the being of antipodes, and of the *habitableness* of the torrid zone, are abundantly demonstrated. *Ray.*

* HABITANCE. *n. f.* [*habitatio*, Lat.] Dwelling; abode.—

What

What art thou, man, if man at all thou art,
That here in desert hast thine *habitation*?
And these rich heaps of wealth dost hide apart
From the world's eye, and from her right useance.

Spenser's Fairy Queen.

* **HABITANT.** *n. f.* [*habitant*, Fr. *habitans*, Lat.] Dweller; one that lives in any place; inhabitant.—

Not to earth are those bright luminaries
Officious; but to the earth's *habitant*. *Milton.*

Pow'r's celestial to each other's view
Squad still confess, though distant far they lie,
Of *habitants* of earth, or sea, or sky. *Pope.*

* **HABITATION.** *n. f.* [*habitation*, Fr. *habitation*, Lat.] 1. The state of a place receiving dwell-

Amplitude almost immense with stars
Numerous, and every star perhaps a world
Of destin'd *habitation*. *Milton.*

2. Act of inhabiting; state of dwelling.—

Palaces,

For want of *habitation* and repair,
Dissolve to heaps of ruins. *Denham.*

—Rocks and mountains, which in the first ages
were high and craggy, and consequently then in-
convenient for *habitation*, were by continual de-
struction brought to a lower pitch. *Woodward.*

3. Place of abode; dwelling.—Wisdom, to the
end he might save many, built her house of that
stone which is common unto all; she made not
this or that man her *habitation*, but dwelt in us.
Isaiah.

God oft descends to visit men

Unseen, and through their *habitations* walks
To mark their doings. *Milton.*

* **HABITATOR.** *n. f.* [Lat.] Dweller; inhabitant.—The sun's presence is more continued
unto the northern inhabitants; and the longest
day in Cancer is longer unto us than that in Ca-
ncers unto the southern *habitators*. *Brown.*

HABITS AND REPUTE, in Scots law, the com-
mon opinion of the people, among whom a per-
son lives, with respect to any circumstance relating
to him.

* **HABITUAL.** *adj.* [*habituél*, from *habit*, Fr.]
Customary; accustomed; inveterate; established
by frequent repetition. It is used for both good
and ill.—

Sin, there in pow'r before

Once actual; now in body, and to dwell
Habitual habitant. *Milton.*

—As is properly an *habitual* knowledge of cer-
tain rules and maxims. *South.*—

By length of time

The scurf is worn away of each committed
crime;

No speck is left of their *habitual* stains;
But the pure ether of the soul remains. *Dryden.*

—'Tis impossible to become an able artist, with-
out making your art *habitual* to you. *Dryden.*

* **HABITUALLY.** *adv.* [from *habituél*.] Cus-
tomarily; by habit.—Internal graces and qualities
of mind sanctify our natures, and render us *habi-
tually* holy. *Asterbury.*

* **HABITUATE.** *v. a.* [*habituér*, Fr.] To
accustom; to use one's self by frequent repetition;
with to.—Men are first corrupted by bad counsel
and company, and next they *habituate* themselves

to their vicious practices. *Tillotson.*—Such as live
in a rarer air are *habituated* to the exercise of a
greater muscular strength. *Arbuthnot.*

* **HABITUDE.** *n. f.* [*habitude*, Latin, *habi-
tude*, Fr.] 1. Relation; respect; state with regard
to something else.—We cannot conclude this com-
plexion of nations from the vicinity or *habitude*
they hold unto the sun. *Brown.*—The will of God
is like a straight unalterable rule; but the various
comportments of the creature, either thwarting
this rule, or holding conformity to it, occasions
several *habitudes* of this rule unto it. *Hale's Origin
of Mankind.*—It results from the very nature of
things, as they stand in such a certain *habitude*, or
relation to one another. *South.*—As by the objec-
tive part of perfect happiness we understand that
which is best and last, and to which all other
things are to be referred; so by the formal part
must be understood the best and last *habitude* of
man toward that best object. *Norris.*—

In all the *habitudes* of life,

The friend, the mistress, and the wife,
Variety we still pursue. *Swift.*

2. Familiarity; converse; frequent intercourse.—

His knowledge in the noblest useful arts,

Was such dead authors could not give;
But *habitudes* with those who live. *Dryden.*

—To write well one must have frequent *habi-
tudes* with the best company. 3. Long custom;
habit; inveterate use. This is more properly *ba-
bit*.—Mankind is willing to continue in a pleasing
error, strengthened by a long *habitude*. *Dryden.*—

Thy ear, inur'd to charitable sounds,

And pitying love, must feel the hateful wounds
Of jest obscene, and vulgar ribaldry,

The ill-bred question, and the loud reply,
Brought by long *habitude* from bad to worse;
Must hear the frequent oath, the direful curse.

Prior.

4. The power of doing any thing acquired by fre-
quent repetition.—It is impossible to gain an exact
habitude, without an infinite number of acts and
perpetual practice. *Dryden.*

* **HABNAB.** *adv.* [*hap ne hap*, or *nap*; as *would
would*, or *ne would*; *will nill*, or *ne will*; that is,
let it happen or not.] At random; at the mercy of
chance; without any rule or certainty of effect.—

He circles draws and squares,

With cyphers, astral characters;
Then looks 'em o'er to understand 'em,

Although set down *habnab* at random. *Hudib.*

HABOST, a town of Persia, in Segestan.

(1.) **HABSBURG**, or **HAPSBURG**, an ancient
castle and ci-devant bailiwick of Switzerland, in
the canton of Lucerne, near the lake, and E. of
the town of Lucerne. Lon. 8. 10. E. Lat. 47.
12. N.

(2.) **HABSBURG**. See **HAPSBURG**, N° 1.

HABSHEIM, a town of France, in the dep. of
the Upper Rhine, 9 miles NNE. of Altkirch. It
was burnt by the Swiss in 1468.

HABUR, an island in the Red Sea, 6 miles from
the coast of Arabia.

HACHA, a sea-port town of Terra Firma, seat-
ed at the mouth of the Hacha. Here the Spanish
galleons touch at their arrival in S. America, and
send expresses to all the settlements to give them
notice. Lon. 72. 8. W. Lat. 11. 28. N.

HACHENBURG,

HACHENBURG, a town of Germany, in Westphalia and county of Sayn, 17 miles NE. of Coblenz.

HACHILAH, a hill in the SE. part of Judea, S. of Jeshimon, about 10 miles S. of Jericho. It was one of David's retreats from Saul: and Jonathan, the Maccabee, built the strong castle of Massada upon it.

HACHOWKA, a town of Poland, in Volhynia.

HACHUT, or **HAHET**, a town of Hungary.

(1.) * **To HACK**, *v. a.* [*baccan*, Saxon; *hacken*, Dutch; *bacher*, Fr. from *acafe*, an axe, Saxon.] 1. To cut into small pieces; to chop; to cut slightly with frequent blows; to mangle with unskilful blows. It bears commonly some notion of contempt or malignity.—He put on that armour, whereof there was no one piece wanting, though *backed* in some places, bewraying some fight not long since passed, *Sidney*.—What a slave art thou, to *back* thy sword as thou hast done, and say it was in fight! *Shakespeare's Henry IV.*—

Richard the Second here was *back'd* to death.

Shakespeare.

I'll fight 'till from my bones my flesh be *backt*.

Shakespeare.

One flourishing branch of this most royal root
Is *backt* down, and his summer leaves all faded,
By envy's hand, and murder's bloody axe. *Shak.*

Burn me, *hack* me, hew me into pieces. *Dryd.*

Not the *back'd* helmet, nor the dusty field,
But purple vests and flow'ry garlands please.

Addison.

But fate with butchers plac'd thy priestly stall,
Meek modern faith to murder, *back* and mawl.

Pope.

2. To speak unready, or with hesitation.—Disarm them, and let them question; let them keep their limbs whole, and *back* our English. *Shakesp.*

(2.) * **To HACK**, *v. n.* To hackney; to turn hackney or prostitute.

HACKANBO, a town of Sweden, in Upland.

HACKEMBERG, a mountain of Switzerland, in the canton of Glaris, 6 miles N. of Schweitz.

HACKERY, *n. f.* a small covered carriage much used by the natives in Calcutta, chiefly by the ladies. It has two wheels and is drawn by bullocks.

HACKET, John, Bp. of Litchfield and Coventry, was born in 1592. In 1623, he was made chaplain to James I. prebendary of Lincoln, and obtained several other promotions, but lost them during the troubles, about 1645. He then lived retired at Cheam until the Restoration, when he recovered his preferments. In 1661 Charles II. made him Bp. of Litchfield and Coventry. Finding the cathedral almost battered to the ground, he in 8 years finished a complete church superior to the former, chiefly at his own expense of 20,000l. He also laid out 1000l. on a prebendal house. He died in 1670. He published, before he entered into orders, a comedy entitled *Loyola*, which was twice acted before king James I. After his death was published *A Century of his sermons on several remarkable subjects*, and *The life of Abp. Williams*, both in folio.

† Of this last definition, Dr Johnson ought to have formed a separate article. **HACKNEY**, in this sense, is an adjective, as is evident from the citation from *HARVEY*, as well as from that above quoted from *ROSCOMMON*, and the second quotation from *HUDIBRAS*.

HACKETSTOWN, a town of New Jersey, 120 miles NE. of Philadelphia. Lon. 6. 18. E. of that city. Lat. 40. 32. N.

(1.) **HACKINSAC**, a river of New Jersey, which runs into the Atlantic, 6 miles N. of Staten Island.

(2.) **HACKINSAC**, a town of New Jersey, on the above river, 6 miles NNE. of Philadelphia.

* **HACKLE**, *n. f.* Raw silk; any flimsy substance unspun.—Take the *backle* of a cock or capon's neck, or a plover's top: take off one side of the feather, and then take the *backle* silk, gold or silver thread, and make these fast at the bent of the hook. *Walton's Angler.*

* **To HACKLE**, *v. a.* [from *back*.] To dress flax.

(1.) * **HACKNEY**, *n. f.* [*baenai*, Welsh; *hackneye*, Teuton. *baquenee*, Fr.] 1. A pacing horse: 2. A hired horse; hired horses being usually taught to pace, or recommended as good pacers.—Light and lewd persons were as easily suborned to make an affidavit for money, as post-horses and *hackneys* are taken to hire. *Bacon*.—

Who, mounted on a broom, the nag

And *hackney* of a Lapland hag,

In quest of you came hither post. *Hudibras.*

3. A hireling; a prostitute.—

Three kingdoms rung

With his accumulative and *hackney* tongue.

Roscommon.

That is no more than every lover

Does from his *hackney* lady suffer. *Hudibras.*

Shall each spur-galled *hackney* of the day,

Or each new pension'd sycophant, pretend

To break my windows? *Pope.*

4. Any thing let out for hire.—

A wit can study in the streets:

Not quite so well, however, as one ought;

A *hackney* coach may chance to spoil a thought.

Pope.

5. Much used: common †.—These notions young students in physick derive from their *hackney* authors. *Harvey.*

(2.) **HACKNEY**, a parish of Middlesex, on the NE. side of London, containing 12 hamlets. At the bottom of Hackney Marsh, there have been discovered the remains of a great stone causeway, which, by the Roman coins, &c. found there, was no doubt one of the highways made by the Romans.

(3.) **HACKNEY**, a fish and populous village in the above parish, (N^o 2.) nearly joined to London on the NNE. The church was founded in the reign of Edward II. The number of houses is near 800. It has 1 licensed chapel, 3 dissenting meeting houses, a free school, a charity school, and 17 almshouses. From this place it is said the **HACKNEY COACHES** (§ 4.) first received that name, (though Dr Johnson gives a different derivation; see § 1.) for in the 17th century, many people having gone to see their friends at Hackney, it occasioned them often to hire horses or carriages, so that in time it became a common name for such horses, coaches, and chairs, as were let to the people of London.

(4.) **HACKNEY COACHES**, coaches exposed to hire in the streets of London, and other great cities,

fixed at rates fixed by authority. See COACH, § 5. These first began to ply in London, in 1625, when they were only 20 in number; but in 1635 they were so much increased, that king Charles I. issued out an order of council to restrain them. In 1637, he allowed 50 hackney coachmen, each of whom might keep 12 horses. In 1652, their number was limited to 200; and in 1654, it was extended to 300. In 1661, 400 were licensed, at 5*l.* each annually. In 1694, 700 were allowed, and taxed by the 5 and 6 of W. & M. at 4*l.* a-year each. By 9 Anne c. 23. 800 coaches were allowed in London and Westminster; but by 8 Geo. III. cap. 24. the number is increased to 1000, which are licensed by commissioners, and pay a duty of 1*s.* per week. They have been more lately increased to 11 or 1200. On Sundays there were formerly only 175 hackney coaches allowed to ply; but their number is now unlimited. The fare of hackney coachmen in London, or within ten miles of it, is 12*s.* 6*d.* per day. By the hour it is 1*s.* 6*d.* for the first, and 1*s.* for every hour after; and 1*s.* for any distance not exceeding a mile and a half; or 1*s.* 6*d.* two miles. Hackney coachmen refusing to go at, or exacting more than, their limited hire, are subject to a forfeit of from 10*s.* to 5*l.* which the commissioners have power to determine. Every hackney coach must have clock strings, and every coachman plying without them incurs a penalty of 5*s.* The drivers must give way to persons of quality and gentlemen's coaches, under the penalty of 5*l.* The duty arising from licences to hackney coaches and chairs in London, forms a branch of the king's extraordinary and perpetual REVENUE, governed by commissioners, and is a public benefit; as the expense of it is not felt, and its regulations have established a competent jurisdiction, whereby a very refractory race of men are kept in order.

[5.] HACKNEY MARSH. See N^o. 2.

*To HACKNEY. *v. a.* [from the noun.] To pass in one thing; to accustom, as to the road, He is long *hackney'd* in the ways of men.

Shakespeare.

*HACQUETON. *n. f.* [*bacquet*, old French, a little horse.] Some piece of armour.—You may see the very fashion of the Irish horseman in his long hose, riding shoes of costly cordwain, his hangers, and his habergeon. *Spenser.*

HACQUEVILLE, a town of France, in the dep. of Eure, 5 miles W. of Gisors.

HACZAG, or } a town and territory of Transylvania, 30 m. S. of Hunyad.

*HAD. The preterite and part. pass. of *have*. I had better, you had better, &c. means the same as it would be better for me or you; or, it would be *preferable*: it is always used potentially, not indicatively; nor is *have* ever used to that import, We say likewise, it had been better or worse.—

I had rather be a country servant maid, Than a great queen with this condition. *Shak.*

Had we not better leave this Utica, To arm Numidia in our cause? *Add. Cato.*

HADAGIA, a town of Fez, 70 m. S. of Melila.

HADAMAR, a town of Germany, the capital of Nassau-Hadamar, 15 m. SW. of Dillenburg; taken by the French under Kleber, 4th June, 1796.

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HADAU, a town and castle of Bavaria.

HADDAM, a town of Connecticut, in Middlesex county, 12 miles S. of Middleton.

(1.) HADDINGTON, a parish of Scotland, in E. Lothian, 6 miles square, containing about 12,000 acres of ground, all arable, except a few hundred acres of hilly ground, and some woodlands. It is divided into 30 farms, of various soils, all inclosed and in high cultivation, except a few fields near the town (N^o 2.) The air is temperate and salubrious. The population in 1792, stated by the Rev. Dr George Barclay of Middleton, in his report to Sir J. Sinclair, was 3915, and had decreased 60 since 1755.

(2.) HADDINGTON, an ancient borough in the above parish, (N^o 1.) which joins with Jedburgh, Dunbar, Lauder, and N. Berwick, in sending a member to parliament. It consists of 4 streets, which intersect each other nearly at right angles. It is governed by a provost, 3 bailies, dean of guild, treasurer, 12 councillors, and 7 deacons. Its revenue is about 400*l.* a-year. It was the birth-place of J. KNOX, our justly celebrated reformer. Before the reformation, it had an abbey, now in ruins, founded in 1178, by Ada, mother of K. Malcolm IV. and William I. It has a manufacture of coarse woollens, 2 fairs, and a weekly market, the greatest in Scotland for grain. It has suffered often both by fire and water. On Oct. 4, 1775, the Tyne rose 17 feet, and overflowed half the town. It is 17 miles E. of Edinburgh. Lon. 2. 25. W. Lat. 55. 50. N.

(3.) HADDINGTON, or } See LOTHIAN, EAST.
HADDINGTON-SHIRE. }

HADDO, a town of Scotland, in Aberdeenshire, 9 miles NNE. of Inverury.

(1.) *HADDOCK. *n. f.* [*badot*, Fr.] A sea fish of the cod kind, but small.—The coast is plentifully stored with pilchards, herrings, and *haddocks*. *Carew.*

(2.) HADDOCK. See GADUS, N^o 3.

HADDON, Dr Walter, a great restorer of the learned languages in England, was born in 1516. He distinguished himself by writing Latin in a fine style, which he acquired by a constant study of Cicero. He was a strenuous promoter of the reformation under Edward VI. and succeeded Bp. Gardiner in the mastership of Trinity-hall, Cambridge. He concealed himself in Mary's reign; but acquired the favour of Q. Elizabeth, who sent him one of the 3 agents to Bruges in 1566, to restore commerce between England and the Netherlands. He was also engaged with Sir John Cheke in drawing up in Latin that useful code of ecclesiastical law, published in 1571 by the learned John Fox, under the title of *Reformatio legum ecclesiasticarum*; his other works are published under the title of *Lucubrations*. He died in 1572.

HADELAND, a town of Norway.

HADELN, a fertile territory of Germany, about 8 miles square, belonging to his majesty as elector of Hanover, near the Elbe and the duchy of Bremen. Its revenue is 10,000 rixdollars.

HADEMASH, a town of Holstein.

HADEQUIS, a town of Morocco.

HADERSLEBEN, a sea-port town of Denmark, in Sleswick, with a strong citadel, built upon

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upon a small island, seated on a bay of the Baltic, with a well frequented harbour. Lon. 9. 35. E. Lat. 55. 24. N.

HADERSTORF, a town of Austria.

HADES, in scripture, sometimes signifies the invisible regions of the dead, sometimes the place of the damned, and sometimes the grave. In Greek authors it signifies the regions of the dead. See **HELL**.

HADHRAMUT. See **HADRAMAUT**.

HADLEIGH, a village in Essex, with an ancient ruinous castle, near Prittlewell, on the Thames.

(1.) **HADLEY**, a town of Suffolk, seated on the Preston. It has about 600 houses, with a handsome church, a chapel of ease, and a Presbyterian meeting-house. Large quantities of yarn are spun for the Norwich manufacture. On the top of the steeple, which affords a fine view of Essex, there is an iron pitch-pot, originally placed there as a beacon. Lon. 1. 6. E. Lat. 52. 7. N.

(2.) **HADLEY**, a town of Massachusetts, in Hampshire county, 97 miles W. of Boston.

HADLEY'S QUADRANT. See **QUADRANT**, N° 8.

HADMERSLEBEN, a town of Magdeburg.

(1.) **HADRAMAUT**, a fertile province of Arabia Felix, bounded on the W. by Yemen, N. by the Desert, NE. by Oman, and SE. by the sea; containing several large towns and sea ports.

(2.) **HADRAMAUT**, the capital of the above province, 150 miles W. of Careffen. Lon. 45. 30. E. Lat. 15. 0. N.

HADRANITÆNI. See **ADRANITÆ**.

HADRANUM. See **ADRANUM**.

HADRIAN. See **ADRIAN**.

HADRO, a town of Turkey, in Curdistan.

HADJAR. See **LACHSA**.

HÆBUDÆ. See **HEBRIDES**, N° I. and **WESTERN ILES**, N° 5—8.

HÆGALOS, a woody hill near Athens.

HÆMAGOGOS, among physicians, a compound medicine, consisting of fetid and aromatic simples, mixed with black hellebore, and prescribed in order to promote the menstrua and hæmorrhoidal fluxes; as also to bring away the lochia.

HÆMANTHUS, the **BLOOD-FLOWER**: A genus of the monogynia order, in the hexandria class of plants; and ranking under the 9th natural order, *Spathaceæ*. The involucre is hexaphyllous and multiflorous: the corolla sexpartite superior; the berry trilocular. There are 4 species.

1. **HÆMANTHUS CARINATUS**, with keel-shaped leaves, has a taller stalk and paler flowers than the **COCCINEUS**, (N° 2.) Its leaves are not flat, but hollowed like the keel of a boat.

2. **HÆMANTHUS COCCINEUS**, with plaintongue-shaped leaves, rises about a foot high, with a stalk supporting a cluster of bright red tubulous flowers. It has a large bulbous root, from which in autumn come out two broad flat leaves of a fleshy consistence, shaped like a tongue, which turn backward on each side, and spread on the ground, so that they have a strange appearance all the winter. In the spring these decay; so that from May to the beginning of August they are destitute of leaves. The flowers are produced in the autumn, just before the leaves come out.

3. **HÆMANTHUS PUNICEUS**, with large spear-

shaped waved leaves, grows about a foot high, and hath flowers of a yellowish red colour. These are succeeded by berries, which are of a beautiful red colour when ripe. This species should be constantly kept in a dry stove.—All these plants are natives of the Cape of Good Hope, and do not propagate very fast in Europe, their roots seldom putting forth many off-sets. The best method of managing them is to have a bed of good earth in a bricked pit, where they may be covered with glasses, and in hard frost with mats and straw. The earth in the frame should be two feet deep, and the frame should rise two feet above the surface, to allow height for the flower-stems to grow. The roots should be planted 9 or 10 inches asunder; and in winter, if they are protected from frost, and not suffered to have too much wet, but in mild weather exposed to the air, they will flower every year, and the flowers will be much stronger than with any other management.

HÆMAPTYSIS, or **HEMOPTYSIS**. See **MEDICINE**, 251. 692—701.

HÆMATYTES, the **BLOOD-STONE**, a hard mineral substance, red, black, or purple, but the powder of which is always red. It is found in masses, spherical, semi-spherical, pyramidal, or cellular, i. e. like a honeycomb. It contains a large quantity of iron: 40lb. of this metal have been extracted from a quintal of stone; but the iron is of such a bad quality, that this ore is not commonly smelted. The great hardness of hæmatites renders it fit for burnishing metals.

HÆMATOPUS, the **SEA PYE**, in ornithology, a genus belonging to the order of grallæ. The beak is compressed, with an equal wedge-shaped point; the nostrils are linear; and the feet have three toes without nails. There is but one species, viz. the

HÆMATOPUS OSTRALÉGUS, or **OYSTER-CATCHER**, a native of Europe and America. See *Plate CLXXII, fig. 1*. It feeds upon shell-fish near the sea-shore, particularly oysters and limpets. On observing an oyster which gapes wide enough for the insertion of its bill, it thrusts it in, and takes out the inhabitant: it will also force the limpets from their adhesion to the rocks with sufficient ease. It also feeds on marine insects and worms. With us these birds are often seen in considerable flocks in winter: in summer they are met with only in pairs, though chiefly near the sea or salt rivers. The females lay 4 or 5 eggs, on the bare ground, on the shore, above high-water mark: they are of a greenish grey, blotched with black. The young are said to be hatched in about 3 weeks. These birds are pretty wild when in flocks; yet are easily tamed, if taken young.

HÆMATOXYLON, or } **LOGWOOD**, or *Cam-*
HÆMATOXYLUM } *peachy Wood*; a genus of the monogynia order, belonging to the decandria class of plants, and in the natural method ranking under the 33d order, *Lomentaceæ*. The calyx is quinquepartite; the petals five; the capsule lanceolated, unilocular, and bivalved; the valves navicular, or keeled like a boat. Of this genus there is only one species, viz.

HÆMATOXYLUM CAMPECHIANUM. It grows naturally in the bay of Campeachy at Honduras, and other parts of the Spanish West Indies, where it

Fig. 1. *Hæmatopus*.



Fig. 2. *Halotis*.



Fig. 4.



Fig. 3. *Harmonica*.



Fig. 8.



Fig. 5.

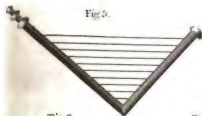


Fig. 6.



Fig. 7.



Fig. 9. *Hæmatobius*.



It rises from 16 to 24 feet high. The stems are generally crooked, and seldom thicker than a man's thigh. The branches, which come out on each side, are crooked, irregular, and armed with strong thorns, garnished with winged leaves, composed of 3 pair of obscure lobes indented at the top. The flowers come in a racemus from the wings of the leaves, standing erect, and are of a pale yellowish colour, with a purple impalement. They are succeeded by flat oblong pods, each containing 2 or 3 kidney seeds. Dr Wright says, that this tree was introduced into Jamaica from Honduras in 1715; and is now too common, as it has over-run large tracts of land, so that it is very difficult to root out. It makes a beautiful and strong fence against cattle. If pruned from the lower branches, it grows to a sizeable tree, and, when old, the wood is as good as that from Honduras. The trees are cut up into billets or junks, the bark and white sap of which are chipped off, and the red part, or heart, is sent to England for sale. See LOGWOOD.

HÆMIMONS, or } a province of ancient Il-
HÆMIMONTUS, } lyricum, on Mount HÆ-
MUS.

HÆMOPTOE, or } a spitting of blood. See
HÆMOPTYSIS, } MEDICINE, § 251, 692—
701.

HÆMORRHAGIA, } [from *αἷμα*, blood, and
HÆMORRHAGY } *εργαται*, to burst forth,] in
medicine, a flux of blood at any part of the body;
arising either from a rupture of the vessels, when
too full or too much pressed; or from an erosion
of them, when the blood is too sharp and corro-
sive. Hæmorrhagia, among the ancient Greeks,
was only used for a flux of blood at the nose; but
the moderns extend the name to any flux of blood,
whether by the nose, mouth, lungs, stomach, in-
testines, matrix, or any other part. See MEDI-
CINE, § 686—745, and SURGERY, § 43—49, and
461, 462.

HÆMORRHOIDAL, an appellation given by
anatomists to the arteries and veins going to the
intestinum rectum.

HÆMORRHOIDS, or **PILES**, an issue of
blood from the hæmorrhoidal vessels. See MEDI-
CINE, § 253, 719—727, and SURGERY, § 713.

HÆMUS, in ancient geography, a vast ridge,
running from Illyricum towards the Euxine, so
high as to afford a prospect both of the Euxine
and Adriatic seas.

HAEN, Anthony De, M. D. an eminent Ger-
man physician of the 18th century. He was pri-
vy counsellor and physician to the late empress
Mary-Theresa, queen of Hungary and Bohemia.
He was author of many works, of which the prin-
cipal are his *Ratio Medendi*, in 17 vols. 8vo, and a
Treatise on Magic. He died in 1776.

HÆRES, a goddess to whom the ancient Ro-
mans sacrificed upon becoming *heir* to a fortune.

HÆRETICO COMBURENDO, a writ which an-
ciently lay against an heretic, who, having once
been convicted of heresy by his bishop, and having
abjured it, afterwards falling into it again, or in-
to some other, was thereupon committed to the
secular power. It is thought by some to be as an-
cient as the common law itself; however, the con-
viction of heresy by the common law was not in

any petty ecclesiastical court, but before the arch-
bishop in a provincial synod, and the delinquent
was delivered up to the king to do with him as he
pleased: so that the crown had a control over the
spiritual power. But by 2 Hen. IV. cap. 15, the
diocesan alone, without the intervention of a synod,
might convict of heretical tenets; and unless the
convict abjured his opinions, or if after abjuration
he relapsed, the sheriff was bound *ex officio*, if re-
quired by the bishop, to commit the unhappy vic-
tim to the flames, without waiting for the consent
of the crown. This writ was actually executed
on two Anabaptists in the 7th of Elizabeth, and
on two Arians in the 9th of James I. Sir Ed-
ward Coke was of opinion, that this writ did not
lie in his time; but it is now taken away by stat.
29 Car. II. cap. 9. But this statute does not take
away or abridge the jurisdiction of Protestant arch-
bishops or bishops, or any other judges of any ec-
clesiastical courts, in cases of atheism, blasphemy,
heresy, or schism, and other damnable doctrines
and opinions; but they may prove and punish the
same according to his majesty's ecclesiastical laws,
by excommunication, deprivation, degradation,
and other ecclesiastical censures not extending to
death, in such sort and no other, as they might
have done before the making of this act. Sec. 2.
See HERESY.

(1.) **HAERLEM**. See **HARLEM**.

(2.) **HAERLEM MEER**, a large lake of the Bata-
vian republic, in the dep. of Amstel, between
Haerlem, Amsterdam, and Leyden; navigable by
boats.

HAF AIVA, one of the **FRIENDLY ISLANDS**.

HAFAR, a town of Persia, 108 m. S. of Sufa.

HAFDAEL, a town of Norway.

HAFSTADTEN, or } a town of Saxony, in
HAFSTETTEN, } Cobourg, 5 miles E.
of Cobourg.

HAFNERZELL, a town of Bavaria.

* **HAFT**. *n. f.* [*baft*, Saxon; *best*, Dut. from
To have or *bold*.] A handle; that part of any in-
strument that is taken into the hand.—

This brandish'd dagger

I'll bury to the *baft* in her fair breast. *Dryden*.
—These extremities of the joints are the *bafts* and
handles of the members. *Dryden*.—A needle is a
simple body, being only made of steel; but a sword
is a compound, because its *baft* or handle is made
of materials different from the blade. *Watts*.

* *To HAFT*, *v. a.* [from the noun.] To set in
a haft. *Ainsworth*.

(1.) * **HAG**. *n. f.* [*bageffe*, a goblin, Sax. *beckle*,
a witch, Dutch.] 1. A fury; a she monster.—

Thus ipoke th' impatient prince, and made
a pause;

His soul *bags* rais'd their heads, and clapt their
hands;

And all the powers of hell, in full applause,
Flourish'd their snakes, and tost their flaming
brands. *Grasbaaw*.

2. A witch; an enchantress.—Out of my door,
you witch! you *bag*, you baggage, you poucat,
you runnion! *Shak*. 3. An old ugly woman.—

Such affectations may become the young;
But thou, old *bag*, of threescore years and three,
Is shewing of thy parts in Greek for thee?

Dryden.

—(2.) HAG, in zoology. See MYXINE.

* To HAG. *v. a.* [from the noun.] To torment; to harass with vain terror.—

That makes them in the dark see visions,
And *bag* themselves with apparitions. *Hudibr.*
—How are superstitious men *bagged* out of their
wits with the fancy of omens, tales, and visions!
L'Esrange

HAGA COMITIS. See HAGUE.

HAGAR, (הָגָר, Heb. *i. e.* a stranger.) a native of Egypt, the servant of Sarah, concubine of Abraham, mother of ISHMAEL, and ancestor of the ARABIANS. Her history, and the repeated divine interpositions for the preservation of her and her son, are recorded in Gen. xvi. and xxi.

* HAGARD. *adj.* [*bagard*, Fr.] 1. Wild; irreclaimable.—

As *bagard* hawk, presuming to contend
With hardy fool above his able might,
His weary pounces all in vain doth spend,
To truss the prey too heavy for his flight.

Fairy Queen.

She's too disdainful;

I know her spirits are as coy and wild,

As *bagard* as the rock.

Shak.

2. [*Hager*, German.] Lean; rugged; perhaps, ugly. To this sense I have put the following passage; for the author ought to have written *bagard*. —A *bagged* carrion of a wolf, and a jolly sort of dog, with good flesh upon's back, fell into company together. *L'Esrange*. 3. Deformed with passion; wildly disordered.—

Fearful besides of what in fight had pass'd,
His hands and *bagard* eyes to heaven he cast.

Dryden.

Where are the conscious looks, the face now pale,

Now flushing red, the down-cast *bagard* eyes,
Or fix't on earth, or slowly rais'd? *Smith.*

HAGARENES, or } a branch or tribe of the
HAGARITES, } descendants of Ishmael, so named from his mother. Some make the name synonymous with ISHMAELITES, ARABIANS, and SARACENS; but Asaph, in Psalm lxxxiii, ver. 6. mentions them as distinct from the other Ishmaelites. They dwelt in Arabia Felix, according to Pliny. Strabo joins them with the Nabathæans, and Chaylotæans, whose habitation was rather in Arabia Deserta. Others think their capital was Petra, or Agra, and if so, they dwelt in Arabia Petraea. The Reubenites, in the days of Saul, made war with the Hagarites, and became masters of their country E. of Gilead. This therefore was the true country of the Hagarenes. In the reign of Jeroboam II. 44,760 Israelites defeated them, and took 100,000 prisoners, with immense booty. (1 Chron. v. 10, 19—21.) When Trajan came into Arabia, he besieged the capital of the Hagarenes, but could not take it. The Hagarenes valued themselves upon their wisdom. See Baruch iii. 23.

HAGAR'S TOWN. See ELIZABETH, N° 10.

HAGEDORN, Frederick DE, a celebrated German poet, born at Hamburg, where his father was resident for Frederick IV. king of Denmark, in 1708. He finished his studies at Jena; and, in 1728, published a number of poetical pieces in Germany, which were well received. He afterwards came to England, and, at his return, was

made secretary to the English Hamburg Company, a lucrative employment that left him sufficient time for cultivating the muses. In 1738, he published his *Fables and Tales*, the first German collection of the kind. He afterwards published Moral Poems, Epigrams, and 5 books of Songs: which of all his poetical pieces are most esteemed. He died in 1754.

HAGEN, 2 towns of Germany, 1. in the isle of Rugen in Upper Saxony, 16 miles SE. of Bergen: 2. in Westphalia, 6 miles NW. of Altena.

(1.) HAGENAU, a town of Saxony, in the duchy of Schwerin, 26 miles SW. of Schwerin.

(2.) HAGENAU. See HAGUENAU.

HAGENBACH, a town of the French republic, in the dept. of the Lower Rhine, 4 miles N. of Lauterburg, and 12 SE. of Landau.

HAGENBRUNN, a town of Austria.

HAGENBURG, 2 towns of Germany: 1. in Austria, 9 miles NE. of Steyregg: 2. in Schaumburg, 15 miles W. of Hanover.

HAGETMAU, a town of France, in the dept. of Landes, 7 miles S. of St Sever.

HAGGAI, (חַגַּי, Heb. *i. e.* Pleasant.) the 10th of the minor prophets, was born, in all probability, at Babylon, A. M. 3457, from whence he returned with Zerubbabel. By command from God (Ezra v. 1, 2, &c.) he exhorted the Jews, after their return from the captivity, to finish the rebuilding of the temple, which they had intermitted for 14 years. To encourage them, he assured them, that the glory of this latter house should be greater than the glory of the former; which was accordingly fulfilled, when Christ honoured it with his presence; for with respect to the building, the latter was nothing in comparison of the former. The Jews say, that he died in the last year of the reign of Darius, at the same time with the prophets Zechariah and Malachi. Epiphanius says, he was buried at Jerusalem with the priests. The Greeks keep his festival on the 16th December, and the Latins on the 4th of July.

* HAGGARD. *n. f.* 1. Any thing wild or irreclaimable.—

I will be married to a wealthy widow,
Ere three days pass, which has as long lov'd me
As I have lov'd this proud disdainful *baggard*.

Shak.

2. A species of hawk.—

Does the wild *baggard* tow'r into the sky,
And to the south by thy direction fly? *Sandys.*
—I enlarge my discourse to the observation of the aires, the brancher, the ramish hawk, and the *baggard*. *Walton*. 3. A hag. So *Garth* has used it for want of understanding it.—

Beneath the gloomy covert of an yew,
In a dark grot, the baleful *baggard* lay,
Breathing black vengeance, and infecting day.

Garth.

* HAGGARDLY. *adv.* [from *baggard*.] Deformedly; uglily.—

For her the rich Arabia sweats her gun;
And precious oils from distant Indies come,
How *baggardly* so'er she looks at home. *Dryd.*
HAGGED. See HAGARD.

HAGGEIN, a tremendous mountain of the Helvetic republic, in the canton of Schweitz, with a triple top,

HAC.

HAGGES. *n. f.* [from *hog* or *hack*.] A mass of meat, generally pork chopped, and inclosed in a scabbard. In Scotland it is commonly made in a shop's saw, of the entrails of the same animal, cut small, with suet and spices.

HAGGISH. *adj.* [from *bag*.] Of the nature of a bag; deformed; horrid.—

But on us both did *haggish* age steal on,
And wore us out of act. *Shak.*

(*s*)***HAGGLE.** *v. a.* [corrupted from *backle* or *back*.] To cut; to chop; to mangle; always in a bad sense.—

Dorset first died, and York all *haggled* o'er,
Came to him where in gore he lay insteep'd. *Shak.*

(*s*)***HAGGLE.** *v. n.* To be tedious in a bargain; to be long in coming to the price.

HAGGLER. *n. f.* [from *haggle*.] 1. One that cuts. 2. One that is tardy in bargaining.

HAGI, a kingdom of Africa, in the desert of Zaghaz, on the bank of the river St John.

HAGIAZ, a town of Arabia, in Hedajas.

HAGIOGRAPHIA, [from *ἅγιος*, holy, and *γράφω*, to write.] Those books of scripture, called by the Jews *Setuvim*. The name is very ancient. Jerome makes mention of it. The Jews divide the sacred writings into 3 classes: 1. The law, or the books of Moses: 2. The Prophets, which they call *Nevim*: And the *Setuvim*, *ספרים*, called by the Greeks, &c. *Hagiographa*; comprehending the book of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles, Canticles, Lamentations, Ecclesiastes, and Esther. Rashi, Maimonides, and Elias Levita, call these books the *Writings*, by way of eminence, as being written by immediate inspiration of the Holy Spirit.

HAGIOGRAPHER. *n. f.* [*ἅγιος* and *γράφω*.] A holy writer. The Jews divide the Holy Scriptures of the Old Testament into the law, the prophets, and *hagiographers*.

HAG'S HEAD, a cape of Ireland, on the W. end of Clare county, 17 miles W. of Corrofin. Lat. 53. W. Lat. 52. 55. N.

HAG'S TOOTH, a mountain of Ireland, in Kerry, N. of Cahir. It has several lakes, and abounds with deer.

HAGUE, a town of Holland in the dep. of Deth; and late prov. of S. Holland. In Latin it is called *HAGA COMITIS*; in French, *La Haye*; in Dutch, *der Haag*, or 'S. *Graavenhage*, i. e. the Earl's Grove, from the wood near which it is built, and in which the earls of Holland had a country house. It is one of the most considerable towns in the republic, pleasantly situated, and exceeding beautiful. It has a better air than the other cities, as it stands on a dry soil, somewhat higher than the rest of the country. It is surrounded by a moat, over which there are many draw-bridges. Two hours are required to walk round it, and it contains about 40,000 or 50,000 souls. It is a place of much splendor and business, and there are many fine streets and squares in it. Before the revolution in 1795, it was the residence of the Stadtholder and foreign ambassadors. In the court all the high colleges and courts of justice held their assemblies; there also the foot guards did duty, as the horse-guards in the outer, when the states were sitting. De Plaats is an open

airy place, in form of a triangle, adorned with neat and beautiful buildings: the Vyverberg is an eminence, laid out into several shady walks, with the Vyver, a large basin of water, at the bottom: the Voorhout is the most celebrated part of the Hague, and consists of the mall, and 3 roads for coaches on each side, planted with trees, resembling St James's park at London: the palace of Opdam, or Wafsenaar, is built in a very elegant taste: the prince and princess's grafts are fine streets: the Pleyn is a beautiful grove, laid out in several cross walks, and surrounded with stately houses. The Jewish synagogue and the ci-devant palaces of the Prince of Orange, and the hotel of Spain, the new Woorhout, the mausoleum of the baron of Opdam, and the hospitals, are much admired. The environs are exceedingly pleasant. This town was taken possession of by the French, under Gen. Pichegru, Jan. 23d, 1795. It is 12 miles NW. of Rotterdam, and 32 SW. of Amsterdam. Lon. 4. 23. E. Lat. 52. 4. N.

HAGUENAU, a town of France, in the dep. of the Lower Rhine, anciently an imperial town. It was taken by the French in 1673; the Imperialists retook it in 1702; after which it was several times taken and retaken by both parties; but at last the French got possession of it in 1706. It is divided by the Motter into two parts; and is seated in the Forest of Haguenu, 15 miles N. of Strasburg, and 255 E. of Paris. Near it, the French in Dec. 1793, defeated the allied army, and took 500 prisoners with 16 pieces of cannon. It has about 3400 citizens. Lon. 7. 53. E. Lat. 48. 49. N.

HAGYMAS, a mountain of Hungary.

* **HAH.** *interj.* An expression of sudden effort.—

Her coats tuck'd up, and all her motions just,
She stamps, and then cries *bab!* at ev'ry thrust. *Dryden.*

HAHN, Simon Frederick, a celebrated German historian. At ten years of age he was not only far advanced in the Latin, but understood several living languages. At 14, he delivered a speech on the origin of the cloyster at Bergen, his birth-place, which was printed; and in 1708, he published a Continuation of Meibomius's Chronicle of Bergen. After having for several years given public lectures at Hall, he became, at the age of 24, professor of history at Helmstadt; and was at length counsellor, historiographer, and librarian, to George I. He died in 1729, aged 37. Besides several other works, he wrote, 1. The History of the Empire, vol. I. 2. *Collectio monumentorum veterum et recentium ineditorum*, 2 vols. 8vo.

HAHRAS, a town of Egypt, 21 m. E. of Tinech.

HAI, a town of China, in the prov. of Kiangnan.

HAICHBACH, a town of Germany in Austria, 4 miles NNW. of Effending.

HAIDECK, a town of Germany, in the circle and duchy of Bavaria, 20 miles S. of Nuremberg.

HAIDING, a town of Austria.

HAIDUCKS, a fierce and rapacious people of Maritime Austria, in Dalmatia, who live among the mountains, and reside in caverns and woods. Four of them, (says Dr Oppenheim,) will attack and overcome 15 or 20 travellers.

HAIFAR, a town of Palestine, at the foot of Mount

Mount Carmel, on the S. side of a bay, 5 miles SE. of Acre.

HAIGERLOCH, a town of Suabia, in the county of Hohenberg, 44 miles SE. of Strasburg.

(1.) *HAIL. *n. f.* [*hael*, Sax.] Drops of rain frozen in their falling. *Locke.*

Thunder mix'd with hail,

Hail mix'd with fire, must rend th' Egyptian sky. *Milton.*

(2.) HAIL, in natural history, a meteor generally defined *frozen rain*, but differing from it in that the hailstones are not formed of single pieces of ice, but of many little spherules agglutinated together. Neither are these spherules all of the same consistence; some being hard and solid like perfect ice; others soft, and mostly like snow hardened by a severe frost. Sometimes the hailstone has a kind of core of this soft matter; but more frequently the core is solid and hard, while the outside is formed of a softer matter. Hailstones are of various figures; some round, others pyramidal, crenated, angular, thin, and flat, and some stellated, with six radii like the small crystals of snow. Natural historians record various instances of surprising showers of hail, in which the hailstones were of extraordinary magnitude. Mezeray, speaking of the war of Lewis XII. in Italy, in 1510, relates, that there was for some time an horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, or rather (as he calls them) *pebble stones*, which destroyed all the fish, birds, and beasts of the country. It was attended with a strong smell of sulphur; and the stones were of a bluish colour, some of them weighing 100lb. *Hist. de France*, Tom. II. p. 339. At Lille in Flanders, in 1686, hailstones fell of a very large size; some of which contained in the middle a dark brown matter, which, thrown on the fire, gave a very great report. *Phil. Transf.* N° 203. Dr Halley and others relate, that in Cheshire, Lancashire, &c. April 29, 1697, a thick black cloud, coming from Caernarvonshire, disposed the vapours to congeal in such a manner, that for about the breadth of two miles, which was the limit of the cloud, in its progress for 60 miles, it did inconceivable damage; not only killing all sorts of fowls and other small animals, but splitting trees, knocking down horses and men, and even ploughing up the earth; so that the hailstones buried themselves under ground an inch or an inch and half deep. The hailstones, many of which weighed 5oz. and some ½lb. being 5 or six inches about, were of various figures: some round, others half round; some smooth, others embossed and crenated: the icy substance of them was very transparent and hard, but there was a snowy kernel in the middle of them. In Hertfordshire, May 4, 1697, after a severe storm of thunder and lightning, a shower of hail succeeded, which far exceeded the former: some persons were killed by it, their bodies beat all black and blue; vast oaks were split, and fields of rye cut down as with a scythe. The stones measured from 10 to 13 or 14 inches about. Their figures were various, some oval, others picked, some flat. *Philos. Transf.* N° 229. Hail,

so far as has been discovered, never produces any beneficial effect. Rain and dew invigorate and give life to the whole vegetable tribe; frost, by expanding the water contained in the earth, pulverises and renders the soil fertile; snow covers and preserves the tender vegetables from being destroyed by too severe a frost. But hail does none of these. In winter, it lies not sufficiently close to cover vegetables from the nipping frosts; and in spring and summer it not only has a chilling and blasting effect, but often does great damage to the more tender plants by the weight of the stones. In great hail storms the damage done in this manner is prodigious. Hail is one of the natural phenomena for which it is difficult to account in any satisfactory manner. It is certain, that on the tops of mountains hailstones, as well as drops of rain, are very small, and continually increase in bulk till they reach the lower grounds. It would seem, therefore, that during their passage through the air, they attract the congealed vapour, which increases them in size. But here we are at a loss how they come to be solid hard bodies, and not always soft, and composed of many small stars like snow. The flakes of snow, no doubt, increase in size as they descend, as well as the drops of rain or hailstones; but why should the one be in soft crystals, and the other in large hard lumps, seeing both are produced from congealed vapour? Some modern philosophers ascribe the formation of hail to electricity. Signior Beccaria supposes hail to be formed in the higher regions of the air, where the cold is intense, and where the electric matter is very copious. In these circumstances, a great number of particles of water are brought near together, where they are frozen, and in their descent collect other particles, so that the density of the substance of the hailstone grows less and less from the centre; this being formed first in the higher regions, and the surface being collected in the lower. Drops of rain and hail agree in this, that the more intense the electricity that forms them, the larger they are. Motion is known to promote freezing, and so the rapid motion of the electrified clouds may produce that effect. A more intense electricity also, he thinks, unites the particles of hail more closely than the more moderate electricity does those of snow. In like manner we see thunder clouds more dense than those that merely bring rain; and the drops of rain are larger in proportion, though they fall not from so great a height.

(3.) HAIL. *interj.* [*hael*, health, Saxon: *bail*, therefore, is the same as *salve* of the Latins, or *υγιασις* of the Greeks, health be to you.] A term of salutation now used only in poetry; health be to you. It is used likewise to things inanimate.—

Hail, hail brave friend!

Say to the king the knowledge of the broil. *Shak.*

Her sick head is bound about with clouds:

It does not look as it would have a hail,

Or health wish'd in it, as on other morns.

Ben Jonson.

The angel hail

Bestow'd, the holy salutation us'd

Long after to blest Mary, second Eve. *Milton.*

Farewell, happy fields,

Where

There joy for ever dwells ! *bail* horrors ! *bail*
Infernal world ! and thou profoundest hell
Receive thy new possessor ! *Milton.*

All *bail*, be cry'd, thy country's grace and
love ;

Once first of men below, now first of birds above.

Dryden.

Hail to the sun ! from whose returning light
The cheerful soldier's arms new lustre shine.

Rowe.

(1.) * *To HAIL*. *v. a.* [from the noun.] To
hail ; to call to.—A galley drawing near unto
the shore, was *hailed* by a Turk, accompanied
with a troop of horsemen. *Knolles.*—

Thrice call upon my name, thrice beat your
breast,

And *bail* me thrice to everlasting rest. *Dryden.*

(2.) * *To HAIL*. *v. n.* To pour down hail.—
My people shall dwell in a peaceable habitation
when it shall *bail*, coming down on the forest.
Jerem. 19.

HAILBRON, a strong town of Germany in
Wittenberg, famous for its baths ; seated on the
Neckar, 5 miles NE. of Stutgard. Lon. 9. 25.
E. Lat. 49. 19. N.

HAILES, Lord. See **DALRYMPLE**, N^o 2.

HALLAN, Bernard de Girard, lord of, a ce-
lebrated French historian. After having made
his figure in the literary world, Charles IX.
made him historiographer of France, in 1571.
His history of France extends from Pharamond
to the death of Charles VII. and is the first com-
plete history of that kingdom composed in the
French tongue. He was honoured by Henry III.
with several marks of favour. He died at Paris
in 1610.

HAILESHAM, or **HALESHAM**, a town of Suffex,
11 miles E. of Lewis, and 58 SSE. of London.

* **HAILESHOT**. *n. f.* [*bail* and *shot*.] Small shot
scattered like hail.—The master of the artillery
did visit them sharply with murdering *bailshot*,
from the pieces mounted towards the top of the
hill. *Rayward.*

* **HAILESTONE**. *n. f.* [*bail* and *stone*.] A particle
or large ball of hail.—

You are no surer, no,

Than is the coal of fire upon the ice,

Or *hailestone* in the sun.

Shakespeare.

Had *bailstones* lie not thicker on the plain,

Nor shaken oaks such show'rs of acorns rain.

Dryden.

* **HAILY**. *adj.* [from *bail*.] Consisting of hail.—

From whose dark womb a rattling tempest
pours,

Which the cold North congeals to *baily* showers.

Pope.

HAIMBURG. See **HAINBURG**, N^o 1.

HAIMEN, a town of China, in Tche-Kiang.

HAIMSUCKEN. See **HAMESECKEN**.

HAIN, a town of S. Gotha, 5 miles WNW. of
Gotha.

HAINA, a town of Hesse, 24 m. SW. of Cassel.

HAINAN, one of the most considerable islands
of Asia, subject to China, and belonging to the
province of Quangton. It has on the N. the pro-
vince of Quang-si ; on the S. the channel between
the bank Paracel and the E. coast of Cochin China ;
on the W. the same kingdom and part of Tong-

king ; and on the E. the Chinese sea. Its extent
from E. to W. is between 60 and 70 leagues ; and
from N. to S. 45 ; and about 480 miles in circum-
ference. KIUN-TCHEOU-FOU is the capital. Two
different kinds of mandarins command here, the
literary and military. The greater part of the
island is under the emperor of China ; the rest is
independent, and inhabited by a free people, who
have never been subdued. Compelled to abandon
their plains and fields to the Chinese, they have
retreated to the mountains in the centre of the
island, where they are sheltered from their insults.
They formerly had a free correspondence with the
Chinese. Twice a-year they exposed, in an ap-
pointed place, the gold which they dug from their
mines, with their eagle wood and calamba, so much
esteemed by the Orientals. A deputy was sent to
the frontiers, to examine the cloths and other com-
modities of the Chinese, whose principal traders re-
paired to the place of exchange fixed on ; and after
the Chinese wares were delivered, they put into their
hands with the greatest fidelity what they had
agreed for. The Chinese governors made immense
profits by this barter. The emperor Kang-hi, in-
formed of the prodigious quantity of gold which
passed through the hands of the mandarins by this
traffic, forbade his subjects, under pain of death,
to have any communication with these islanders :
however, some private emissaries of the neighbour-
ing governors still find means to have intercourse
with them. The natives are very deformed, small
in stature, and of a copper colour : both men and
women wear their hair thrust through a ring on
their forehead ; and above they have a small
straw-hat, from which hang two strings that are
tied under the chin. Their dress consists of a piece
of black or dark blue cotton cloth, which reaches
from the girdle to their knees : the women have
robes of the same stuff, and mark their faces from
the eyes to the chin with blue stripes made with
indigo. Among their animals is a curious species
of large black apes, which have the shape and fea-
tures of a man ; they are said to be very fond of
women. There are also crows with a white ring
round their necks ; starlings which have a small
crescent on their bills ; black-birds of a deep blue
colour, with yellow ears rising half an inch ; and
a multitude of other birds, remarkable for their
colour or song. Besides mines of gold and lapis
lazuli, there are various kinds of curious and va-
luable wood. The predecessor of the late emper-
or Kien-Long caused some of it to be transported
to Peking, at an immense expense, to adorn an
edifice which he intended for a mausoleum. The
most valuable is called by the natives HOALI, and
by the Europeans *rose* or *violet wood*, from its
smell ; it is very durable, and of a beauty which
nothing can equal ; it is therefore reserved for the
use of the emperor. Hainan lies near San-cian,
between 18° and 20° Lat. N.

(1.) **HAINAULT**, a province of the Nether-
lands, formerly divided between France and Aus-
tria, but now wholly included in the French Em-
pire. It was bounded on the S. by Champagne
and Picardy ; on the N. by Flanders ; on the E.
by the duchy of Brabant, the county of Namur,
and the bishopric of Liege ; and on the W. by Ar-
tois and Flanders. Its extent from N. to S. was
about

about 45 miles, and about 48 from E. to W. The air is temperate, and the soil fruitful: it abounds in rich pastures, corn fields, woods and forests; coal, iron, lead, marble, slates, &c. It is well watered by rivers and lakes, and breeds abundance of black cattle, and fine-woolled sheep. Its principal rivers are the Scheldt, the Selle, and the Dender. It contains 24 walled towns, and 950 villages. Under the old government it contained one duchy, several principalities, earldoms, and baronies, and 27 abbeys. The states consisted of the clergy, nobility, and commoners, or deputies of the towns. This county had counts of its own, till 1436; when Philip the Good, D. of Burgundy, succeeded on the death of the countess Jaqueline, without issue. Before the revolution it was divided into Austrian and French Hainault.

1. HAINAULT, AUSTRIAN, the N. part of the above province, (N^o 1.) was formerly divided into 330 communes. After the Battle of Gemappes, the whole country submitted to the French; and on the 2d March, 1793, it was, at the request of the inhabitants, annexed to the French republic, and erected into the department of GEMAPPES. See GEMAPPES, N^o 1 & 2. Mons is the capital.

2. HAINAULT, FRENCH, the S. part of the above province, was acquired under the old French government, partly by the peace of the Pyrenees, and partly by those of Nimeguen and Ryswick. Upon the revolution in 1789, it was erected, along with the ci-devant French Flanders, and Cambresis, into the department of the NORTH. Douay is the capital.

(II.) HAINAULT, a forest of England, in Essex, so named from its having been anciently stocked with deer from the above province, (N^o 1.) There is a very large oak in it, called *Fairlop*, the branches whereof extend over an area of 300 feet in circumference, where an annual fair has been long held on the 22d of July. The *Hainault Foresters*, a society of the principal gentlemen and ladies in the country, march round this tree in their uniforms.

(1.) HAINBURG, or HAIMBURG, a town of Austria, on the Danube. In 1482, it was taken by Matthias K. of Hungary. It has a cloth manufacture, and lies 8 miles W. of Presburg, and 10 SSE. of Vienna. Lon. 34. 6. E. of Ferro. Lat. 48. 6. N.

(2.) HAINBURG, a town of Bavaria, 10 miles NW. of Velburg, and 10 WSW. of Amberg.

HAINE, or HAINNE, a river in the dep. of Gemappes, and ci-devant province of Austrian Hainault, which it runs through from E. to W. passing by Mons and St Gbilan, and falls into the Scheldt at Condé.

HAINFELDEN, a town of Germany, in Austria, 10 miles SW. of Vienna.

HAINGEN, a town of Swabia, 21 miles SW. of Ulm.

HAINSTAL, a town of Austria, 4 m. E. of Laab.

(I.) * HAIR, *n. f.* [*har*, Saxon.] 1. One of the common teguments of the body. It is to be found upon all the parts of the body, except the soles of the feet and palms of the hands. When we examine the hairs with a microscope, we find that they have each a round bulbous root, which lies pretty deep in the skin, and which draws their

nourishment from the surrounding humours; the each hair consists of 5 or 6 others, wrapt up in common tegument or tube. They grow as the nails do, each part near the root thrusting forward that which is immediately above it, and not by any liquor running along the hair in tubes, as plants grow. Quincy.—

My fleece of woolly hair uncut. *Shakespeare*.—Shall the difference of hair only, on the skin, be a mark of a different internal constitution between a changeling and a drill? *Locke*. 2. A single hair.

Naughty lady,

These hairs which thou dost ravish from my chin,

Will quicken and accuse thee. *Shak. King Lear*

Much is breeding;

Which, like the coursers hair, hath yet but life

And not a serpent's poison. *Shak. Ant. and Cleop.* 3. Any thing proverbially small.—

If thou tak'st more

Or less than just a pound; if the scale turn

But in the estimation of a hair,

Thou diest. *Shak. Merchant of Venice*

—He judges to a hair of little indecencies, and knows better than any man what is not to be written. *Dryden*. 4. Course; order; grain: the hair falling in a certain direction.—He is a curer of souls, and you a curer of bodies: if you should fight you go against the hair of your profession. *Shakespeare's Merry Wives of Windsor*.

(2.) HAIR, (§ 1, def. 1.) consists of small filament issuing out of the pores of the skins of animals, and serving most of them as a covering. See ANATOMY, § 237, 238. Hair grows longest on the head, chin, and breast; in the arm-pits, and about the privities. Hairs ordinarily appear round or cylindrical; but the microscope also discovers triangular and square ones; which diversity of figure arises from that of the pores, to which the hairs always accommodate their form. Their length depends on the quantity of the proper humour to feed them, and their colour on the quality of that humour; whence, at different stages of life, the colour usually differs. Their extremities split into 2 or 3 branches, especially when kept dry, or suffered to grow too long; so that what appears only a single hair to the naked eye seems a brush to the microscope. The hair of a mouse, viewed by Mr Derham with a microscope, seemed to be one single transparent tube, with pith made up of fibrous substances, running in dark lines, in some hairs transversely, in other spirally. The darker medullary lines, he observed, were small fibres convolved, and lying closer together than in the other parts of the hair. They run from the bottom to the top of the hair, and, he imagines, may serve to make a gentle evacuation of some humour out of the body. Hence the hair of hairy animals, may not only serve as a fence against cold, &c. but as an organ of insensible perspiration. Citizen Mongé has made some curious observations on hair and wool. The surfaces of these bodies (he says) are not smooth; they seem to be formed rather of small laminae placed over each other in a slanting direction from the root towards the point, like the scales of fish; or of zones placed one upon another as in the horns of animals. When a hair is laid

held by the root in one hand, and drawn between the fingers of the other, from the root towards the point, scarce any friction or resistance is perceived, and no noise is heard; but if, grasping it by the point, it be passed in the same manner between the fingers of the other hand, from the point towards the root, a resistance is felt, a tremulous motion is evident to the touch, and a noise may be distinctly heard. It is obvious, therefore, that the texture of the surface of hair is not the same from the root towards the point, as it is from the point towards the root. These observations are equally applicable to the filaments of wool. The surface of these bodies is therefore formed of rigid laminae, laid upon each other like tiles, from the root to the point. And it is this structure which is the principal cause of the disposition to kink, which the hair of animals generally possess. See HATS, METHOD OF MAKING. No. 4.

(3.) HAIR, in farriery. See FARRIERY, PART I. Sec. I.; PART III. Sec. XIV.

(4.) HAIR, ANCIENT AND MODERN OPINIONS RESPECTING. The ancients held the hair a sort of excrement, fed only with excrementitious matter, and no proper part of a living body. They supposed it generated of the fuliginous parts of the blood exhaled by the heat of the body to the surface, and there condensed in passing through the pores. Their chief reasons were, that the hair being cut will grow again, even in extreme old age, and when life is very low: that in hectic and consumptive people, where the rest of the body is continually emaciating, the hair thrives; nay, that it will even grow again in dead carcases. They added that hair does not feed and grow like the other parts, by intussusception, *i. e.* by a juice circulating within it; but, like the nails, by juxtaposition. (See § 1.) But the moderns are agreed, that every hair properly and truly lives, and receives nutriment to fill it like the other parts; which they prove hence, that the roots do not turn grey in aged persons sooner than the extremities, but the whole changes colour at once; which shows that there is a direct communication, and that all the parts are affected alike. In strict propriety, however, it must be allowed, that the life and growth of hairs is of a different kind from that of the rest of the body; and is not immediately derived therefrom, or reciprocated therewith. It is rather of the nature of vegetation. They grow as plants do, or as some plants shoot from the parts of others; from which though they draw their nutriment, yet each has, as it were, its distinct life and economy. They derive their food from some juices in the body, but not from the various juices of the body; whence they may live, though the body be starved. Wulferus, in the *Philosophical Collections*, gives an account of a woman buried at Norimberg, whose grave being opened 43 years after her death, hair was found spring forth plentifully through the clefts of the coffin. The cover being removed, the whole corpse appeared in its perfect shape; but, from the crown of the head to the sole of the foot, covered over with thick-set hair, long and curled. The person going to handle the upper part of the head with his fingers, the whole fell at once, leaving nothing in his hand but a handful of hair: there

was neither skull nor any other bone left: yet the hair was solid and strong. Mr Arnold, in the same collection, gives a relation of a man hanged for theft, who, in a little time, while he yet hung upon the gallows, had his body strangely covered over with hair. Some, however, doubt the authenticity of these and similar instances.

(5.) HAIR, ANCIENT CUSTOMS RESPECTING THE WEARING OF. By the Jews hair was worn naturally long, just as it grew; but the priests had theirs cut every fortnight, while waiting at the temple; they used scissars only. The Nazarites, while their vow continued, were forbidden to touch their heads with a razor. See NAZARENE. The falling off of the hair, or a change of its colour, was regarded amongst the Hebrews as a sign of the leprosy. Black hair was esteemed by them as the most beautiful. Absalom's hair was cut once a year, and is said to have weighed 200 shekels, or 31 oz. The law of God gives no particular ordinances with respect to the hair. The hair of both Jewish and Grecian women engaged a principal share of their attention, and the Roman ladies seem to have been no less curious with respect to theirs. They generally wore it long, and dressed it in various ways, ornamenting it with gold, silver, pearls, &c. On the contrary, the men amongst the Greeks and Romans, and amongst the later Jews, wore their hair short, as may be collected from books, medals, statues, &c. This formed a principal distinction in dress betwixt the sexes. This observation illustrates a passage in St Paul's epistle to the Corinthians, (1 Cor. xi. 4, 5, 6.) where he forbids the Corinthian women, when praying by divine inspiration, to have their hair dishevelled; because this made them resemble the heathen priestesses, when actuated by the pretended influence of their gods. Amongst the Greeks, both sexes, a few days before marriage, cut off and consecrated their hair as an offering to their favourite deities. It was also customary among them to hang the hair of the dead on the doors of their houses previous to interment. They likewise tore, cut off, and sometimes shaved their hair, when mourning for their deceased friends, which they laid upon the corpse or threw into the pile, to be consumed together with the body. The ancients imagined that no person could die till a lock of hair was cut off; and this act they supposed was performed by the invisible hand of death, or Iris, or some other messenger of the gods. This hair thus cut off, they fancied consecrated the person to the infernal deities, under whose jurisdiction the dead were supposed to be. It was a sort of first fruits, which sanctified the whole. (See *Virg. Æn.* 4. 694.) Whatever was the fashion, with respect to the hair, in the Grecian states, slaves were forbidden to imitate the freemen. Their hair was always cut in a particular manner, called *επί τῷ ἀνδραγαθῷ*, which they no longer retained after they procured their freedom. Both the Greeks and Romans wore false hair. The ancient Gauls esteemed it an honour to have long hair; hence the appellation *Gallia Comata*. Julius Cæsar, on subduing the Gauls, made them cut off their hair, as a token of submission. In imitation of this, such as afterwards quitted the world to live in cloisters, had their heads shaven,

ven, to show that they bid adieu to all earthly ornaments, and made a vow of perpetual subjection to their superiors. The ancient Britons were proud of the length and beauty of their hair, and were at much pains in dressing it. Some of them carried this to an extravagant height. A young warrior who was taken prisoner and condemned to be beheaded, requested that no slave might be permitted to touch his hair, which was remarkably long and beautiful, and that it might not be stained with his blood. We hardly ever meet with a description of a fine woman or beautiful man in Ossian's Poems, but their hair is mentioned as one of their greatest beauties. Not content with the natural colour of their hair, which was commonly fair or yellow, they used washes to render it still brighter. One of these was a composition of lime, the ashes of certain vegetables, and tallow. They used various arts also to make the hair of their heads grow thick and long; which last was considered as a mark of dignity and noble birth. Boadicea, queen of the Iceni, is described by Dio with very long hair, flowing over her shoulders, and reaching down below the middle of her back. The Britons shaved their beards, all but their upper lips; the hair of which they, as well as the Gauls, allowed to grow to a very inconvenient length. In after-times, the Anglo Saxons and Danes also considered fine hair as one of their greatest ornaments, and were at great pains in dressing it. Young ladies before marriage wore their hair uncovered and untied, flowing in ringlets over their shoulders; but as soon as they were married they cut it shorter, tied it up, and put on a head dress. To have the hair entirely cut off was so great a disgrace, that it was a punishment inflicted on women guilty of adultery. The Danish soldiers who were quartered upon the English, in the reigns of Edgar and of Ethelred II. were particularly attentive to the dressing of their hair; which they combed at least once every day, and thereby captivated the affections of the English ladies. Gregory of Tours assures us, that in the royal family of France, it was long the peculiar mark and privilege of kings and princes of the blood to wear long hair, dressed and curled: all others wore it polled, or cut round, in sign of inferiority. Some say that there were different cuts for all the different qualities and conditions, from the prince who wore it at full length, to the slave or villain who was quite cropt. —To cut off the hair of a prince under the first race of French kings, was to declare him excluded from the right of succeeding to the crown. In the 8th century, people of quality had their children's hair cut the first time by persons they had a particular esteem for; who hence were reputed a sort of spiritual parents or godfathers. And long before this, Constantine sent the pope the hair of his son Heraclius, as a token that he desired him to be his adoptive father.

(6.) HAIR, CLERICAL ZEAL AGAINST WEARING LONG. Pope Anicetus is said to have been the first who forbade the clergy to wear long hair: but the prohibition is of an older date in the churches of the east; and the letter, wherein that decree is written, is much later than that pope. The clerical tonsure is related by Isidorus Hispalensis, as of apostolical institution. Long

hair was anciently held so odious, that there is a canon still extant, of 1096, importing that such as wore long hair should be excluded coming into church while living, and not be prayed for when dead. Luitprand made a furious declamation against the emperor Phocas, for wearing long hair. The French historians have been very exact in describing the hair of their kings. Charlemagne wore it very short; his sons shorter; Charles II. had none at all. Under Hugh Capet it began to appear again; but the priests excommunicated all who let their hair grow. Peter Lombard expostulated so warmly with Charles VI. that he cut off his hair: and his successors for some generations wore it very short. A professor of Utrecht, in 1650, wrote expressly on the question, Whether it be lawful for men to wear long hair? and concluded for the negative.—Another divine, named Revea, who had written for the affirmative, replied to him. The clergy both secular and regular were obliged to shave the crowns of their heads, and keep their hair short, which distinguished them from the laity; and several canons were made against their concealing their tonsure, or allowing their hair to grow long. The shape of this clerical tonsure was the subject of long and violent debates between the English clergy on the one hand, and those of the Scots and Picts on the other; that of the former being circular, and that of the later only semicircular. Long flowing hair was universally esteemed a great ornament; and the tonsure of the clergy was considered as an act of mortification and self-denial, to which many of them submitted with reluctance, and endeavoured to conceal as much as possible. Some, who pretended to superior sanctity, inveighed with great bitterness against the long hair of the laity; and laboured to persuade them to cut it short, in imitation of the clergy. Thus St Wulstan, Bp. of Worcester, declaimed with great vehemence against luxury of all kinds, but chiefly against long hair as most criminal and most universal. "When any of those vain people who were proud of their long hair, (says William of Malmesbury) bowed their heads before him to receive his blessing, before he gave it, he cut a lock of their hair with a little knife, which he carried about him for that purpose; and commanded them, by way of penance of their sins, to cut all the rest of their hair in the same manner. If any of them refused to comply with this command, he denounced the most dreadful judgments upon them, reproached them for their effeminacy, and foretold, that as they imitated women in the length of their hair, they would imitate them in their cowardice when their country was invaded; which was accomplished at the landing of the Normans." This continued to be long a topic of declamation among the clergy, who even represented it as one of the *greatest crimes*, and most certain marks of reprobation. Anselm Abp. of Canterbury went so far as to pronounce the then terrible sentence of excommunication against all who wore long hair, for which pious zeal he is very much commended. Serlo, a Norman bishop, acquired great honour by a sermon which he preached before Henry I. in 1104, against long and curled hair, with which the king and all his courtiers were so much affected, that they con-

sented

sented to resign their flowing ringlets, of which they had been so vain. The prudent prelate gave them no time to change their minds, but immediately pulled a pair of shears out of his sleeve, and performed the operation with his own hand. Another incident happened about 25 years after, which gave a temporary check to the prevailing fondness for long hair. "An event happened, A. D. 1119, (says a cotemporary historian) which seemed very wonderful to our young gallants; who, forgetting that they were men, had transformed themselves into women by the length of their hair. A certain knight, who was very proud of his long luxuriant hair, dreamed that a person suffocated him with its curls. As soon as he awoke, he cut his hair to a decent length. The report of this spread over all England, and almost all the knights reduced their hair to the proper standard. But this reformation was not of long continuance; for in less than a year all who wished to appear fashionable returned to their former *wickedness*, and contended with the ladies in length of hair. Those to whom nature had denied that ornament, supplied the defect by art."

(7.) **HAIR, COMMERCE AND USES OF.** Hair makes a very considerable article in commerce, especially since perukes have been worn. The hair of the growth of Britain and other northern countries, is valued much beyond that of Italy, Spain, the south parts of France, &c. The goodness of hair consists in its being well fed, and neither too coarse nor too slender; the bigness rendering it less susceptible of the artificial curl, and disposing it rather to frizzle, and the smallness making its curl of too short duration. Its length should be about 25 inches; the more it falls short of this the less value it bears. There is no certain price for hair. It is sold at from 5 s. to 5 l. per oz. according to its quality. Hair is also used in various other arts and manufactures. The hair of beavers, hares, conies, &c. is the principal matter whereof hats are made. Spread on the ground, and left to putrefy on corn lands, hair, like all other animal substances, proves good manure.

(8.) **HAIR DISEASES OF THE.** Almost the only disease of the hair, besides the remarkable one called *PLICA POLOXICA*, is baldness, or its falling off. For this many remedies have been recommended, but scarce any of them can be depended upon. The juice of burdock, and the lixivial salts of vine-shes, are said to be efficacious; also the powder of hermodactyls, and the decoction of boxwood. A remarkable instance of the efficacy of this last is given under *BUXUS*, § 4. Some authors give instances of their hair changing its colour in a short time, through grief, a fright, &c.

(9.) **HAIR, DYEING, BLEACHING, AND CURLING OF.** The scarcity of grey and white hair has made the dealers fall upon methods of reducing other colours to this. This is done by spreading the hair to bleach on the grass like linen, after first washing it out in a lixivious water. This ley, with the force of the sun and air, brings the hair to so perfect a whiteness, that the most experienced person may be deceived; there being scarce any way of detecting the artifice, but by boiling and drying it, which leaves the hair of the colour of a dead walnut-tree leaf. There is also a method of dye-

ing hair with bismuth, which renders such white hair as borders too much upon the yellow of a bright silver colour: boiling is the proof of this too, the bismuth not being able to stand it. Hair may also be changed from a red, grey, or other disagreeable colour, to a brown or deep black, by a solution of silver. The liquors sold under the name of *hair waters*, are at bottom only solutions of silver in aquafortis, largely diluted with water, with the addition perhaps of other ingredients, which contribute nothing to their efficacy. The solution should be fully saturated with the silver, that there may be no more acid in it than is necessary for holding the metal dissolved; and besides dilution with water, a little spirit of wine may be added for the further dulcification of the acid. It must be observed, that for diluting the solution, distilled water, or pure rain water, must be used; the common spring waters turning it milky, and precipitating a part of the dissolved silver. If the liquor touches the skin, it has the same effect on it as on the hair, changing the part moistened with it to an indelible black. Hair may also be dyed of any colour in the same manner as wool. See *DYEING*, PART II. *SECT. I.* Hair, which does not curl or buckle naturally, is brought to it by boiling and baking it, thus: After having picked and sorted the hair, and disposed it in parcels according to its lengths, they roll them up and tie them tight down upon little cylindrical instruments, either of wood or earthen ware, a quarter of an inch thick, and hollowed a little in the middle, called *pipes*; in which state they are put in a pot over the fire, there to boil for about two hours. When taken out, they let them dry; and when dried, they spread them on a sheet of brown paper, cover them with another, and thus send them to the pastry-cook; who making a crust around them of common paste, sets them in an oven till the crust is about 3-4ths baked. The end by which a hair grew to the head is called the *head of the hair*; and the other, with which they begin to give the buckle, the *point*. Formerly the peruke-makers made no difference between the ends, but curled and wove them by either indifferently; but this made them unable to give a fine buckle; hair woven by the point never taking a right curl. Foreigners own themselves obliged to the English for this discovery, which was first carried abroad by a British peruke-maker.

(10.) **HAIR, INSTANCES OF THE INTERNAL GROWTH OF.** Though the external surface of the body is the natural place for hairs, we have many well attested instances of their being found also on the internal surface. Amatus Lusitanus mentions a person who had hair upon his tongue. Pliny and Valerius Maximus say, that the heart of Aristomenes the Messenian was hairy. Cælius Rhodiginus relates the same of Hermogenes the rhetorician; and Plutarch, of Leonidas, king of Sparta. Hairs are said to have been found in the breasts of women, and to have occasioned the distemper called *trichiasis*; but some authors are of opinion, that these are small worms and not hairs. There have been, however, various and indisputable observations of hairs found in the kidneys, and voided by urine. Hippocrates says, that the glandular parts are the most subject to hair; but

bundles of hair have been found in the muscular parts of beef, and in parts of the human body equally firm. Hair has been often found in abscesses and imposthumations. Schultetus, opening the abdomen of a woman, found 12 pints of water, and a large lock of hair swimming loose in it. But of all the internal parts, there is none so much subject to an unnatural growth of hair as the ovaries of females. Of this Dr Tyson relates 3 remarkable instances: two of these were young women; the other was a bitch. The animal had been much emaciated in its hinder parts; the hair was about an inch and a half long; but the most remarkable particular was, that hair was also found lying loose in the cavities of the veins. There are instances of mankind being affected in the same manner. Cardan relates, that he found hair in the blood of a Spaniard; Slonatus in that of a gentlewoman of Cracovia; and Schultetus declares, from his own observation, that those people, who are afflicted with the *plica polonica*, have very often hair in their blood.

(II.) **HAIR OF PLANTS, or DOWN**, a general term expressive of all the hairy and glandular appearances on the surface of plants, to which they are supposed to serve the double purpose of defensive weapons and vessels of secretion. These hairs are minute threads of greater or less length and solidity; some of them visible to the naked eye; whilst others are rendered visible only by the help of glasses. Examined by a microscope, almost all the parts of plants, particularly the young stalks or stems, appear covered with hairs. These appear under various forms; in the leguminous plants, they are generally cylindric; in the mallow tribe, terminated in a point; in agrimony, shaped like a fish-hook; in nettle, awl-shaped and jointed; and in some compound flowers with hollow or funnel shaped florets, they are terminated in two crooked points. Probable as some experiments have rendered it, that the hairs on the surface of plants contribute to some original secretion, their principal use seems to be, to preserve the parts in which they are lodged from the bad effects of violent frictions, from winds, from extremes of heat and cold, and such like external injuries. M. Guettard, who established a botanical method, from the form, situation, and other circumstances of the hairy and glandular appearances on the surface of plants, has demonstrated, that these appearances are generally constant and uniform in all the plants of the same genus. The same uniformity seems to characterise all the different genera of the same natural order. The different sorts of hair, which form the down upon the surface of plants, were imperfectly set down by Grew in 1682, and by Malpighi in 1686. M. Guettard was the first who examined the subject both as a botanist and a philosopher. His observations were published in 1747.

(1.) * **HAIRBEL.** *n. f.* The name of a flower; hyacinth.

(2.) **HAIRBELS.** See **HYACINTHUS**.

* **HAIRBRAINED.** *adj.* [This should rather be written *barebrained*, unconstant, unsettled, wild as a hare.] Wild; irregular; unsteady.—

Let's leave this town; for they are *bairbrain'd* slaves,

And hunger will enforce them to be more eager. *Shak.*

* **HAIRBREADTH.** *n. f.* [*hair* and *breadth*.] A very small distance; the diameter of a hair.—Seven hundred chosen men left-handed could sling stones at an *hairbreadth*, and not miss. *Judges* xx. 16.—

I spoke of most disastrous chances,
Of moving accidents by flood and field;
Of *hairbreadth* 'scapes in the imminent deadly breach. *Shak.*

(1.) * **HAIRCLOTH.** *n. f.* [*hair* and *cloth*.] Stuff made of hair, very rough and prickly, worn sometimes in mortification.—It is composed of reeds and parts of plants woven together like a piece of *haircloth*. *Grew's Museum*.

(2.) **HAIRCLOTHS**, in military affairs, are large pieces of cloth made with half hair; used for covering the powder in waggons, and upon batteries; also charged bombs, hand-grenades, &c. in magazines.

* **HAIRINESS.** *n. f.* [from *bairy*.] The state of being covered with hair, or abounding with hair.

* **HAIRLACE.** *n. f.* [*hair* and *lace*] The fillet with which women tie up their hair.—Some worms are commonly resembled to a woman's *hairlace* or fillet, thence called *tenia*. *Harvey*.—

If Molly happens to be careless,
And but neglects to warm her *hairlace*,
She gets a cold as sure as death. *Swift*.

* **HAIRLESS.** *adj.* [from *hair*.] Wanting hair.
White beards have arm'd their thin and *hairless* scalps

Against thy majesty. *Shak.*

HAIR-POWDER. See **POWDER**, N° 4.

HAIR-WORM. See **GORDIUS**, N° II. § 1—4.

* **HAIRY.** *adj.* [from *hair*.] 1. Overgrown with hair; covered with hair.—

She his *bairy* temples then had rounded
With coronet of flowers. *Shak.*

—Children are not *bairy*, for that their skins are more perspirable. *Bacon*. 2. Consisting of hair.

Storms have shed
From vines the *bairy* honours of their head. *Dryden*.

HAISNE. See **HAINS**.

HAISNEAU, a river of the French republic, which runs into the Haine at Condé.

HAITANG, a beautiful Chinese shrub, originally brought from the bottom of the rocks which border the sea-coast. It has been cultivated in China for more than 14 centuries; and is celebrated as often in the works of the Chinese poets, as roses and lilies are in those of ours. Painters and embroiderers ornament all their works with its foliage and flowers. The stalk of the *hai-tang* is of a cylindric form, and shoots forth a number of branches of a purple tint towards their bases, and full of knots, which are also of a purple colour round the edges. It produces a number of shoots, the tallest of which are about 2½ feet high. Its leaves, which are much indented, of an oval form, towards the stalk, pointed at their upper extremities, and full of small prickles, grow almost opposite one another on the branches, and at the same distance as the knots. Their colour above is a deep green; that below is much lighter, and almost effaced by their fibres, which are large, and

of a delicate purple; all these leaves together have a beautiful effect. The flowers grow in bunches at the extremities of the branches. Each flower is composed of 4 petals, two great and two small, resembling in colour the bloom of a peach tree, and which have almost the same figure as the blossom of our cherry trees. The two large are cemented one upon the other, in the form of a purse; and when they blow, the two small blow also in their turn; and then the whole 4 represent a cross. The pistil is composed of very bright yellow grains, which separate gradually one from another by the lengthening of the filaments to which they adhere; they then open into little bells, and compose a small yellow tuft, supported by a slender stalk, which rises above the petals. The calyx, which sustains each of the flowers, is composed of two purple-coloured leaves, united in form of a purse. In proportion as the flowers grow and increase in size, the two leaves of the calyx open, become pale and dry, and drop off. The flowers, supported by small stalks, separate one from the other, and produce of themselves other flowers which rise up from a new calyx. This plant is propagated from seed, but with difficulty. It thrives best in a sandy soil; dung or mould destroy it; and great care must be taken to refresh it only with the purest water. As it cannot endure the sun in any season, it is always planted below walls that are exposed to the north. It generally begins to flower about the end of August. After it has produced seed, all its branches are cut; and it commonly shoots forth new ones before the spring following; but it is necessary to heap up gravel and pieces of brick round its roots, to prevent them from rotting. Notwithstanding all the care that is taken to cultivate this tree at Peking, it does not thrive so well there as in the southern provinces. The smell of its leaves has an affinity both to that of the rose and the violet; but it is weaker, and never extends to any great distance.

HA-TECHU, a town of China, in Fo-kien.

HAJTESKULA, a town of Croatia, 14 miles N. of Novi.

HA-YAN, a town of China, in Tche-kiang.

HAIKAN, a country of Indostan, on the W. side of the Sinde, between Meeran and Moultan.

(1.) * **HAKE.** *n. f.* A kind of fish.—The coast is stored with mackerel and *bake.* *Carew.*

(2.) **HAKE,** is the English name of a fish common in the British sea, called by some Zoologists, *MEALUCIUS* and *LUCIUS MARINUS*. These fish were used of old dried and salted. Hence the proverb in Kent, *As dry as a bake.* See **GADUS**, N° 6.

HAKELSDORE, a town of Bohemia.

(1.) **HAKEWILL,** George, a learned English divine, the son of a merchant in Exeter, where he was born in 1579. He was educated at Oxford, became fellow of Exeter college, and was afterwards elected rector of it. He was appointed chaplain to Prince Charles, archdeacon of Surrey, and rector of Heanton; but was never promoted higher, on account of his zealous opposition to Pr. Charles's marriage with the infant of Spain, for which he was imprisoned in 1621. His chief work is, "An Apology or Declaration of the

Power and Providence of God, in the Government of the World." fol. 1639. He died at Heanton in 1649.

(2.) **HAKEWILL,** William, elder brother to George, (N° 1.) was educated at Exeter college; whence he removed to Lincoln's Inn, and became eminent in the law. He was a puritan, and had great interest with the republican party during the civil war. He wrote several tracts; particularly, "The liberty of the subject against the pretended power of impositions;" 1641. 4to.

HAKING, a town of Austria, 6 miles W. of Vienna.

HAKLOFEN, a town of Bohemia.

HAKLUYT, Richard, a naval historian, supposed to have been born in London about 1533, and descended of a genteel family in Herefordshire. He was educated at Westminster, and in 1570, removed to Oxford; where he applied to the study of cosmography, and read public lectures in that science. Sir Edward Stafford being sent ambassador to France in 1583, Mr Hakluyt was one of his attendants. He was at this time M.A. and professor of divinity. In 1585, he was made prebendary of Bristol, during his residence at Paris. In searching the French libraries, he found a valuable history of Florida, which he published at his own expense, in French, and soon after revised and republished Peter Martyr's book *De orbe novo*. After 5 years residence in France, he returned to England. In 1589, he published his Collection of Voyages, in one vol. fol. which, in 1598, was republished in three. In 1605, he was made prebendary of Westminster, which, with the rectory of Wetheringset, was the summit of his preferment. He died in 1616. He was a faithful historian. His works, besides those above mentioned, are, 1. A Collection of Voyages and Discoveries, a small volume. 2. The Discoveries of the World, from the Original to the Year 1555, written in the Portugal tongue by Ant. Galvano; corrected, much amended, and translated into English, by Richard Hakluyt. 3. Virginia richly valued by the Description of the Main Land of Florida, her next Neighbour, &c. written by a Portugal gentleman of Elvas, and translated by Richard Hakluyt. Besides these, he left several MSS. which were printed in Purchas's collection.

HAKMAN, a town of Ceylon, 80 m. S. of Candi.

* **HAKOT.** *n. f.* [from *bake*.] A kind of fish. *Ainsworth.*

* **HAL,** in local names, is derived like *al* from the Saxon *healle*, i. e. a hall, a palace. In Gothic *hal* signifies a temple, or any other famous building. *Gibson's Camden.*

HALAI, a village of Abyssinia, on the top of Mount Taranta, inhabited by shepherds.

HALBAU, a town of Lusatia.

HALBENDORF, a town of Silesia.

(1.) * **HALBERD.** *n. f.* [*balebarde*, Fr. *ballebarde*, Dutch, from *barde*, an axe, and *balle*, a court, halberds being the common weapons of guards.] A battle-axe fixed to a long pole,—

Advance thy *halberd* higher than my breast.

Our *halberds* did shut up his passage. *Shak.*
Four knaves in garbs succinct, a trusty band, *Caps*

*Caps on their heads, and halberds in their hand,
Drawn forth to combat on the velvet plain.*

Pope.

(1.) HALBERDS, or HALBERTS, are a kind of spears, carried by the sergeants of foot and dragoons. The shaft is about 5 feet long, and made of ash or other wood. The head is armed with a steel point, not unlike the point of a two-edged sword. Besides this sharp point, which is in a line with the shaft, there is a cross piece of steel, flat and pointed at both ends; but generally with a cutting edge at one extremity, and a bent sharp point at the other; so that the halbert serves equally to cut down or to push withal. It is also useful in determining the ground between the ranks, and adjusting the files of a battalion. It was anciently a common weapon in the army, where there were companies of halberdiers. It is said to have been used by the Amazons, and afterwards by the Rhætiens and Vindelicians about A. D. 570. It was called the *Danish ax*, because the Danes bore an halbert on the left shoulder. From the Danes it came to the Scots, from the Scots to the English Saxons, and from them to the French.

* HALBERDIER. *n. f.* [*halebardier*, Fr. from *halberd*.] One who is armed with a halberd.—The dukes appointed him a guard of 30 *halberdiers*, in a livery of murrey and blue to attend his person. *Bacon*.—The king had only his *halberdiers*, and fewer of them than used to go with him. *Clarendon*.

(1.) HALBERSTADT, a principality of Germany, in the circle of Lower Saxony, bounded on the NE. by the duchy of Magdeburg, on the S. by the principality of Anhalt, on the W. by the diocese of Hildesheim, on the E. by the Electorate of Saxony, and on the N. by Wolfenbüttele. It is near 40 miles long and 30 broad. The soil is fertile in corn and flax; and there are some woods, though fuel is scarce. There are 3 large towns in it, which send representatives to the diet; 10 small ones; and 91 county towns and villages. The number of the inhabitants is computed at about 200,000: the greatest part of them are Lutherans; but there are also Calvinists, Jews, and Roman Catholics. The manufactures are chiefly woollen, sheep being numerous; the exports are grain, and a kind of beer called *broiban*. The annual revenue amounts to 500,000 rix-dollars. By the treaty of Westphalia, in 1648, this country was transferred to the house of Brandenburg. It is entitled to a vote in the diets of the empire and the circle. The chief towns are HALBERSTADT, (Nº 2.) Groningen, Oschersleben, and Osterwick.

(2.) HALBERSTADT, the capital of the above principality, (Nº 1.) is seated near the Hethem. It has a cathedral, 15 churches, and other handsome buildings. It has an inn which is said to be the largest and to have the best accommodations of any in Europe. In 1179, it was burnt by Henry the Lion. In 1203, it was walled and moated. In 1758, the French demolished its gates, and part of the walls. It lies 30 miles SW. of Magdeburg, and 34 SSE. of Brunswick. Lon. 11. 29. E. Lat. 51. 54. N.

HALBERT, or HALBARD. See HALBERD.

(1.) * HALCYON. *adj.* [from the noun.] Placid; quiet; still; peaceful,—

When great Augustus made war's tempest cease,

His *halcyon* days brought forth the arts of peace.

Denham.

—No man can expect eternal serenity and *halcyon* days from so incompetent and partial a cause, as the constant course of the sun in the equinoctial circle. *Bentley.*

(2.) * HALCYON. *n. f.* [*halcyo*, Lat.] A bird, of which it is said that she breeds in the sea, and that there is always a calm during her incubation.

Such smiling rogues [as these] sooth ev'ry passion,

Bring oil to fire, snow to their colder moods;
Renege, affirm, and turn their *halcyon* beaks
With ev'ry gale and vary of their masters. *Shak.*

Amidst our arms as quiet you shall be,
As *halcyons* brooding on a winter sea. *Dryden.*

(3.) HALCYON. See ALCEDO.

(4.) HALCYON DAYS, in antiquity, a name given to seven days before, and as many after the winter solstice; when the halcyon, invited by the calmness of the weather, laid her eggs in nests built in the rocks, close by the brink of the sea. Hence the phrase became proverbial.

HALCYZN, a town of Poland, in Braclaw.

HALDANE, John, a very eccentric genius of the 18th century, born in Edinburgh about the end of the 17th. He was one of the old Covenanters, commonly called CAMERONIANS, or CARGILLITES; (See these articles,) and adhered to their principles, both religious and political, in their most rigid form; of which he gave evidence by publishing various pamphlets in support of them. Of these the most remarkable was entitled *The active Testimony of the true Presbyterians of Scotland, against the late unjust invasion by Charles pretended Prince of Wales, and William pretended Duke of Cumberland*, &c. published at Edinburgh, in 1746, 8vo. He died about 1770.

HALDE, John Baptist Du, a learned French Jesuit, born at Paris in 1674. He was well versed in Asiatic geography, and compiled a work entitled *Grand description de la Chine & de la Tartarie*, from original memoirs of the Jesuitical missionaries, in 4 vols folio. He was also concerned in a collection of letters begun by father Gobien, called *Des Lettres Edifiantes*, in 18 vols; and published some Latin poems and orations. He died in 1743.

HALDENSLEBEN, a town of Germany; in Lower Saxony, 12 miles N. of Magdeburg.

(1.) HALDENSTEIN, a ci-devant barony of the Grisons, 3 miles N. of Coire, now included in the Helvetic republic; containing 2 villages and 400 citizens.

(2.) HALDENSTEIN, a village of the Helvetic republic, in the above barony.

(1.) HALE, Sir Matthew, lord chief justice of the king's bench in the reign of Charles II. was the son of Robert Hale, Esq. a barrister of Lincoln's Inn, and was born in 1609. He was educated at Oxford, where he made a considerable progress in learning; but was afterwards diverted from his studies by the levities of youth. From these he was reformed by Mr John Glanvil, serjeant at law; and applying to the study of the law, entered into Lincoln's Inn. Noy, the attorney

torney general, and Mr Selden, took much notice of him. During the civil wars, he behaved so well as to gain the esteem of both parties. He was employed in his practice by the king's party; and was appointed by the parliament one of the commissioners to treat with the king. King Charles's death gave him very sensible regret. However, he took the engagement; and was appointed with several others, to consider of the reformation of the law. In 1653, he was by writ made serjeant at law, and soon after appointed one of the justices of the Common Pleas. Upon the death of Oliver Cromwell, he refused to accept of the new commission offered him by Richard his successor. He was returned for Gloucestershire in the parliament which called home Charles II. Soon after he was made lord chief baron of the exchequer; but declined the honour of knighthood, till lord chancellor Hyde, sending for him upon business when the king was at his house, said, "There is your majesty's modest chief baron;" upon which he was unexpectedly knighted. He was one of the principal judges that sat in Clifford's Inn, about settling the differences between landlord and tenant, after the fire of London, in which he behaved to the satisfaction of all parties concerned. In his post of chief baron he acted with inflexible integrity. He dismissed a duke, who wished to pre-judge him in favour of a cause he was to bring before him, with a proper reprimand. The duke complained of his *rudeness* to the king, who told him he verily believed he would have used *him* no better, had he gone to solicit him in his own cause. In one of his circuits, a gentleman who had a trial at the assizes sent him a buck for his table. When judge Hale therefore heard his name, he asked "if he was not the person who had sent him the venison?" and finding he was, told him, "that he could not suffer the trial to go on till he had paid him for his buck." The gentleman answered, that "he never sold his venison; and that he had done nothing to him which he did not do to every judge who had gone that circuit:" which was confirmed by several gentlemen present. The lord chief baron, however, paid for the present; upon which the gentleman withdrew the record. In 1671, he was advanced to be lord chief justice of the king's bench; but about 4 years after this promotion his health declining, he resigned his post in Feb. 1675-6, and died in Dec. following. This excellent man, who was an ornament to the bench, to his country, and to human nature, wrote, 1. An Essay on the Gravitation and Non-gravitation of Fluid Bodies. 2. Observations touching the Torricellian Experiment. 3. Contemplations, moral and divine. 4. The Life of Pomponius Atticus, with political and moral Reflections. 5. Observations on the Principles of natural Motion. 6. The primitive Origination of Mankind. He also left a great number of MSS. in Latin and English, upon various subjects; among which are, his Pleas of the Crown, since published by Mr Emlyn in two volumes folio; and his Original Institution, Power and Jurisdiction of Parliaments.

(2.) * *HALE*. *adj.* [This should rather be written *bail*, from *bal*, health.] Healthy; sound; hearty; well complexioned.—

My feely sheep like well below,
For they been *bale* enough I trow,
And liken their abode. *Spenser*.
—Some of these wise partizans concluded the government had hired two or three hundred *bale* men to be pinioned, if not executed, as the pretended captives. *Addison*.—

His stomach too begins to fail;
Last year we thought him strong and *bale*,
But now he's quite another thing:
I wish he may hold out 'till spring. *Swift*.

(3.) *HALE*, in geography, a river of England, in Cornwall, which runs into the sea near St Ives.

(4.) *HALE*, a town of Holstein, 6 miles E. of Kremp.

(5.—10.) *HALE* is also the name of 6 English villages, in Cornwall, Cumberland, Hampshire, Lancashire, Middlesex, and Norfolk.

* *To HALE*. *v. a.* [*halen*, Dutch; *baler*, Fr.] To drag by force; to pull violently and rudely.

Fly to your house;
The plebeians have got your fellow tribune,
And *bale* him up and down. *Shak.*

My third comfort,
Starr'd most unluckily, is from my breast
Hal'd out to murder. *Shak.*

—Give diligence that thou mayest be delivered from him, lest he *bale* thee to the judge. *Luke*.—

He by the neck hath *bal'd*, in pieces cut,
And set me as a mark on every butt. *Sandys*.

Thither by harpy-footed furies *bal'd*,
At certain revolutions, all the damn'd
Are brought. *Milton*.

—This finistrous gravity is drawn that way by the great artery, which then subsideth, and *baleth* the heart unto it. *Brown*.—Who would not be disgusted with any recreation, in itself indifferent, if he should with blows be *baled* to it when he had no mind? *Locke*.—In all the tumults at Rome, though the people proceeded sometimes to pull and *bale* one another about, yet no blood was drawn till the time of the Gracchi. *Swift*.

HALEC, the hearing. See *CLUPEA*, N° 4.

HALEM, or } a town of the French Empire,
HALEN, } in the dept. of the Dyle, and
late prov. of Austrian Brabant, seated on the Geete, 4 miles SE. of Dieft, and 24 W. of Maestricht. Lon. 5. 4. E. Lat. 50. 58. N.

HALENDORP, a town of Germany, in Holstein, 11 miles ENE. of Eutyn.

* *HALER*. *n. f.* [from *bale*.] He who pulls and hales.

(1.) *HALES*, Lord. See *DALRYMPLE*, N° 2.

(2.) *HALES*, Stephen, D. D. and F. R. S. a celebrated divine and philosopher, born in 1677. He was the 6th son of Thomas Hales, Esq. the eldest son of Sir Robert Hales, and Mary the heiress of Richard Langley of Abbots-Wood in Hertfordshire. In 1696, he was entered at Bennet college, Cambridge; admitted a fellow in 1703. and became B. D. in 1711. He soon discovered a genius for natural philosophy. Botany was his first study, which he often prosecuted among Gogmagog hills, along with Dr Stukely. He also collected fossils and insects, having contrived a curious instrument for catching such of the latter as have wings. He likewise studied astronomy, chemistry, and anatomy; and invented a curious method

thod of obtaining a representation of the lungs in lead. Having made himself acquainted with the Newtonian system, he contrived a machine for showing the phenomena on much the same principles with that of the Orrery, afterwards made by Mr Rowley. About 1710 he was presented to the perpetual cure of Teddington near Twickenham; afterwards to the living of Porlock in Somersetshire, which he exchanged for that of Faringdon in Hampshire. Soon after, he married Mary, the daughter and heiress of Dr Newce. On the 13th March 1718, he was elected F.R.S. and on the 5th March, 1719, he exhibited an account of some experiments he had made on the effect of the sun's warmth in raising the sap in trees, which procured him the thanks of the society. On the 14th of June 1725, he exhibited a treatise on the same subject, which, being highly applauded by the society, he enlarged and improved; and in April 1727, published it under the title of *Vegetable Statics*. This work he dedicated to the prince of Wales, afterwards K. George II; and he was the same year chosen one of the council of the Royal Society. A second edition of this work was published in 1731; in the preface to which, he promised a sequel, which he published in 1733, under the title of *Statistical Essays*, &c. In 1732 he was appointed one of the trustees for establishing a new colony in Georgia. On the 5th of July 1733, the university of Oxford made him D. D. although he had been educated at Cambridge. In 1734, he published anonymously, *A friendly Admonition to the Drinkers of Brandy and other spirituous Liquors*; and a sermon preached at St Bride's before the rest of the trustees for establishing the colony in Georgia. His text was in Gal. vi. 2. In 1739, he printed *Philosophical Experiments on Sea-water, Corn, Flesh, and other Substances*; 8vo. dedicated to the lords of the admiralty. In 1739, he also exhibited to the Society an account of some experiments towards the discovery of medicines, for dissolving the stone in the kidneys and bladder, and preserving meat in long voyages; for which he received Sir Godfrey Copley's gold medal. In 1740, he published some account of *Experiments and Observations on Mrs Stephens's Medicines for dissolving the Stone*, in which their dissolvent power is inquired into and demonstrated. In 1741, he read before the Society an account of a *VENTILATOR*, for conveying fresh air into mines, hospitals, prisons, and the close parts of ships. See *AIR-PIPES* and *VENTILATOR*. In 1743, he read before the Society a description of a method of conveying liquors into the *abdomen* during the operation of Tapping; afterwards printed in their Transactions. In 1745, he published some experiments and observations on tar-water, which he had been induced to make by the publication of a work called *Siris*, in which Dr Berkley, B. of Cloyne, had recommended tar-water as an universal medicine. In the same year he communicated to the public, by a letter to the editor of the *Gentleman's Magazine*, a description of the *back-beaver*, for winnowing and cleaning corn. He also, by the same channel, communicated a cheap and easy way to preserve corn sweet in sacks; an invention of great benefit to farmers. He also published directions how to

keep corn sweet in heaps without turning it, and to sweeten it when musty. He published a long paper, containing an account of several methods to preserve corn by ventilators; with a description of several sorts, illustrated by a cut, so that the machine may be constructed by any carpenter. He published also, but anonymously, a detection of the fallacious boasts concerning the efficacy of the liquid shell in dissolving the stone in the bladder. In 1746, he communicated to the Royal Society a proposal for bringing small passable stones soon, and with ease, out of the bladder. In the *Gent. Mag.* for July 1747, he published an account of a very considerable improvement of his back-beaver, by which it became capable of clearing corn of the very small grain, seeds, blacks, smut-balls, &c. to such perfection as to make it fit for seed-corn. In 1748 he communicated to the Society a proposal for checking the progress of fires; with 2 memoirs, one on ventilators, and the other on some experiments in electricity. All these papers were printed in the R. Society's Transactions. In 1749 his ventilators were fixed in the Savoy prison; and the benefit was so great, that though from 80 to 100 in a year often died of the gaol distemper before, yet from 1749 to 1752 inclusive, only 4 persons died, and of those 4, one died of the small-pox, and another of intemperance. In 1750, he published some considerations on the causes of earthquakes; (occasioned by the shocks felt that year in London; and exhibited an examination of the strength of several purging waters, especially that of *Jessop's well*. Both these are printed in the *Philos. Trans.* He had now been several years honoured with the friendship of Frederick Prince of Wales; who frequently visited him at Teddington. Upon that prince's death in 1750, he was appointed almoner to the Princess Dowager. In 1752 he was chosen by the college of physicians to preach the sermon called *Crowne's lecture*: Dr W. Crowne having left a legacy for a sermon to be annually preached on "the wisdom and goodness of God displayed in the formation of man." Dr Hales's text was in Job xii. 12. In the end of 1752, his ventilators, worked by a windmill, were fixed in Newgate, with branching trunks to 24 wards, and it appeared that the disproportion of those that died in the gaol before and after this establishment was as 16 to 7. He published also a farther account of their success, and some observations on the great danger arising from foul air, exemplified by a narrative of several persons seized with a gaol fever by working in Newgate. In 1753, Dr Hales was elected a member of the Academy of Sciences at Paris. This year he published in the *Gent. Mag.* farther considerations about means to draw the foul air out of the sick rooms of occasional army hospitals, and private houses in town; with many other curious particulars on the use of ventilators: also a description of a sea gage, which he invented, to measure unfathomable depths. This paper he had drawn up about 1732 or 1733, for the late Colln Campbell, Esq. who employed the ingenious Mr Hawksbee to make the machine it describes, which was tried in various depths, and answered with great exactness, but was at last lost near Bermuda. In 1754, he communicated to the

the Society some experiments for keeping water and fish sweet with lime-water; an account of which was published in the *Philos. Trans.* He continued to enrich their memoirs with many useful articles from this time till his death, particularly a method of forwarding the distillation of fresh from salt water, by blowing showers of fresh air up through the latter during the operation. In 1757, he communicated to the *Gent. Mag.* an easy method of purifying the air, and regulating its heat, in melon-frames and green-houses; also further improvements in his method of distilling sea-water. Being nominated by K. George II. a canon of Windsor, he engaged the princess to request his majesty to recal his nomination. But he has been justly blamed for this, as indicating a want of benevolence: for if he had no wish for more for himself, a liberal mind would surely have been highly gratified by the distribution of so considerable a sum as a canonry of Windsor would have put into his power, in the reward of industry, the alleviation of distress, and the support of helpless indigence. He was, however, remarkable for social virtue and sweetness of temper; his life was not only blameless, but exemplary. He died at Teddington, in 1761, aged 84; and the princess of Wales erected a monument to his memory in Westminster abbey.

HALESIA, in botany: A genus of the monogynia order, belonging to the dodecandria class of plants; and in the natural method ranking under the 18th order, *Bicornes*. The calyx is quadridentated, superior; the corolla quadrid; the nut quadrangular and dispermous.

HALES-OWEN, a town of Salop, inclosed by Worcester-sh. famous for nails; 8 m. SW. of Birmingham, and 124 NW. of London.

HALESWORTH, a town of Suffolk, seated on an isthmus between two branches of the Blith, having a trade in linen yarn and sail-cloth. It has one large church, and about 700 good houses; but the streets are narrow. Near it is raised a great deal of hemp. It is 32 miles NE. of Ipswich, and 101 of London. Lon. 1. 40. E. Lat. 52. 25. N.

(1.) * **HALF**. *n. f.* plural *halves*. [*bealf*, Sax. and all the Teutonic dialects. The *l* is often not sounded.] 1. A moiety; one part of two; an equal part.—An *half* acre of land. 1 Sam. xiv. 14. —Many might go to heaven with *half* the labour they go to hell, if they would venture their industry the right way. *Ben Jonson*.—

Well chosen friendship, the most noble
Of virtues, all our joys makes double,
And into *halves* divides our trouble. *Denham*.

Or what but riches is there known
Which man can solely call his own;
In which no creature goes his *half*;
Unless it be to squint and laugh? *Hudibras*.

No mortal tongue can *half* the beauty tell;
For none but hands divine could work so well.

Dryden.

—Of our manufactures foreign markets took off one *half*, and the other *half* were consumed amongst ourselves. *Locke*.—The council is made up *half* out of the noble families, and *half* out of the plebeian. *Addison on Italy*.—*Half* the misery of life

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might be extinguished, would men alleviate the general curse by mutual compassion. *Addison*.

Her beauty in thy softer *half*,

Bury'd and lost, she ought to grieve. *Prior*.

—Natural was it for a prince, who had proposed to himself the empire of the world, not to neglect the sea, the *half* of his dominions. *Arbuthnot*.

2. It sometimes has a plural signification when a number is divided.—

Had the land selected of the best,

Half had come hence, and let the world provide the rest. *Dryden*.

(2.) * **HALF**. *adv.* 1. In part; equally.—

I go with love and fortune, two blind guides,
To lead my way; *half* loth, and *half* contenting. *Dryden*.

2. It is much used in composition to signify a thing imperfect, as the following examples will show:

(1.) * **HALF-BLOOD**. *n. f.* One not born of the same father and mother.—Which shall be heir of the two male twins, who, by the dissection of the mother, were laid open to the world? Whether a sister by the *half-blood* shall inherit before a brother's daughter by the whole-blood. *Locke*.

(2.) **HALF-BLOOD**, in law. See **CONSANGUINITY** and **INHERITANCE**.

* **HALF-BLOODED**. *adj.* [*half* and *blood*.] Mean; degenerate.—

The let alone lies not in your good will.

—Nor in thine, lord.

—*Half-blooded* fellow, yes. *Shak. K. Lear*.

* **HALF-CAP**. *n. f.* Cap imperfectly put off, or faintly moved.—

With certain *half-caps* and cold moving nods,
They froze me into silence. *Shak*.

* **HALFENDEAL**. *n. f.* [*half* and *dæl*, Saxon.] Part. *Spenser*.

* **HALF-FACED**. *adj.* [*half* and *faced*.] Showing only part of the face; small faced; in contempt.

Proud encroaching tyranny

Burns with revenging fire, whose hopeful colours
Advance, a *half-faced* sun striving to shine. *Shak*.

—This same *half-fac'd* fellow, Shadow; give me this man: he presents no mark to the enemy; the foeman may with as great aim level at the edge of a penknife. *Shak*.

* **HALF-HATCHED**. *adj.* [*half* and *batch*.] Imperfectly hatched.—

Here, thick as hailstones pour,

Turnips, and *half-batch'd* eggs, a mingled shower,
Among the rabble rain. *Gay*.

* **HALF-HEARD**. *adj.* Imperfectly heard; not heard to an end.—

Not added years on years my task could close;

Back to thy native islands might'st thou sail,
And leave *half-beard* the melancholy tale. *Pope*.

HALF-MERK, a noble, or 6s. 8d.

(1.) * **HALF-MOON**. *n. f.* 1. The moon in its appearance when at half increase or decrease. 2. Any thing in the figure of a half-moon.—

See how in warlike muster they appear,

In rhombs and wedges, and *half-moons* and wings. *Milton*.

(2.) **HALF-MOON**, in fortification, an outwork composed of two faces, forming a salient angle.

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whose gorge is in form of a crescent, whence the name. See *FORTIFICATION, Part I. Sect. V.*

* *HALF-PENNY. n. s. plur. half-pence.* [*half and penny.*] 1. A copper coin, of which two make a penny.—Bardolph stole a lute-case, bore it twelve leagues, and sold it for three *half-pence*. *Shak.*—I thank you; and sure, dear friend, my thanks are too dear of a *half-penny*. *Shak.*—

He cheats for *half-pence*, and he doffs his coat
To save a farthing in a ferryboat. *Dryden.*

—Never admit this pernicious coin, no, not so much as one single *half-penny*. *Swift.* 2. It has the force of an adjective conjoined with any thing of which it denotes the price.—There shall be in England seven *half-penny* loaves sold for a penny. *Shak.*—You will wonder how Wood could get his majesty's broad seal for so great a sum of bad money, and that the nobility here could not obtain the same favour, and make our own *half-pence* as we used to do. *Swift.*

* *HALF-PIKE. n. s. [half and pike.]* The small pike carried by officers.—The various ways of paying the salute with the *half-pike*. *Tatler.*

* *HALF-PINT. n. s. [half and pint.]* The fourth part of a quart.—

One *half-pint* bottle serves them both to dine;
And is at once their vinegar and wine. *Pope.*

* *HALF-SCHOLAR. n. s.* One imperfectly learned.—We have many *half-scholars* now-a-days, and there is much confusion and inconsistency in the notions and opinions of some persons. *Watts.*

* *HALF-SEAS OVER.* A proverbial expression for any one far advanced. It is commonly used of one half drunk.—

I am *half-seas o'er* to death;
And since I must die once, I would be loth
To make a double work of what's half finish'd. *Dryden.*

* *HALF-SIGHTED. adj. [half and sight.]* Seeing imperfectly; having weak discernment.—The officers of the king's household had need be provident, both for his honour and thrift: they must look both ways, else they are but *half-sighted*. *Bacon.*

* *HALF-SPHERE. n. s. [half and sphere.]* Hemisphere.—

Let night grow blacker with thy plots; and day,
At shewing but thy head forth, start away
From this *half-sphere*. *Ben Jonson.*

* *HALF-STRAINED. adj. [half and strain.]* Half bred; imperfect.—

I find I'm but a *half-strain'd* villain yet,
But mungrel mischievous; for my blood boil'd
To view this brutal act. *Dryden.*

* *HALF-SWORD. n. s.* Close fight; within half the length of a sword.—I am a rogue, if I were not at *half-sword* with a dozen of them two hours together. *Shak.*

* *HALF-WAY. adv. [half and way.]* In the middle.—

Fearless he sees, who is with virtue crown'd,
The tempest rage, and hears the thunder sound;
Ever the same, let fortune smile or frown;
Serenely as he liv'd, resigns his breath;
Meets destiny *half-way*, nor shrinks at death. *Granville.*

* *HALF-WIT. n. s. [half and wit.]* A blockhead; a foolish fellow.—

Half-wits are fleas, so little and so light,
We scarce could know they live, but that they bite. *Dryden*

* *HALF-WITTED. adj. [from half-wit.]* Imperfectly furnished with understanding.—I would rather have trusted the refinement of our language, as to sound, to the judgment of the women than of *half-witted* poets. *Swift.*—Jack had passed for a poor, well-meaning, *half-witted*, crack-brained fellow: people were strangely surprised to find him in such a roguery. *Arbutnot.*—When *half* is added to any word noting personal qualities, it commonly notes contempt.

HALIÆTOS. See *FALCO*, N° 9.

HALI-BEIGH, first dragoman or interpreter at the Grand Signior's court in the 17th century, was born of Christian parents in Poland; but having been taken by the Tartars when a boy, they sold him to the Turks, who brought him up in their religion in the seraglio. His original name was *Bobowski*. He learnt many languages, and Sir Paul Ricaut owns he was indebted to him for several things, which he relates in his *Present state of the Ottoman empire*. He held a great correspondence with the English, and intended to return into the Christian church, but died in 1675, before he could accomplish his design. Dr Hyde published his book *Of the liturgy of the Turks, their pilgrimages to Mecca, &c.* at Oxford, 1691. He translated the catechism of the church of England, and the bible, into the Turkish language. The MS. is lodged in the library of Leyden. He wrote likewise a Turkish grammar and dictionary.

* *HALIBUT. n. s.* A sort of fish. *Ainsworth.*

HALIBUT ISLAND, an island in the N. Pacific Ocean, discovered by Capt. Cook, the coasts of which abound with halibuts, weighing from 20 to 100 lb. each. It is 21 miles in circumference, but low and barren. Lon. 164. 15. W. Lat. 54. 48. N.

HALICARNESSENSIS, or the *HALICARNASSEUS*. } *NASSIAN*, the gentilitious name of Herodotus and Dionysius. See *DIONYSIUS*, N° 5; by mistake printed 3; and *HERODOTUS*.

HALICARNASSUS, in ancient geography, a principal town of Caria, built by the Argives, and situated between two bays, the Ceramicus and Jasius. It was anciently called *ZEPHYRA*, and was the royal residence of Mausolus. See *ARTEMISIA*, N° II.

HALICZ. See *HALITZ*.

* *HALIDOM. n. s. [haligdom, holy judgment, or halig and dame, for lady.]* Our blessed lady. In this sense it should be *Halidam*.—

By my *balidom*, quoth he,

Ye a great master are in your degree. *Hubb. Tale.*

HALIEUTICA, } *ἁλιεῦτικα*, formed of *ἅλιος*,

HALIEUTICS, } *fisherman*, from *ἅλιος*, sea; books treating of fishes, or the art of fishing. The *Halieutics* of Oppian are still extant.

(1.) *HALIFAX*, a parish of England, in the W. riding of Yorkshire, famous for the clothier trade; said to be the most populous, if not the most extensive, in England. It contains above 12,000 people, and is above 30 miles in circumference. Besides the established church at Halifax, and 16 meeting houses, it has 12 chapels, two of which are parochial. All the meeting-houses, except that

that the Quakers, have bells and burying grounds. The woollens principally manufactured are kersey and shalloons. Of the former it is affirmed, that one dealer sent by commission 60,000l. worth yearly to Holland and Hamburgh; and of the latter, it is said, 100,000 pieces are made in this parish yearly. The inhabitants here and in the neighbouring towns are so entirely employed in these manufactures, that agriculture is little minded. Most of their provisions are brought from the N. and E. Ridings, and from Lancashire, Cheshire, Nottinghamshire, and Warwickshire. The markets are much crowded.

(1.) HALIFAX, a town in the above parish, seated on the Calder, among hills. The houses are of stone, but irregularly built. The cloths, at the first erection of the woollen manufactures, having been often stolen in the night, a law was made, by which the magistrates of Halifax were empowered to execute all offenders, if they were taken in the fact, or owned it, or if the stolen cloth was found upon them, provided the crime was committed, and the criminal apprehended, within the borders of the forest of Hardwick. Those found guilty were thus executed: an axe was drawn by a pulley to the top of a wooden engine, and fastened by a pin, which being pulled out, the axe fell down in an instant. If they had stole an ox, horse, or any other beast, it was led with them to the scaffold, and there fastened by a cord to the pin, that held up the axe; and when the signal was given by the sheriff, who were the first burghers within the several towns of the forest, the beast was driven away, and the pin plucked out, upon which the axe fell, and beheaded the criminal. This is said to have been the first species of the GUILLOTINE. This severe and summary course of justice gave occasion to a prayer still common among the vagabonds of these parts; "From Hell, Hull, and Halifax, good Lord deliver us:" though both the name and manner of proceeding are now out of use. Halifax lies 16 miles SW. of Leeds, 40 of York, and 197 NNW. of London. Lon. 1. 45. W. Lat. 53. 45. N.

(2.) HALIFAX, the capital of Nova Scotia. It was founded in 1749, to secure the British settlements from the French and Indians. It was divided into 35 squares, each containing 16 lots of 60 by 60 feet; with one established church, and one meeting-house. It was surrounded by picket-posts, and guarded by forts on the outside; and has since been very strongly fortified. Along the Chebucto, S. of the town, are buildings and fisheries for at least two miles, and N. on the river for about one mile. The plan, however, was continued and improved by the earl of Halifax. The proclamation issued for this settlement, in March 1761, offered such favourable terms to settlers, that in May, 3750 persons had offered themselves. They accordingly embarked, and established themselves in the bay of Chebucto; calling their city *Halifax*, after their patron. Before the end of October, 350 comfortable wooden houses were built, and as many more during the winter. Government granted the settlers 40,000l. for their expenses. In 1750, they granted them 57,582l. 17s. 2d.; in 1751, 53,927l. 14s. 4d.; in 1752, 61,492l. 17s. 4d.; in 1753, 94,615l. 22s. 4d.; in 1754,

58,447l. 2s.; and in 1755, 49,418l. 7s. 8d.—The city has at length attained a degree of splendor that bids fair to rival the first cities in the United States; for which it has been equally indebted to the late war, to the great increase of population from the exiled loyalists, and the fostering care of Great Britain. The harbour is perfectly sheltered from all winds at the distance of 12 miles from the sea, and is so spacious, that 1000 ships may ride in it without the least danger. Upon it there are many commodious wharfs, which have from 12 to 18 feet water at all tides. The streets are regularly laid out, and cross each other at right angles; the whole rising gradually from the water upon the side of a hill, whose top is regularly fortified. Many considerable merchants reside at this place; and are possessed of shipping to the amount of several thousand tons, employed in a flourishing trade with Europe and the West Indies. There is a small but excellent careening yard for ships of the royal navy that may come in to refit, and take water, fuel, or provisions on board, in their passage to and from the West Indies. It is well provided with naval stores; and ships of the line are hove down and repaired with the greatest ease and safety. Several batteries of heavy cannon command the harbour, particularly those upon George's Island, which being very steep and high, and situated in mid-channel, below the town, is well calculated to annoy vessels in any direction. Above the careening yard, which is at the upper end of the town, there is a large basin, or piece of water, communicating with the harbour below, near 20 miles in circumference, and capable of containing the whole navy of England, entirely sheltered from all winds, and having only one narrow entrance, which leads into the harbour. There are many detached settlements formed by the loyalists upon the basin; the lands at a small distance from the water being generally thought better than those near Halifax. An elegant building is erected near the town for the convalescence of the navy; but the healthiness of the climate has as yet prevented many persons from becoming patients, scarcely any ships in the world being so free from complaints of every kind, in regard to health, as those that are employed upon this station. There is a good light-house, standing upon a small island, just off the entrance of the harbour, which is visible, either by night or day, 6 or 7 leagues off. Lon. 63. 26. W. Lat. 44. 40. N.

(4.) HALIFAX, a town of the United States, in Massachusetts, 23 miles SSE. of Boston.

(5.) HALIFAX, a town of N. Carolina, 60 miles N. of Newbern, and 75 S. of Richmond.

(6.) HALIFAX, a town of Virginia, 9 miles SW. of Richmond.

(7.) HALIFAX, Marquis of. See SAVILLE.

(8.) HALIFAX, John. See SACROBOSCO.

(9.) HALIFAX BAY, a bay on the E. coast of Hispaniola. Lon. 61. 20. W. Lat. 15. 40. N.

(10.) HALIFAX BAY, a bay on the NE. coast of New Holland. Lat. 18. 49. S.

(11.) * HALIMASS. *n. f.* [*ballg* and *mass*.] The feast of All-souls.—

She came adorned hither like sweet-May;

Sent back like *halimass* or shorter day. *Shak.*

(12.) HALIMASS, or HALLAMASS, Nov. 2, is one

one of the cross quarters of the year, which was computed, in ancient writings, from Hallamas to Candlemas.

HALIMOTE. See **HALMOTR.**

HALIOTIS, the **EAR-SHELL**, a genus of insects belonging to the order of *vermes testacei*. This is an animal of the snail kind, with an open shell resembling an ear. There are 7 species, distinguished by the figure of their shells. See *Plate CLXXII. fig. 2.*

* **HALITUOUS.** *adj.* [*balitus*, Lat.] Vaporous: fumous.—We speak of the atmosphere as of a peculiar thin and *balitious* liquor, much lighter than spirit of wine. *Boyle.*

HALITZ, or { a town and territory of Poland,

HALITZCH, { in Red Russia, with a castle; seated on the Dniester: seized by the Emperor Joseph II. in 1773, and included in his new kingdom of **GALICIA**. The town is 38 miles S.E. of Lemberg. Lon. 25. 19. E. Lat. 49. 20. N.

HALIZONES. See **CHALYBES.**

HALKETSTEIN, a town of Holland, in the dep. of the Rhine, and ci-devant prov. of Guelderland; 10 m. S. of Harderwyck.

HALKET, Lady. See **MURRAY**, N° 2.

HALKETS, a town of New Jersey, 19 miles W. of Morristown.

(1.) **HALKIRK**, a parish of Scotland, in Caithness, including the ancient parish of **SKILNET**, 24 miles long from N. to SW. and from 7 to 12 broad. The soil is good, though various; the surface mostly level, with a few small hills; the climate cold, inconstant, and stormy, yet extremely salubrious. Instances of longevity are frequent. There are several lakes and rivulets, and a mineral spring in the parish. The river **THURSO** runs through it; and it abounds with lime-stone and marl, hares, otters, foxes, woodcocks, snipes, partridges, moorfowls, wild geese, ducks, swans, &c. The population, in 1791, stated by the Rev. Jo. Cameron in his report to Sir J. Sinclair, was 3180, and had increased 105 since 1755. The number of horses was 1630, sheep 2890, black cattle 4963, goats 130, and swine 190. The annual produce in bear and oat-meal is 15,500 bolls, of which 1800 are exported, and 1000 head of cattle. There are many antiquities in the parish. Sir John Sinclair has introduced many improvements into it; but services and short leases still prevail.

(2.) **HALKIRK**, a town of Scotland in the above parish, 5 miles S. of Thurso.

HALKSHEAD, a cape of Denmark, on the E. coast of Sleswick, 10 miles ESE. of Haldensleben. Lon. 9. 42. E. Lat. 55. 12. N.

(1.) **HALL**, John, an English surgeon, who flourished in the reign of Q. Elizabeth, at Maidstone in Kent. He was born in 1529, and published, 1. *A Compendium of Anatomy*; and, 2. *A Collection of Hymns*, with musical notes, in 1565: besides several tracts on medicine and surgery.

(2.) **HALL**, John, a poet of distinguished learning, born at Durham, in 1617, and educated at Cambridge, where he was esteemed the brightest genius in that university. In 1646, when he was 29 years of age, he published his *Hora Vacua*, or *Essays*; and the same year came out his poems, translated from the Greek, “Hierocles upon the golden verses of Pythagoras;” to which is pre-

fixed an account of the translator and his works, by John Davies of Kidwelly. He also translated Longinus, and died in 1656, aged 29.

(3.) **HALL**, Joseph, an eminent English prelate, born at Ashby de la Zouch, in 1574, and educated at Cambridge. He became professor of rhetoric in that university, and was made rector of Halsted, prebendary of Wolverhampton, dean of Worcester, Bp. of Exeter, and lastly of Norwich. His works testify his zeal against Popery, and are much esteemed. He lamented the divisions of the Protestants, and wrote on the means of putting an end to them. In July 1616, he attended lord Doncaster into France, and upon his return was appointed by K. James one of the divines who should attend him into Scotland. In 1618 he was sent to the synod of Dort, and appointed to preach a Latin sermon before that assembly. Being obliged to return before the synod broke up, on account of his health, he was by the states presented with a gold medal. He wrote, 1. *Miscellaneous epistles*. 2. *Mundus alter et idem*. 3. A just censure of travellers. 4. The Christian Seneca. 5. Satires, in six books. 6. A century of meditations; and many other works, which, besides the satires, make 5 vols. in folio and 4to. He died in 1656.

(4.) * **HALL**. *n. f.* [*bal*, Saxon; *balle*, Dutch.]

1. A court of justice; as Westminster Hall.—
O lost too soon in yonder house or *ball*. *Pope*.
2. A manour-house, so called because in it were held courts for the tenants.—Captain Sentry, my master's nephew, has taken possession of the *ball*, the house, and the whole estate. *Addison*. 3. The public room of a corporation.—

With expedition on the beadle call,
To summon all the company to the *ball*. *Garth*.
4. The first large room of a house.—
That light we see is burning in my *ball*. *Shak*.
Courtesy is sooner found in lowly sheds
With smoky rafters, than in tap'stry *balls*
And courts of princes. *Milton*.

(5.) **HALL**, in architecture. See § 4. *def.* 4. Vitruvius mentions 3 kinds of halls; the *tetrastyle*, with 4 columns supporting the platform or ceiling; the *Corinthian*, with columns all round let into the wall, and vaulted over; and the *Egyptian*, which had a peristyle of insulated Corinthian columns, bearing a second order with a ceiling. The hall is properly the finest as well as first member of an apartment: and in the houses of ministers of state, magistrates, &c. is the place where they dispatch business, and give audience. In very magnificent buildings, where the hall is larger and loftier than ordinary, and placed in the middle of the house, it is called a **SALOON**. The length of a hall should be at least twice and a quarter its breadth; and in great buildings, three times its breadth. The height may be two thirds of the breadth; and, if made with an arched ceiling, it will be much handsomer, and less liable to accidents by fire. In this case, its height is found by dividing its breadth into 6 parts, 5 of which will be the height from the floor to the under side of the key of the arch.

(6.) **HALL**, § 4. *def.* 1. See **WESTMINSTER**, N° 6.

(7.) **HALL**, in geography, a town of Germany in Stiria, 8 miles N. of Rottenmann.

(8.) **HALL**,

(8.) HALL, a town of Austria, 8 miles WSW. of Steyr.

(9.) HALL, or HALLE, an imperial town of Germany, in Suabia, on the Kocher, surrounded with mountains, which abound in salt springs, that yield 3 oz. of salt from 16 oz. of water. It is 46 miles SE. of Heidelberg, and 30 NE. of Stuttgart. Lon. 9. 35. E. Lat. 49. 10. N.

(10.) HALL, a town of Sweden, in Upland, 20 miles NE. of Stockholm.

(11.) HALL, or HALLE, a town of Tirol, on the Inn, famous for its salt works, which produce a clear profit of 200,000 crowns a-year. The salt is dug in large blocks out of a mountain; then purified in salt pits, whence it is conveyed in a fluid state to Inspruck, where it is boiled to a due consistence. Hall is 6 miles E. of Inspruck, and 14 SW. of Kuffstein. Lon. 11. 33. E. Lat. 47. 12. N.

HALLA, or HELLA, a town of Asia, in the Arabian Irak, seated on both sides of the Euphrates, with a bridge of communication, supposed to be built on the site of the ancient BABYLON. It abounds with fruit trees, and lies 55 miles SSW. of Bagdad, and 236 NW. of Bassora.

HALLACHORES, an unfortunate tribe in the East Indies, destined to misery from their birth, and termed the *refuse of all tribes*. They are held in such abomination, that, on the Malabar side of Indostan, if one of them chance to touch a Hindoo of *superior rank*, the latter draws his sabre and cuts him down on the spot, without any check, either from his own conscience, or the laws of the country.

HALLAGE. *n. f.* a fee or toll paid for cloth brought to be sold in Blackwell-hall, London.

HALLAMAS. See HALIMASS, § 2.

HALLAND, a province of Sweden, in the island of Schonen, lying along the sea-coast, at the entrance of the Baltic, opposite to Jutland. It is 60 miles along the coast, but not above 12 broad. Helmstadt is the capital.

HALLATON, a town of Liecestershire, seated on a rich soil, 12 m. SE. of Leicester, and 90 N. by E. of London. Lon. 0. 50. E. Lat. 52. 35. N.

(1.) HALLE, a town of the French Empire, in the dept. of Gemappes, and late province of Austrian Hainault. The church of Notre Dame contains an image of the Virgin Mary, long held in great veneration. Lon. 3. 15. E. Lat. 50. 44. N.

(2.) HALLE, a town of Germany, in the circle of Upper Saxony, and duchy of Magdeburg, with a famous university and salt-works. It was often besieged and taken in the 15th, 16th, and 17th centuries. It now belongs to the king of Prussia; has about 14,000 inhabitants, and is seated in a pleasant plain on the Saale; 22 miles NW. of Leipsick, and 56 S. of Magdeburg. Lon. 12. 33. E. Lat. 51. 36. N.

(3.) HALLE, a town of Westphalia, in the county of Ravensberg, 6 miles NW. of Bielfeld.

(4, 5.) HALLE. See HALL, N° 9 and 11.

(6.) HALLE, Anthony, professor of eloquence at Caen, in Normandy, was born in 1592. He published several good Latin poems and a Latin grammar: and died in 1675, aged 83.

(7.) HALLE, Peter, a French poet and lawyer, born at Bayeaux, in 1611. He was king's poet and regius professor of canon law; but is more

famed for his writings on that subject and civil law, than for his Latin poems, though the latter have merit. He died in 1689.

HALLEBAST, a town of the French republic in the dept. of the Lys, and late prov. of Austrian Flanders, 3 miles SW. of Ypres.

HALLEIN, a town of Germany, in the circle of Bavaria, and archbishopric of Salzburg, seated on the river Saltza, among the mountains, wherein are mines of salt, which are the chief riches of the town and country. Lon. 12. 15. E. Lat. 47. 33. N.

(1.) * HALLELUJAH. *n. f.* [הללויה] *Praise ye the Lord.* A song of thanksgiving.—

Then shall thy saints

Unfeigned *ballelujahs* to Thee sing,

Hymns of high praise.

Milton.

—Singing those devout hymns and heavenly anthems, in which the church militant seems ambitious to emulate the triumphant, and echo back the solemn praises and *ballelujahs* of the celestial choirs. Boyle.

HALLELUJAH, or ALLBLUJAH, is a term of rejoicing, first introduced into the church service, by St Jerome, from the synagogue. It occurs in several of the Psalms, particularly from Ps. cxlv. to cl. It also occurs in Rev. xix. 1, 3, 4, 6. For a considerable time it was only used once a year in the Latin church, viz. at Easter; but in the Greek church it was much more frequent. St Jerome mentions its being sung at the interments of the dead, which still continues to be done in that church, and on some occasions in Lent. Gregory the Great appointed it to be sung all the year round in the Latin church, which raised some complaints against him; as introducing the ceremonies of the Greek church into the Roman. But he excused himself by saying that it had been the ancient usage of Rome, and introduced under pope Damasus.

HALLENBERG, a town of Germany, in Westphalia, 7 m. S. of Medebach, and 62 E. of Cologne.

HALLENCOURT, a town of France, in the dep. of Somme, 7½ miles S. of Abbeville.

(1.) HALLER, Albert VAN, an eminent physician, born at Bern, on the 16th Oct. 1708. He was the son of an advocate, and the youngest of five. He very early shewed a great genius for literature, but it is surprising that it was not crushed in the bud, for his tutor, *Abraham Billockz*, was such a tyrant, that the accidental sight of him, at any after period of life, excited in Haller almost all his former terrors. Yet the progress of Haller's studies was rapid almost beyond belief. When other children were beginning only to read, he was studying Bayle and Moreri; and at 9, he was able to translate Greek, and beginning to study Hebrew. His education was somewhat interrupted by the death of his father, when he was in his 13th year. After this he was sent to the public school at Bern, where he was not only distinguished for his knowledge in Greek and Latin, but also for his poetical genius. His poetical essays, published in the German language, were read and admired throughout the empire. In his 16th year, he began to study medicine at Tubingen, under Duvernoy and Camerarius; and continued there for two years, when the

the great reputation of Boerhaave drew him to Leyden. Ruysch was also still alive, and Albinus was rising into fame. Animated by such examples, he spent all the day, and great part of the night, in the most intense study; and the proficiency which he made, gained him universal esteem both from his teachers and fellow-students. From Holland, in 1727, he came to England, where he was honoured with the friendship of Douglas, Cheselden, and Sir Hans Sloane, P.R.S. He next went to France; where, under Winslow and Le Dran, he had new opportunities of prosecuting anatomy. But his zeal was greater than popular prejudice, even in the enlightened city of Paris, could admit of. An information being lodged against him for dissecting dead bodies, he was obliged to make a precipitate retreat to Basil, where he became a pupil to the celebrated Bernoulli. Thus improved by the most distinguished teachers of that period, and endued with uncommon natural abilities, he returned to Bern, in his 26th year, where he stood candidate, first for the office of physician to an hospital, and afterwards for a professorship. But he was disappointed in both; and it was even with difficulty that he obtained the appointment of keeper of a public library at Bern. This office, though by no means suited to his great abilities, afforded him an opportunity for that extensive reading by which he has been so justly distinguished. The neglect of his merit neither diminished his ardour for medical pursuits, nor detracted from his reputation at home or abroad. Soon after he was nominated a professor in the university of Gottingen, by King George II. The duties of this important office he discharged, with honour to himself and advantage to the public, for 17 years. Impressed with the great diversity of opinions respecting the œconomy of the human body, and sensible that the only means of investigating truth, was by careful experiments, he undertook the arduous task of exploring the phenomena of the human fabric; and there was hardly any function of the body on which his experiments did not reflect either a new or a stronger light. Nor was it long necessary for him, in this arduous undertaking, to labour alone. The example of the preceptor was followed by his pupils. Zinn, Zimmerman, Caldani, and many others, laboured to prosecute and to perfect the discoveries of their great master. The mutual exertions of the teacher and his students, not only forwarded the progress of medical science, but placed the philosophy of the human body on a more sure, and an almost entirely new, basis. But the labours of Dr Haller, during his residence at Gottingen, were not confined to one department of science. To him, the Anatomical Theatre, the School of Midwifery, the Chirurgical Society, and Royal Academy of Sciences at Gottingen, owe their origin. Such distinguished merit could not fail to meet with a suitable reward. K. George II. not only honoured him with every mark of attention himself, but procured him letters of nobility from the emperor. On the death of Dillenius, he had an offer of the professorship of botany at Oxford; the States of Holland invited him to the chair of the younger Albinus, and the K. of Prussia was anxious that he should be the

successor of Matpertuis at Berlin. Marshal Keith wrote to him in the name of his sovereign, offering him the chancellorship of the university of Halle. Count Orlov invited him to Russia, in the name of the empress, offering him a distinguished place at St Petersburg. The king of Sweden conferred on him an unsolicited honour, by raising him to the rank of knight of the polar star; and the emperor of Germany honoured him with a personal visit; during which he passed some time with him in the most familiar conversation. Thus honoured and esteemed, he had it in his power to have held the highest rank in the republic of letters. Yet, declining all the offers made to him, he continued at Gottingen, anxious to extend the rising fame of that medical school. But after 17 years residence in that university, an ill state of health rendering him less fit for the important office which he held, he obtained permission from the regency of Hanover to return to Bern. His fellow-citizens were now as sensible as others of his superior merit. A pension was settled upon him for life, and he was elected into the most important offices in the state. These occupations, however, did not diminish his ardour for useful improvements. He was the first president, as well as the greatest promoter, of the Oeconomical Society at Bern; and he may be considered as the founder of the Orphan Hospital there. Declining health, however, restrained his exertions; and for many years he was confined entirely to his own house; where, with indefatigable industry, he continued to write till within a few days of his death; which happened in his 70th year, on the 12th Dec. 1777. His *Elementa Physiologiae* and *Bibliotheca Medicæ*, afford undeniable proofs of his penetrating genius and solid judgment. But he was not less distinguished as a philosopher than beloved as a man; and he was not more eminent for his improvement in every department of medical science, than for his piety to God, and benevolence to mankind.

(2.) HALLER, in geography, a town of the French republic, in the dep. of the Dyle, and late prov. of Austrian Brabant; 10 miles S. of Tirlemont. Lon. 5. 18. E. Lat. 50. 42. N.

HALLERIA, in botany, AFRICAN FLY HONEY-SUCKLE, a genus of the angiospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 40th order, *Personate*. The calyx is trisid; the corolla quadrisid; the filaments longer than the corolla; the berry inferior and bilocular.

HALLERMUND, a county of Westphalia, united to the principality of Calenberg.

HALLEY, Dr Edmund, an eminent astronomer, was the only son of a soap-boiler in London, and was born in 1656. He first studied the languages and sciences, but at length devoted himself entirely to astronomy. In 1676, he went to the island of St Helena to complete the catalogue of fixed stars, by the addition of those which lie near the S. pole; and having delineated a planisphere, in which he laid them all down in their exact places, he returned to England, in 1678. In 1680 he took a tour through Europe, accompanied by the celebrated Mr Nelson. Between Calais and Paris, he had a sight of the famous comet in its return from

the sun. He had in November before seen it in its descent; and now hastened to complete his observations upon it, from the royal observatory of France. His design in this part of his tour was to settle a correspondence between the royal astronomers of Greenwich and Paris; and to improve himself under the great Cassini. He went thence to Italy, where he spent great part of 1681; but his affairs calling him home, he returned to England. In 1683, he published his *Theory of the variation of the magnetical compass*; in which he supposes the globe to be a great magnet, with 4 magnetical poles, or, points of attraction: but afterwards thinking that this theory was liable to great exceptions, he procured an application to be made to K. William, who appointed him commander of the Paramour Pink, with orders to seek by observations the discovery of the rule of variations, and to lay down the longitudes and latitudes of his majesty's settlements in America. He set out on this attempt on the 24th Nov. 1698; but having crossed the line, his men grew sickly; and his lieutenant mutinying, he returned home in June 1699. Having got the lieutenant tried and cashiered, he sailed a 2d time in Sept. following, with the same ship, and another of less bulk, of which he had also the command. He now traversed the vast Atlantic from one hemisphere to the other, as far as the ice would permit him: and having made observations at St Helena, Brazil, Cape Verd, Barbadoes, the Madeiras, the Canaries, the coast of Barbary, and many other latitudes, arrived in Sept. 1700; and published a general chart, in 1701, showing at one view the variation of the compass in all those places. Capt. Halley had been at home little more than half a year, when he was sent by the king, to observe the course of the tides, with the lon. and lat. of the principal head-lands in the British channel; which having executed with his usual accuracy, he published a large map of the Channel. Soon after, the Emperor of Germany resolving to make a convenient harbour for shipping in the Adriatic, Capt. Halley was sent by queen Anne to view the two ports on the coast of Dalmatia. He embarked on the 22d Nov. 1702; passed over to Holland; and going through Germany to Vienna, he proceeded to Istria; but the Dutch opposing the design, it was laid aside. The emperor made him a present of a rich diamond ring from his finger, and honoured him with a letter of recommendation, written with his own hand, to queen Anne. Soon after his return, he was sent again on the same business; when passing through Hanover, he supped with the electoral prince, afterwards king George I. and his sister the queen of Prussia. On his arrival at Vienna, he was the same evening presented to the emperor, who sent his chief engineer to attend him to Istria, where they repaired and added new fortifications to those of Trieste. Mr Halley returned to England in 1703; was made professor of geometry in the university of Oxford, and received the degree of L.L.D. He was scarcely settled at Oxford, when he began to translate into Latin from the Arabic, *Apollonius de sectione rationis*; and to restore Apollonius's books *De sectione spatii*, from the account given of them by Pappius; and he published the whole work in 1706. Afterwards he had a share

in preparing for the press Appollonius's *Conica* and ventured to supply the whole 8th book, the original of which is also lost. He likewise added Serenus on the section of the cylinder and cone, printed from the original Greek, with a Latin translation, and published the whole in folio. In 1713, he was made secretary of the Royal Society; in 1720, king's astronomer at the royal observatory at Greenwich; and, in 1729, a member of the Academy of Sciences at Paris. He died at Greenwich in 1742. His principal works are, 1. *Catalogus stellarum australium*. 2. *Tabulae astronomicae*. 3. An abridgment of the astronomy of comets, &c. He also published several works of Sir Isaac Newton, who had a particular friendship for him, and to whom he frequently communicated his discoveries.

HALLIARDS, *n. s.* [corrupted from *haul* and *yard*.] the ropes or tackles usually employed to hoist or lower any sail upon its respective mast or stay. See JEARS.

HALLIFAX, Samuel, a learned English bishop, born at Chesterfield, in 1730, and educated at Cambridge, where he was regius professor of civil law. In 1781, he was made Bp. of Gloucester, and in 1789 Bp. of St Asaph. He published an Analysis of civil law, and Sermons on the prophecies. He died in 1790, aged 60.

HALLING, a lake of Norway, 64 miles NNW. of Christiania.

HALLINGDAL, a river of Norway, which runs into the bay of Christiania, near Holmestrand.

HALLNAS, a town of Sweden, in Upland.

HALLOES, a town of Germany, in Holstein.

* HALLOO. *interj.* [The original of this word is controverted: some imagine it corrupted from *a lui*, to him! others from *allons*, let us go! and Skinner from *holler*, to draw.] A word of encouragement when dogs are let loose on their game.—

Some popular chief,
More noisy than the rest, but cries *halloo*,
And, in a trice, the bellowing herd came out.

Dryden.

(1.) * To HALLOO. *v. a.* [*haler. French.*] To encourage with shouts —

If, whilst a boy, Jack ran from school,
Fond of his hunting-horn and pole,
Though gout and age his speed detain,
Old John *halloos* his hounds again.

Prior.

1. To chase with shouts —

If I fly, Marcius,
Halloo me like a hare. *Shakespeare's Coriol.*

3. To call or shout to.—

When we have found the king, he that first
lights on him,
Halloo the other. *Shakesp. King Lear.*

(2.) To HALLOO. *v. n.* 1. To cry as after the dogs.—

A cry more tunable
Was never *halloo'd* to, nor cheer'd with horn.
Shakespeare.

2. To treat as in contempt.—Country folks *halloos* and houted after me, as the arrantest coward that ever showed his shoulders to his enemy. *Sidr.*

* To HALLOW. *v. a.* [*balgian, balig, Sax. holy.*] 1. To consecrate; to make holy.—When we sanctify or *halloo* churches, it is only to testi-

fy

fy that we make them places of publick resort; that we invest God himself with them, and that we sever them from common use. *Hooker*.—It cannot be endured to hear a man profess, that he putteth fire to his neighbour's house, but yet so *hallooweth* the same with prayer, that he hopeth it shall not burn. *Hooker*.—

Is't Cade that I have slain, that monstrous traitor?

Sword, I will *halloow* thee for this thy deed,
And hang thee o'er my tomb, when I am dead.

Shakefp.

My prayers

Are not words duly *halloow'd*, nor my wishes
More worth than vanities; yet prayers and wishes
Are all I can return. *Shakefp. Henry VIII.*

God from work

Now resting, blessed and *halloow'd* the seventh day,

As resting on that day from all his works,
But not in silence holy kept. *Milton.*

Then banish'd faith shall once again return,
And vestal fires in *halloow'd* temples burn. *Dry.*

No satyr lurks within this *halloow'd* ground;
But nymphs and heroines, kings and gods abound. *Granv.*

2. To reverence as holy; *halloowed* be thy name.

(1.) HALLSTATT, a town of Austria, on the Halstatter, with a salt mine, 25 m. S. of Gemunde.

(2.) HALLSTATT, a town of Franconia, at the conflux of the Maine and Rednitz, 3 miles N. of Bamberg.

HALLSTATTER, or HALLSTATTER SEE, a lake of Austria, 6 miles S. of Gemunden.

* HALLUCINATION. *n. f.* [*hallucinatio*, Lat.] Error; blunder; mistake; folly.—A wasting of flesh, without cause, is frequently termed a bewitched disease; but questionless a mere *hallucination* of the vulgar. *Harvey*.—This must have been the *hallucination* of the transcriber, who probably mistook the dash of the I for a T. *Addison*.

HALLUIN, a town of France in the dept. of Oise; 10 miles SE. of Breteuil.

* HALM. *n. f.* [*healm*, Saxon.] Straw: pronounced HAWM: which see.

HALMOTE, or HALIMOTE, *n. f.* is the same with COURT BARON, the word implying a meeting of the tenants of the same hall or manor. The name is still retained at Luston, and other places in Herefordshire. See COURT, N° I, § 4; and MOTE.

HALMSTADT. See HELMSTADT.

HALNA, a town of Sweden, in W. Gothland.

(1.) * HALO. *n. f.* A red circle round the sun or moon.—If the hail be a little flatted, the light transmitted may grow so strong, at a little less distance than that of 26 degrees, as to form a *halo* about the sun or moon; which *halo*, as often as the hailstones are duly figured, may be coloured. *Newton*.—I saw by reflexion, in a vessel of stagnating water, three *halos*, crowns or rings of colours about the sun, like three little rainbows, concentric to his body. *Newton*.

(2.) HALO, or CORONA, in optics, is a luminous circle surrounding the sun, moon, planets, or fixed stars. Sometimes these circles are white, and sometimes coloured like the rainbow. Sometimes one only is visible, and sometimes several

concentric halos appear at the same time. Those which have been seen about Sirius and Jupiter were never more than 3°, 4°, or 5°, in diameter; those which surround the moon are, also, sometimes no more than 3° or 5°; but these, as well as those which surround the sun, are of very different magnitudes, *viz.* of 12° 0', 22° 35', 30° 0', 38° 0', 41° 2', 45° 0', 46° 24', 47° 0', and 90° or even larger than this. Their diameters also sometimes vary during the time of observation, and the breadths both of the coloured and white circles are very different, *viz.* of 2, 4, or 7 degrees.

—Their colours are more diluted than those of the rainbow; and they are in a different order, according to their size. (See § 10.) Mr Huygens observed red next the sun, and a pale blue outwards. Sometimes they are red on the inside and white on the outside. M. Weidler observed one that was yellow on the inside and white on the outside. In France, one was observed in 1683, the middle of which was white; after which followed a border of red, next to it was blue, then green, and the outermost circle was a bright red. In 1728, one was seen of a pale red outwardly, then followed yellow and then green, terminated by a white. In Holland, M. Muschenbroeck says, 50 may be seen in the day time, almost every year; but they are difficult to be observed, except the eye be so situated, that not the body of the sun, but only the neighbouring parts of the heavens, can be seen. Mr Middleton says, that this phenomenon is very frequent in North America; for that there is generally one or two about the sun every week, and as many about the moon every month. Halos round the sun are very frequent in Russia. M. Æpinus says, that from the 23d April, 1758, to the 20th Sept. he himself had observed no less than 26, and that he has sometimes seen twice as many in the same space of time.

(3.) HALOS, APPEARANCES SIMILAR TO. Similar, in some respects, to the halo, was the remarkable appearance which M. Bouguer describes, as observed on the top of Mount Pichinca, in the Cordilleras. When the sun was just rising behind them, so as to appear white, each of them saw his own shadow projected upon it, and no other. The distance was such, that all the parts of the shadow were easily distinguishable, as the arms, the leg, and the head; but what surprised them most was, that the head was adorned with a kind of glory, consisting of 3 or 4 small concentric crowns, of a very lively colour, each exhibiting all the varieties of the primary rainbow, and having the circle of red on the outside. The intervals between these circles continued equal, though the diameters of them all were constantly changing. The last of them was very faint, and at a considerable distance was another great white circle, which surrounded the whole. As near as M. Bouguer could compute, the diameter of the first of these circles was about 5½ degrees, that of the second 11, that of the third 17, and so on; but the diameter of the white circle was about 76°. This phenomenon never appeared but in a cloud consisting of frozen particles, and never in drops of rain like the rainbow. When the sun was not in the horizon, only part of the white circle was visible, as M. Bouguer frequently observed afterwards. Similar

Fig. 1.

HALO or CORONA.

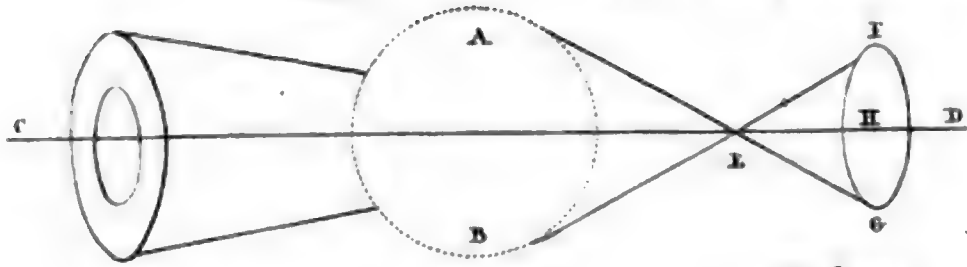
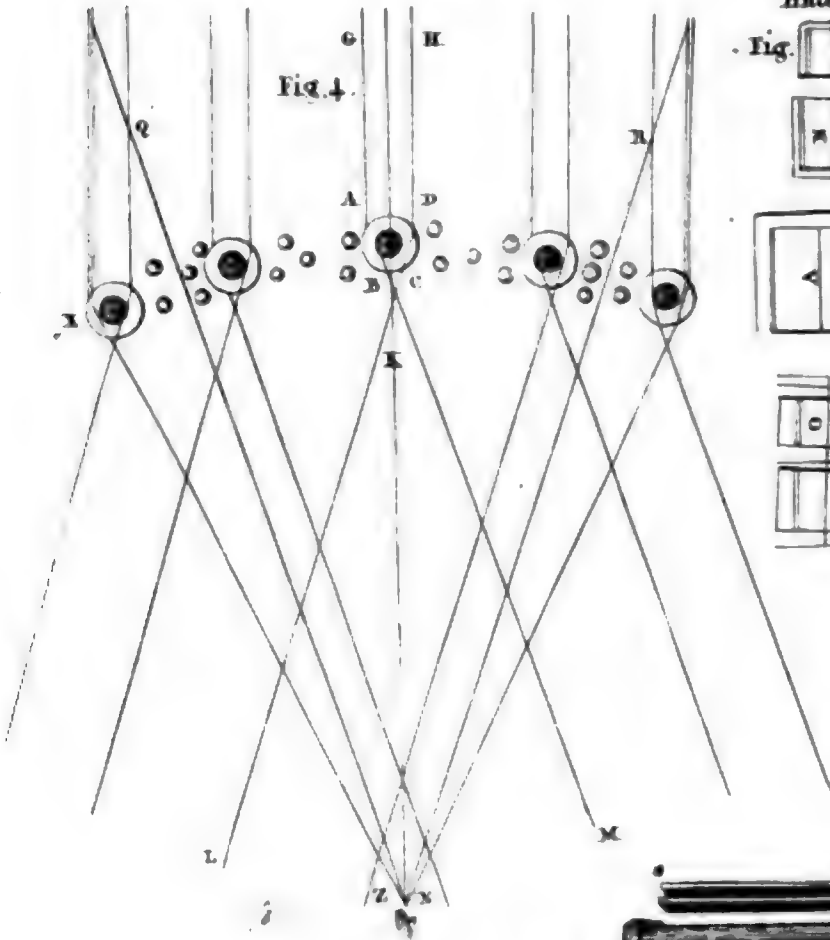


Fig. 4.



Hatchways.
Fig. 5.



Fig. 3.

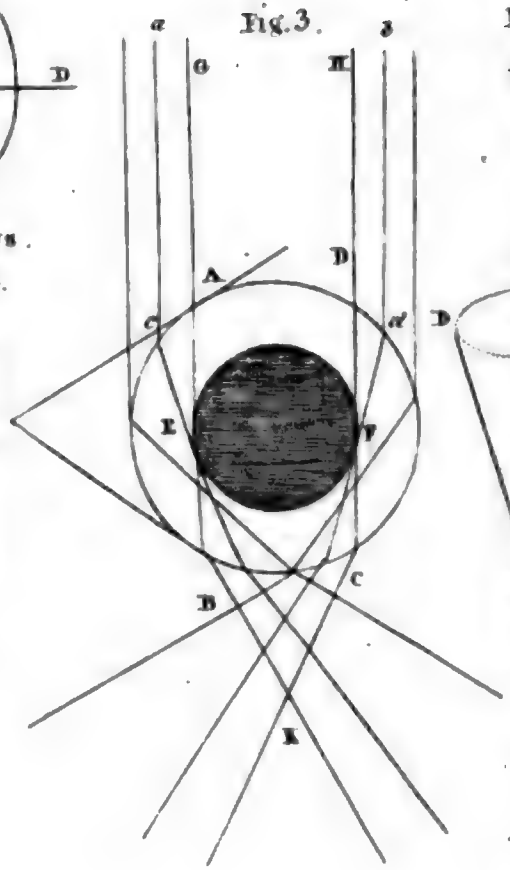


Fig. 2.



Gun Harpoon.
Fig. 10.



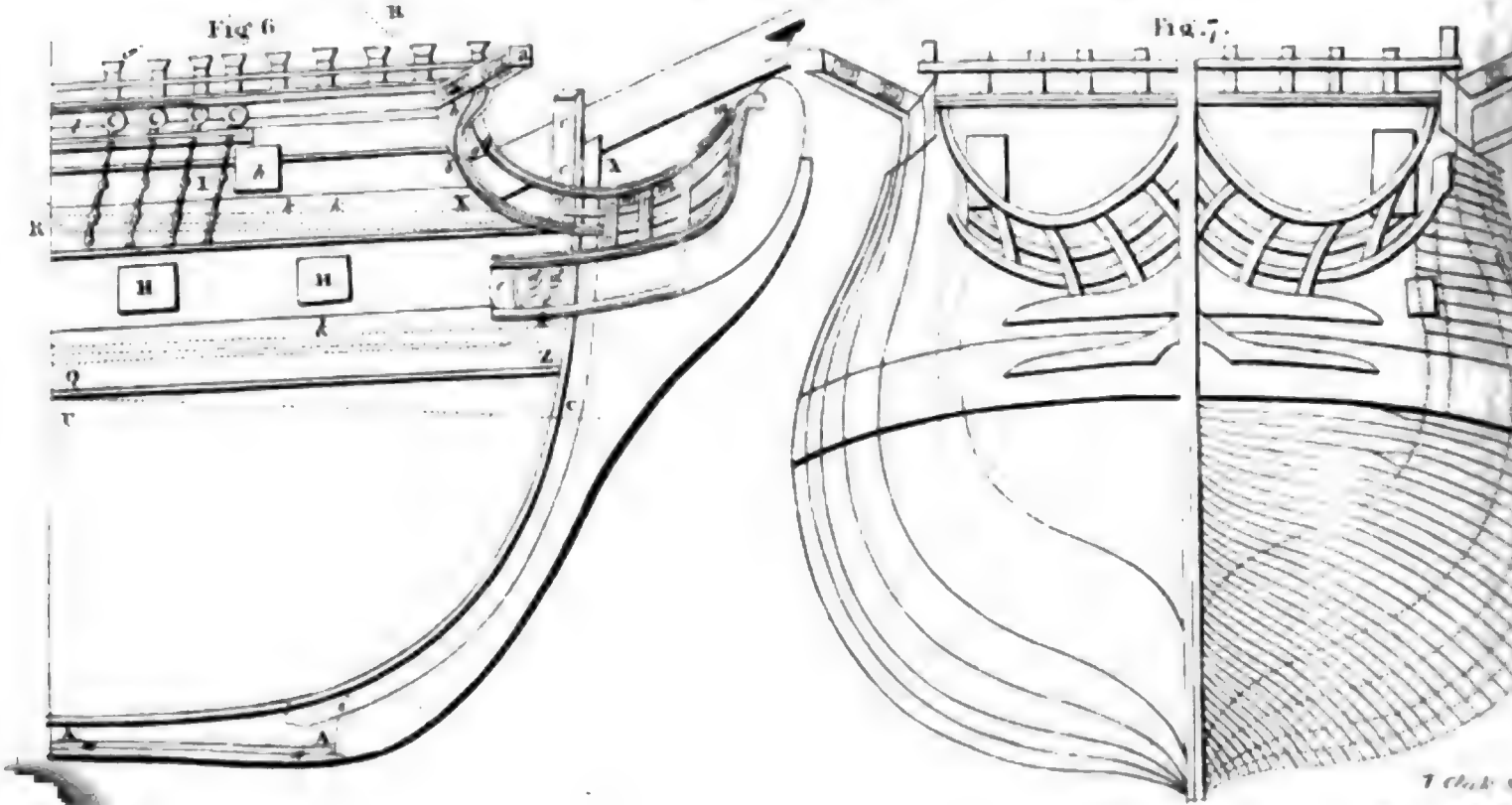
Helm.
Fig. 9.



Helm.
Fig. 8.



Head of a Ship.



to this curious appearance was one seen by Dr McFait in Scotland; who observed a rainbow round his shadow in the mist, when he was upon an eminence above it. In this situation the whole country round seemed buried under a vast deluge, and nothing but the tops of distant hills appeared here and there above the flood. In those upper regions the air, he says, is at that time very pure and agreeable. At another time he observed a double range of colours round his shadow. The colours of the outermost range were broad and very distinct, and every where about two feet distant from the shadow. Then there was a darkish interval, and after that another narrower range of colours, closely surrounding the shadow, which was very much contracted. He thinks that these ranges of colours are caused by the inflection of the rays of light, the same that occasioned the ring of light which surrounds the shadow of all bodies, observed by M. Maraldi, and this author. *Edin. Essays*. Vol. i. p. 198.

(4.) HALOS, ARTIFICIAL. Halos may be produced by placing a lighted candle in the midst of steam in cold weather. If glass windows be breathed upon, and the flame of a candle be placed some feet from it, while the spectator is also at the distance of some feet from another part of a window, the flame will be surrounded with a coloured halo. And if a candle be placed behind a glass receiver, when air is admitted into the vacuum within it, at a certain degree of density, the vapour with which it is loaded will make a coloured halo round the flame. This was observed by Otto Guericke. In Dec. 1756, M. Muschenbroeck observed, that when the glass windows of his room were covered with a thin plate of ice on the inside, the moon appearing through it was surrounded with a large and variously coloured halo; and, opening the window, he found that it arose entirely from that thin plate of ice, for none was seen except through it. Dr Kotelnikow, having, like Dr Halley, made very accurate observations to determine the number of possible rainbows, considers the coloured halo which appears about a candle, as the same thing with one of these bows which is formed near the body of the sun, but which is not visible on account of his excessive splendor.

(5.) HALOS, DESCARTES AND GASSENDI'S HYPOTHESES OF. M. Descartes observes, that the halo never appears when it rains; from which he concludes that this phenomenon is occasioned by the refraction of light in the round particles of ice, which are then floating in the atmosphere; and though these particles are flat when they fall to the ground, he thought they must be protuberant in the middle before their descent; and according to this protuberancy he imagined that the diameter of the halo would vary.—In treating of meteors, Gassendi supposed, that a halo is of the same nature with the rainbow, the rays of light being in both cases twice refracted and once reflected within each drop of rain or vapour, and that all the difference there is between them arises from their different situation with respect to the observer. For, whereas, when the sun is behind the spectator, and consequently the rainbow before him, his eye is in the centre of the circle; when he views the halo, with his face towards the sun, his eye is in the circum-

ference of the circle; so that, according to the known principles of geometry, the angle, under which the object appears in this case, must be just half of what it is in the other.

(6.) HALOS, EXPERIMENTS AND THEORY OF DECHALES RESPECTING. M. Dechales endeavours to show that the generation of the halo is similar to that of the rainbow. If, says he, a sphere of glass or crystal, AB, *Plate CLXXIII. fig. 1.* full of water, be placed in the beams of the sun shining from C, there will not only be two circles of coloured light on the side next the sun, and which constitute the two rainbows; but there will also be another on the part opposite to the sun, the rays belonging to which, meeting at E, afterwards diverge, and form the coloured circle G, as will be visible, if the light that is transmitted through the globe be received on a piece of white paper. The colours also will appear to an eye placed in any part of the surface of the cone FEG. Measuring the angle FEH, he found it to be 23 degrees. They were only the extreme rays of this cone, that were coloured like those of the rainbow. This experiment he thought sufficiently illustrated the generation of the halo; so that whenever the texture of the clouds is such, as not entirely to intercept the rays of the sun or moon, and yet have some degree of density, there will always be an halo round them, the colours of the rainbow appearing in those drops which are 23° distant from the sun or moon. If the sun be at A, and the spectator in B, (*fig. 2.*) the halo will be the circle DEF, DBE being 46° or twice 23. The reason why the colours of the halo are more dilute than those of the rainbow, he says, is owing principally to their being formed not in large drops of rain, but in very small vapour; for if the drops of water were large, the cloud would be so thick, that the rays of the sun could not be regularly transmitted through them; and, on the other hand, he observed, that when the rainbow is formed by very thin vapours, the colours hardly appear. As for those circles of colours which are sometimes seen round candles, it was his opinion that they are owing to nothing but moisture on the eye of the observer; for that he could never produce this appearance by means of vapour only, if he wiped his eyes carefully; and he had observed that such circles are visible to some persons and not to others, and to the same persons at one time and not another.

(7.) HALOS, HUYGENS'S THEORY OF. The most considerable and generally received theory, respecting halos is that of Mr Huygens. Sir Isaac Newton mentions it with respect, and Dr Smith in his *Complete System of Optics*, does not hint at any other. The occasion of Mr Huygens publishing his thoughts on this subject was the appearance of a halo at Paris, on the 12th May 1667, of which he gave an account in a paper read at the Royal Academy in that city, which was afterwards translated and published in the *English Philos. Trans.* See *Lowthorp's Abridgment*, Vol. II. p. 189. This article contains the heads of a discourse, which he afterwards composed, but never quite finished, and which has been translated, with some additions, by Dr Smith, from whom the following account is chiefly extracted. Mr Huygens was first led to think particularly upon this subject,

subject, by the appearances of 5 suns at Warsaw, in 1658; after which, he says, he hit upon the true cause of halos and mock suns. If we can conceive any kind of bodies in the atmosphere, which, according to the known laws of optics, will, either by reflection or refraction, produce the appearance in question, when nothing else can be found that will do it, we must acquiesce in the hypothesis, and suppose such bodies to exist, even though we cannot give a satisfactory account of their generation. Two such bodies are assumed by M. Huygens; one of them a round ball, opaque in the centre, but covered with a transparent shell; and the other is a cylinder, of a similar composition. By the help of the former he endeavours to account for halos, and by the latter for those appearances which are called mock suns. Those bodies which M. Huygens requires, in order to explain these phenomena, are not, however, a mere assumption: for some such, though of a larger size than his purpose requires, have been actually found, consisting of snow within and ice without. They are particularly mentioned by Descartes. The balls with the opaque kernel, which he supposed to have been the cause of them, he imagines not to exceed the size of a turnip-seed; but, in order to illustrate this hypothesis, he gives a figure of one, of a larger size, in ABCDEF, *Pl. 273, Fig. 3.* representing the kernel of snow in the middle of it. If the rays of light, coming from GH, fall upon the side AD, it is manifest they will be so refracted at A and D, as to bend inwards; and many of them will strike upon the kernel EF. Others, however, as GA and HD, will only touch the sides of the kernel; and being again refracted at B and C, will emerge in the lines BK, CK, crossing each other in the point K, whose nearest distance from the globule is somewhat less than its apparent diameter. If, therefore, BK and CK be produced towards M and L, *Fig. 4.* it is evident that no light can reach the eye placed within the angle LKM, but may fall upon it when placed out of that angle, or rather the cone represented by it. For the same reason, every other of these globules will have a shadow behind it, in which the light of the sun will not be perceived. If the eye be at N, and that be conceived to be the vertex of a cone, the sides of which NR, NQ, are parallel to the sides of the former cone KL, KM, it is evident that none of the globules within the cone QNR can send any rays of the sun to the eye at N. But any other globule out of this cone, as X, may send those rays, which are more refracted than XZ, to the eye; so that this will appear enlightened, while those within the cone will appear obscure. It is evident from this, that a certain area, or space, quite round the sun, must appear dark; and that the space next to this area will appear luminous, and more so in those parts that are nearest to the obscure area; because, he says, it may easily be demonstrated, that those globules which are nearest to the cone QNR exhibit the largest image of the sun. It is plain, also, that a corona ought to be produced in the same manner, whatever be the sun's altitude, because of the spherical figure of the globules. To verify this hypothesis, M. Huygen advises us to expose to the sun a thin glass

bubble, filled with water, and having some opaque substance in the centre of it; and he says we shall find, that we shall not be able to see the sun through it, unless at a certain distance from a place opposite to the centre of it; but as soon as we do perceive the light, the image of the sun will immediately appear the brightest, and coloured red, for the same reason as in the rainbow. These halos, he says, often appear about the moon; but the colours are so weak as to appear only white. Such white coronas he had also seen about the sun, when the space within them appeared scarce darker than that without. This he supposes to happen when there are but few of those globules in the atmosphere; for the more plentiful they are, the more lively the colours of the halo appear; at the same time also the area within the corona will be the darker. The apparent diameter of the corona, which is generally about 45° , depends upon the size of the dark kernel; for the larger it is with respect to the whole globule, the larger will be the dark cone behind it. The globules that form these halos, Mr Huygens supposes to have consisted of soft snow, and to have been rounded by continual agitation in the air, and thawed on their outside by the heat of the sun. To make the diameter of the halo 45° , he demonstrates that the semidiameter of the globule must be to the semidiameter of the kernel of snow very nearly as 1000 to 480, and that to make a corona of 100° it must be as 1000 to 680.

(8.) HALOS, MARRIOTTE'S THEORY OF. M. Marriotte accounts for the formation of the small coronas by the transmission of light through aqueous vapours, where it suffers two refractions without any intermediate reflection. He shows that light which comes to the eye, after being refracted in this manner, will be chiefly that which falls upon the drop nearly perpendicular; because more rays fall upon any given quantity of surface in that situation, fewer of them are reflected with small degrees of obliquity, and they are not so much scattered after refraction. The red will always be outermost in these halos, as consisting of rays which suffer the least refraction. And where, as he had seen, when the clouds were driven briskly by the wind, halos round the moon, varying frequently in their diameter, being sometimes 2° , sometimes of 3° , and sometimes of 4° ; sometimes also coloured, sometimes only white, and sometimes disappearing entirely; he concludes that all these variations arose from the different thickness of the clouds, through which sometimes more and sometimes less light was transmitted. He supposed, also, that the light which formed them might sometimes be reflected, and at other times refracted. As to those coronas which consist of two orders of colours, he imagined that they were produced by small pieces of snow, which when they begin to dissolve, form figures which are little convex towards their extremities. Sometimes, also, the snow will be melted in different shapes; and in this case, the colours of several halos will be intermixed and confused; and such he says, he had sometimes observed round the sun. M. Marriotte then proceeds to explain the large halos, viz. those that are about 45° in diameter, and for this purpose he has recourse to equiangula

the plates of ice, in a certain position with respect to the sun; and he takes pains to trace the progress of the rays of light for this purpose: but this hypothesis is very improbable. In some cases he thought that these large coronas were caused by hail-stones, of a pyramidal figure; because after two or three of them had been seen about the sun, there fell the same day several such pyramidal hail-stones. M. Mariotte explains parhelia by the help of the same suppositions. See PARHELION.

(9.) HALOS, MUSCHENBROECK'S THEORY OF. M. Muschenbroeck concludes his account of coronas with observing, that some density of vapour, or some thickness of the plates of ice, divides the light in its transmission through the small globules of water, or their interstices, into its separate colours: but what that density was, or what was the size of the particles which composed the vapour, he could not determine.

(10.) HALOS, SIR ISAAC NEWTON'S THEORY OF. This great philosopher considered the larger and less variable appearances of this kind as produced according to the common laws of refraction, but that the less and more variable appearances depend upon the same cause with the colours of the plates. He concludes his explication of the rainbow with the following observation on halos and parhelia. "The light which comes through drops of rain by two refractions, without any reflection, ought to appear the strongest at the distance of about 26° from the sun, and to decay gradually both ways as the distance from him increases. And the same is to be understood of light transmitted through spherical hail-stones: and if the hail be a little flatted, as it often is, the transmitted light may be so strong, at a little less distance than that of 26° as to form a halo about the sun or moon; which halo, as often as the hail-stones are duly figured, may be coloured, and they it must be red within by the least refrangible rays, and blue without by the most refrangible ones; especially if the hail-stones have opaque globules of snow in their centres to intercept the light within the halo, as Mr Huygens has observed, and made the inside of it more distinctly defined than it would otherwise be. For such hail-stones, though spherical, by terminating the light by the snow, may make a halo red within, and colourless without, and darker within the red than without, as halos use to be. For of those rays which pass close by the snow, the red-making rays will be the least refracted, and so come to the eye in the straightest lines." Some farther thoughts of Sir Isaac Newton's on halos are subjoined to the account of his experiments on the colours of thick plates of glass, which he conceived to be similar to those which are exhibited by thin ones. "As light reflected by a lens quick-silvered on the back side makes the rings of the colours here described, so it ought to make the like rings in passing through a drop of water. At the first reflexion of the rays within the drop, some colour ought to be transmitted, as in the case of a lens, and others to be reflected back to the eye. For instance, if the diameter of a small drop or globe of water be about the 500th part of an inch, so that a red-making ray, in passing through the middle of this globule, has 250 fits of easy

transmission within the globule, and all the red-making rays, which are at a certain distance from this middle ray round about it, have 249 fits within the globule, and all the like rays at a certain farther distance round about it have 248 fits, and all those at a certain farther distance 247 fits, and so on, these concentric circles of rays, after their transmission, falling on a white paper, will make concentric rings of red upon the paper; supposing the light which passes through one single globule strong enough to be sensible, and in like manner the rays of other colours will make rings of other colours. Suppose now that in a fair day the sun should shine through a thin cloud of such globules of water or hail, and that the globules are all of the same size, the sun seen through this cloud ought to appear surrounded with the like concentric rings of colours, and the diameter of the first ring of red should be $7\frac{1}{4}$ degrees, that of the second $10\frac{1}{4}$, that of the third $12^{\circ} 33'$, and according as the globules of water are bigger or less, the ring should be less or bigger." This curious theory our author informs us was confirmed by an observation which he made in 1691. He saw by reflexion, in a vessel of stagnating water, 3 halos, crowns, or rings of colours about the sun, like 3 little rainbows concentric to his body. The colours of the first, or innermost, were blue next the sun, red without, and white in the middle, between the blue and red; those of the 2d crown were purple and blue within, and pale red without, and green in the middle; and those of the third were pale blue within, and pale red without. These crowns inclosed one another immediately, so that their colours proceeded in this continual order from the sun outward; blue, white, red; purple, blue, green, pale, yellow, and red; pale blue, pale red. The diameter of the second crown, measured from the middle of the yellow and red on one side of the sun, to the middle of the same colour on the other side, was $9\frac{1}{2}$ degrees, or thereabouts. The diameters of the first and third he had not time to measure; but that of the first seemed to be about 5° or 6° , and that of the 3d about 12° . The like crowns appear sometimes about the moon: for in the beginning of the year 1664, on Feb. 19th at night, he saw two such crowns about her. The diameter of the first, or innermost, was about 3° , and that of the 2d about $5\frac{1}{2}^{\circ}$. Next about the moon was a circle of white; and next about that the inner crown, which was of a bluish green within, next the white, and of a yellow and red without; and next about these colours were blue and green on the inside of the outer crown, and red on the outside of it. At the same time there appeared a halo at the distance of about $22^{\circ} 35'$ from the centre of the moon. It was elliptical; and its long diameter was perpendicular to the horizon, verging below farthest from the moon. He was told that the moon has sometimes 3 or more concentric crowns or colours encompassing one another next about her body. The more equal the globules of water or ice are to one another, the more crowns of colours will appear, and the colours will be the more lively. The halo, at the distance of $22\frac{1}{2}$ degrees from the moon, is of another sort. By its being oval, and more remote from the moon

below than above, he concludes that it was made by refraction in some kind of hail or snow floating in the air in an horizontal posture, the refracting angle being about 50 or 60 degrees. Dr Smith, however, makes it sufficiently evident, that the reason why this halo appeared oval, and more remote from the moon towards the horizon, is a deception of sight, and the same with that which makes the moon appear larger in the horizon.

(II.) HALOS, WEIDLER'S THEORY OF. Mr Weidler, in his *Commentary on parbelia*, published at Wirtemberg in 1733, observes that it is very improbable that such globules as Mr Huygens's hypothesis requires, (§ 7.) with nuclei of such a precise proportion, should exist; and if there were such bodies, he thinks they would be too small to produce the effects ascribed to them. Besides, he observes that appearances exactly similar to halos are not uncommon, where fluid vapours alone are concerned; as when a candle is placed behind the steam of boiling water in frosty weather, or in the midst of the vapour issuing copiously from a bath, or behind a receiver when the air is so much rarefied as to be incapable of supporting the water it contains. The rays of the sun twice reflected and twice refracted within small drops of water are sufficient, he says, without any opaque kernel, to produce all the appearances of the halos that have the red light towards the sun, as may be proved by experiment. That the diameter of the halos is generally half of that of the rainbow, he accounts for as Gassendi did before him. See § 5.

HALORAGUS, in botany; a genus of the tetragynia order, belonging to the octandria class of plants. The calyx is quadrid above; there are 4 petals; a dry plum, and a quadrilocular nut.

HALPACH, a river of Germany, in Austria.

HALPO, a town of Mexico, in Tabasco.

HALS, a town and county of Bavaria.

HALSE, a town of Norway, in Drontheim.

* HALSENING. *adj.* [*hals*, German; *hals*, Scottish, the neck.] Sounding harshly; inharmonious in the throat or tongue. Not in use.—This ill *halsening* horny name hath, as Cornuto in Italy, opened a gap to the scoffs of many. *Carew*.

* HALSER. *n. f.* [from *hals*, neck, and *feil*, a rope. It is now in marine pronunciation corrupted to *hawser*.] A rope less than a cable.—

A breechen mast then in the hollow base

They hoisted, and with well-wreath'd *halfers* hoise

Their white sails.

Chapman.

No *halfers* need to bind these vessels here,

Nor bearded anchors, for no storms they fear.

Dryden.

HALSTEAD, a town of Essex, seated on a rising ground, on the Coln, 47 miles NE. of London. It has an old church, the steeple of which was once burnt down by lightning, but rebuilt at the expense of Robert Fiske, Esq. The town consists of about 600 houses. The inhabitants are about 4000, and manufacture says, bays, calimancoes, &c. It has a free school for 40 boys, and a very antique Bridewell. Its market on Friday is noted for corn. Lon. c. 45. E. Lat. 51. 59. N.

(1.) * HALT. *adj.* [from the verb.] Lame;

crippled.—Bring in hither the poor, the maimed the *balt*, and the blind. *Luke*.

(2.) * HALT. *n. f.* [from the verb.] 1. The act of limping; the manner of limping. 2. [*Alte*, Fr.] A stop in a march.—

The heav'nly bands

Down from a sky of jasper lighted now

In Paradise, and on a hill made *balt*. *Milton*

Scouts each coast light armed scour

Each quarter to descry the distant foe,

Where lodg'd, or whither fled, or if for fight

In motion, or in *balt*. *Milton*

—Without any *balt* they marched between the two armies. *Clarendon*.—He might have made *balt* 'till his foot and artillery came, up to his *Clarendon*.

* To HALT. *v. n.* [*bealt*, Sax. lame; *Healta* to limp.] 1. To limp; to be lame.—

And will she yet debase her eyes

On me, that *balt* and am mis-shapen thus? *S*

Thus inborn broils the factions would engage

Or wars of exil'd heirs, or foreign rage,

'Till *balting* vengeance overtook our age. *Dry*

Spenser himself affects the obsolete,

And Sidney's verse *balts* ill on Roman feet.

2. To stop in a march.—I was forced to *balt* this perpendicular march. *Addison*. 3. To be tate; to stand dubious.—How long *balt* ye between two opinions? *1 Kings*. 4. To fail; to falter.

Here's a paper written in his hand;

A *balting* sonnet of his own pure brain,

Fashion'd to Beatrice. *Sh*

—All my familiars watched for my *balting*, failing, peradventure he will be enticed, and we shall prevail against him. *Jeremiah*.

(1.) * HALTER. *n. f.* [from *balt*.] He w limps.

(2.) * HALTER. *n. f.* [*halsfre*, Sax. from *ba* the neck.] 1. A rope to hang malefactors.—

He's fled, my lord, and all his pow'rs do yield

And humbly thus, with *halters* on their neck

Expect your highness' doom of life or death

—They were to die by the sword if they stood upon defence, and by the *halter* if they yielded wherefore they made choice to die rather as lions than as dogs. *Hayward*.—

Were I a drowsy judge, whose dismal noise

Disgorgeth *halter* as a juggler's throat

Doth ribbands. *Cleveland*.

He gets renown, who, to the *halter* near,

But narrowly escapes, and buys it dear. *Dry*

2. A cord; a strong string.—

Whom neither *halter* binds nor burthen

charge. *Sand*

(3.) HALTER, in antiquity, [*αλτρος*, Gr. *bal* Latin.] A peculiar kind of discus. See *Disc*, 1; and HALTERISTÆ.

(4.) HALTER, in the manege, a head-stall for horse, of Hungary leather, mounted with one and sometimes two straps, with a second third band if the horse is apt to unhalter himself.

* To HALTER. *v. a.* [from the noun.] To bind with a cord; to catch in a noose.—He might have employed his time in the frivolous delight catching moles and *haltering* frogs. *Atterbury*.

HALT

HALTER-CAST, is an excoriation of the pastern, occasioned by the halter's being entangled about a horse's foot, upon his endeavouring to rub his peck with his blinder feet. For the cure, anoint the place morning and evening, with equal quantities of linseed oil and brandy, well mixed.

HALTEREN, a town of Germany, in the bishopric of Munster, on the Lippe; 20 miles SW. of Munster. Lon. 7. 27. E. Lat. 51. 40. N.

HALTERISTÆ, in antiquity, a kind of players at discus. Some take the discus to have been a leaden weight or ball, which the vaulters bore in their hands, to secure and keep themselves the more steady in their leaping. Others say the **HALTERIA** was a lump of lead or stone, with a hole, or handle fixed to it, by which it might be carried. *Hier. Mercurialis*, in his treatise *De arte gymnastica* l. ii. c. 12. distinguishes two kinds of halteristæ; for though there was but one *halter*, there were two ways of applying it. The one was to throw or pitch it; the other only to hold it out at arm's end, and in this posture to give themselves divers motions, swinging the hand backwards and forwards, according to the engraven figures thereof given us by *Mercurialis*. The halter was of a cylindrical figure, smaller in the middle, where it was held, by one diameter, than at the two ends. It was above a foot long, and there was one for each hand: it was either of iron, stone, or lead. *Galen*, *De tuend. valetud.* lib. i. v. and vi. speaks of this exercise, and shows of what use it is in purging the body of peccant humours, making it equivalent both to purgation and phlebotomy.

(1.) **HALTON**, or **HAULTON**, [i. e. *Higb Town*] a town of Cheshire, 13 miles NE. of Chester, and 186 NW. of London. It stands on a hill, where a castle was built A. D. 1071, and is member of the duchy of Lancaster; which maintains a large jurisdiction in the county round it, by the name of *Halton-Free*, or the *honour of Halton*, having a court of record, &c. within itself. It is seated near a canal, by which it has communication with the rivers Mersey, Dee, Ribble, Ouse, Trent, Darwent, Severn, Humber, Thame, Avon, &c. which navigation, including its windings, extends above 500 miles, in the counties of Lincoln, Nottingham, York, Lancaster, Westmoreland, Stafford, Warwick, Leicester, Oxford, Worcester, &c.

(2-9.) **HALTON**, the name of 8 English villages; viz. 1. in Lancash. 2. in Lincolnsh. 3. in Northumberland: 4. in Salop; 5. and 6. in Somersetsh. 7. E. and 8. W. in Yorkshire.

HALTWEZEL, or } a well built town of
HALTWHISTLE, } England, in Northum-
berland, on the S. Tyne, 37 miles W. of New-
castle, and 314 NW. of London. It was plun-
dered by the Scots, in the reign of Q. Elizabeth.
Lon. 1. 17. E. Lat. 55. 2. N.

HALVA, } or **CHAULAN**, a town of Fez, on
HALVAN, } the Cebu, 8 miles from Fez.
Lon. 5. 5. W. Lat. 33. 32. N.

* **HALVE**. *v. a.* [from *balf*, *halves*.] To di-
vide into two parts.

HALVES. *interj.* [from *balf*, *halves* being the
plural] An expression by which any one lays
claim to an equal share.—

Have you not seen how the divided dam
Runs to the summons of her hungry lamb?
But when the twin cries *halves*, she quits the
first. *Cleveland.*

HALUNTINI, the ancient inhabitants of Alun-
tium. See **ALUNTIVM**.

HALYMOTE. *n. f.* properly signifies an *holy*
or ecclesiastical court. See **HALMOTE**. There is
a halymote held in London, before the Lord May-
or and sheriffs, for regulating the bakers. It was
anciently held on Sunday before St Thomas's day,
and hence called the *Haly Mote* or *Holy Court*.

HALYS, in ancient geography, the noblest ri-
ver of the Hither Asia, through which it has a long
course, was the boundary of Cræsus's kingdom
on the east. Running down from the foot of
mount Taurus, through Catalonia and Cappado-
cia, it divided almost the whole of the Lower
Asia, from the sea of Cyprus down to the Euxine,
according to Herodotus; who seems to extend its
course too far. According to Strabo, who was a
Cappadocian, it had its springs in Great Cappa-
docia. It separated Paphlagonia from Cappado-
cia; and received its name *απο του αλτος*, from
salt, because its waters were of a salt taste, from
the soil over which they flowed. It is famous for
the defeat of Cræsus king of Lydia, who was mis-
led by this ambiguous response of the oracle;
Χρῆστον ἄλυν διαβας μεγαλὴν ἀρχὴν διαλυσσῃ; i. e. If
Cræsus passes over the Halys he shall destroy a
great empire. That empire proved to be his own.
See **CROESUS** and **LYDIA**, N° 2.

HALYWERC FOLK, in old writers, persons
who enjoyed land, by the pious service of repair-
ing some church, or defending a sepulchre. It al-
so signified persons in the diocese of Durham, who
held their lands to defend the corpse of St Cuth-
bert, and thence claimed the privilege of not being
forced to go out of the bishopric.

(1.) **HAM**, [חַם, Heb. i. e. crafty.] the youngest
son of Noah, and father of Cush, Mizraim, Phut,
and Canaan; each of whom possessed the coun-
tries peopled by them. Ham, it is believed, had
all Africa for his inheritance, and peopled it with
his posterity. He himself, it is thought, dwelt in
Egypt, but M. Baspagne is of opinion, that neither
Ham nor Mizraim ever were in Egypt, but that
their posterity settled in this country, and called
it by the name of their ancestor. He also doubts
of his having been worshipped as a god, by the
name of *Jupiter Hammon*. Be that as it may,
Africa is called the *Land of Ham*, in Psalm lxxviii.
51. cv. 23. cvii. 22. In Plutarch, Egypt is called
Cbemia; and there are traces of the name of *Ham*
or *Cham*, in *Psochemmis*, and *Pfitta-chemmis*,
which are cantons of Egypt. See **EGYPT**, § 3.

(2.) * **HAM**. *n. f.* [*ham*, Saxon; *hamme*, Dutch.]
1. The hip; the hinder part of the articulation of
the thigh with the knee.—The *ham* was much re-
laxed; but there was some contraction remains.
Wifeman. 2. The thigh of a hog salted.—

Who has not learn'd, fresh surgeon and *ham*
pye

Are no rewards for want and infamy? *Pope.*

(3.) **HAM**, in commerce, &c. See § 2, *def.* 2.
Westphalia hams are prepared by salting them
with salt-petre, pressing them in a press eight or
ten days, then steeping them in juniper water,
and

and drying them by the smoke of juniper wood. A ham may be salted in imitation of those of Westphalia, by sprinkling a ham of young pork with salt for one day, to fetch out the blood; then wiping it dry, and rubbing it with a mixture of 1 lb. of brown sugar, $\frac{1}{4}$ lb. of saltpetre, $\frac{1}{2}$ pint of bay salt, and 3 pints of common salt, well stirred in an iron pan over the fire, till moderately hot: let it lie three weeks in this salting; turn it often; then dry it and hang it up.

(4.) *HAM, whether initial or final, is no other than the Saxon *ham*, a house, farm, or village. *Gibson's Camden*.

(5.) HAM signifies also a narrow meadow.

(6.) HAM, or CHAM, in ancient geography, the country of the Zuzims. Gen. xiv. 5. Its situation is not now known.

(7.) HAM, or HAMM, in modern geography, a city of Germany, in the circle of Westphalia, capital of the county of Mark, and subject to the K. of Prussia. It is seated on the Lippe, on the frontiers of Munster. It was formerly a Hanse town, but is now reduced. Lon. 7. 53. E. Lat. 51. 42. N.

(8.) HAM, a town of France, in the dep. of Somme, and late prov. of Picardy, seated on the Somme, among marshes. It has a strong castle, and a round tower, whose walls are 36 feet thick. It was taken by the Spaniards in 1557, but restored by treaty. It lies 10 miles N. of Noyons, and 48 of Paris. Lon. 3. 9. E. Lat. 49. 45. E.

(9.) HAM, a village of Surry, between Peterborough and Kingston, 11 miles WSW. of London. The houses surround a pleasant common.

(10—19.) HAM, is also the name of ten other villages; viz. of two in Dorsetshire, two in Kent; and of one each in Cornwall, Gloucester, Herefordshire, Surry, Worcester, and Wilts.

(20, 21.) HAM, EAST, and WEST, 2 villages in Essex, on the Lea, 4 miles E. by N. of London: near which is a spring well, remarkable for never freezing.

(22.) HAM, THE LAND OF. See N° 1, and AFRICA.

HAMADA, a town of Arabia, in Yemen.

HAMADAN. See AMADAN.

HAMADRYADES, [from *ἄμω*, together, and *δρυς*, an oak,] a kind of inferior deities revered among the ancient heathens, and believed to preside over woods and forests, and to be inclosed under the bark of oaks. They were supposed to live and die with the trees they were attached to; as is observed by Servius on Virgil, *Eclog. x. ver. 62.* after Mnesimachus, the scholiast of Apollonius, &c. who mentions other traditions relating to them. The poets often confound the Hamadryads with the NAIADS, Napeæ, and rural nymphs in general. See Catullus, *Carm. lxviii. v. 23.* Ovid, *Fast. iv. 129. Met. i. v. 695. xiv. v. 618.* Propertius, *Eleg. xx. 32.* Virg. *Ecl. x. 64. Georg. iv. 381, 383.* Festus calls them QUERQUETULANÆ, as being sprung from oaks. Pherenicius, in Athenæus, lib. iii. calls the vine, fig-tree, and other fruit-trees, *hamadryades*. This idea among the ancients, of intellectual beings annexed to trees, accounts for their worship of trees. Livy speaks of an ambassador addressing himself to an old oak, as to an intelligent person and a divinity. Lib. iii. § 25.

HAMAH, a town of Asiatic Turkey, in Syria.

By some travellers it is corruptly called *Amarf* and *Amant*. Some mistake it for the ancient APAMEA now called *Afamiyah*, but that town is a day's journey from Hamah. Hamah is seated among hills, and has a castle on one of them. It has always been a considerable place, and in the 13th and 14th centuries had princes of its own. Among these ISMAEL ABULFEDA was famous for his skill in geography. It is very large, and being seated on the ascent of a hill, makes a fine appearance but like other towns under the Turkish government, is going to decay. Many of the houses are half ruined; but those which are still standing, as well as the mosques and castle, have their walls built of black and white stones, disposed so as to form various figures. The river Assi, the ancient ORONTES, runs by the castle, and fills the ditches round it, which are cut very deep into the rock passes through the town from S. to N. and in its course turns 18 great wheels, called *saki*, which raise great quantities of water to a considerable height, and throw it into canals supported by arches, which run into the gardens. There are some pretty good market-places in Hamah. Linen is manufactured there, and sent to Tripoli to be exported into Europe. Lon. 16. 15. E. Lat. 35. 15. N.

HAMAMELIS, WITCH HAZEL; a genus of the digynia order, belonging to the tetrandria class of plants; and in the natural method ranking with those of which the order is doubtful. The involucrum is triphyllous, the proper calyx tetraphyllous; there are four petals; the nut horned and bilocular. There is but one species, a native of Virginia. It has a shrubby or woody stem, branching 3 or 4 feet high; oval, indented, alternate leaves, resembling those of common hazel; and flowers, growing in clusters from the joints of the young branches, but not succeeded by seeds in this country. It is hardy, and is admitted as a variety in our gardens. Its flowers are remarkable for appearing in November and December, when the leaves are fallen. It may be propagated either by seeds or layers.

HAMAMET, a town of Barbary, on the E. coast of Tunis, and N. side of the Gulf of Hamamet, 30 miles S. of Tunis. Lon. 10. 15. E. Lat. 36. 35. N.

HAMAMLEEF, a town 12 miles E. of Tunis noted for its hot baths, which are famed for curing rheumatisms and many other complaints. The Bey has a very fine bath, which he permits the consuls and others to use.

HAMAN, [107. Heb. *i. e.* making an uproar] the son of Hammedatha, an AGAGITE, or Amalekite, the prime minister of Persia and favourite of K. Ahasuerus; was one of the most barbarous and vindictive monsters that ever existed, who, to gratify his haughty vengeance against a single individual, planned the massacre of the whole nation of the Jews. His diabolical scheme, repeated disappointments, and deserved death, are recorded in Esther, ch. iii. vi. and vii.

HAMAR, a town of Norway, in Aggerhuys 52 miles NE. of Christiania. Lon. 11. 5. E. Lat. 60. 30. N.

HAMARS, a town of France, in the dept. of Calvados, 13 miles SSW. of Caen, and 14 WNW of Falaise.

* HAMATED

HAMATED. *adj.* [*hamatus*, Lat.] Hooked; furnished with hooks.

(1.) **HAMATH**, in ancient geography, a kingdom of Syria. Toi one of its monarchs cultivated the friendship of David. 2 Sam. viii. 9.

(2.) **HAMATH**, the capital of the above kingdom, was seated on the Orontes. "The entering into Hamath," spoken of in Josh. xiii. 5. Judges iii. 3. 1 Kings xiv. 25. and 2 Chr. vii. 8, is the narrow pass leading from the land of Canaan through the valley between Libanus and Antilibanus. This entrance is set down as the N. boundary of Canaan, in opposition to its southern limits, the Nile. Josephus and St Jerome believed Hamath to be Epiphania. But Theodoret and other good geographers maintain it to be Emessa in Syria. Josephus (xix. 35.) assigned Hamath to the tribe of Naphtali. It was taken by the kings of Judah, and retaken from the Syrians by Jeroboam II. 2 Kings xiv. 28. The kings of Assyria at last took it, and transplanted the inhabitants into Samaria. 1 Kings xvii. 24. and xviii. 34, &c.

HAMAXOBIANS, } [from *ἡμαξα*, a chariot,
HAMAXOBII, or } and *βίος*, life.] a people
HAMAXOBITÆ, } who had no houses, but
lived in carriages. They were an ancient people of Sarmatia Europæa, inhabiting the southern part of Muscovy, and instead of houses had a sort of tents made of leather, fixed on carriages to be ready for travelling. Some say they inhabited the countries now called *Bessarabia*, *Moldavia*, *Wallachia*, and part of *Transylvania*.

(1.) **HAMBACH**, a town of the French Empire, in the dept. of Mont Tonnere, and late palatinate of the Rhine, 5 miles NE. of Landau, and 16 SW. of Mannheim.

(2.) **HAMBACH**, a town of the French empire, in the dept. of the Eifel, and ci-devant duchy of Juliers, 3 miles SE. of Juliers. Lon. 23. 58. E. of Paris. Lat. 50. 57. N.

(3.) **HAMBACH**, a town of Germany, in the Upper Palatinate, 3 miles NE. of Sulzbach, and 6 NNW. of Amberg.

HAMBATO, a town of Peru, in Quito.

HAMBEN, John. See **HAMPDEN**.

(1.) **HAMBERGER**, George Albert, an eminent mathematician, born in Franconia. He wrote several esteemed works in Hydraulics and Optics, and died at Jena in 1716.

(2.) **HAMBERGER**, George Christopher, a voluminous German author, born in 1716, and best known as the editor of Orpheus's works. He was a member of the university of Gottingen, and died in 1773, aged 74.

HAMBERS, a town of France, in the department of Maine, 10 miles SE. of Maine.

HAMBIE, a town of France, in the department of the Channel, 7 miles SE. of Coutances.

HAMBLE, a river of England, in Hampshire.

* **To HAMBLE**, *v. n.* [from *ham*.] To cut the levers of the thigh; to hamstring.

(1.) **HAMBLEDON**, a town of Hampshire, 10 miles SW. of Petersfield, and 63 WSW. of London.

(2.) **HAMBLEDON**, a village in Bucks, near Hen-

(3.) **HAMBLETON HILL**, a hill of Dorsetshire, near Bournemouth, upon which was an ancient Roman camp. It extends $\frac{1}{2}$ of a mile from E. to W.

and affords a fine view of Blackmore. Many Roman coins have been dug up in it.

(17) **HAMBURG**, or } an imperial city of Ger-

(18) **HAMBURGH**, } many. Its name is derived from the old German word *Hamme*, signifying a wood, and *Burg*, a castle; and stands on the N. side of the Elbe, where it is 4 miles broad, and forms two spacious harbours. It also runs through most part of it in canals. It flows above Hamburg many miles; but when the tide is accompanied with NW. winds, much damage is done by its inundations. There are many bridges over the canals, which are mostly on a level with the streets, and some of them have houses on both sides. In 833, Lewis the Pious erected Hamburg into a bishopric, and afterwards into an archbishopric. Adolphus III. duke of Saxony, among other privileges, granted it the right of fishing in the Elbe, 8 miles above and below the city. It was declared a free imperial city in 1618. The kings of Denmark, since they succeeded to the counts of Holstein, have claimed the sovereignty of this place, and often compelled the citizens to pay large sums to purchase the confirmation of their liberties. It has more than once paid homage to the king of Denmark; who, notwithstanding, keeps a minister in it, which is an acknowledgment of its independency and sovereignty. By their situation among a number of poor princes, the Hamburgers are continually exposed to their rapaciousness, especially that of the Danes, who have extorted vast sums from them. The city is very populous in proportion to its bulk; for though one may walk with ease round the ramparts in two hours, yet its population is estimated at 150,000 people. It has many charitable foundations, but all persons found begging in the streets are committed to the house of correction. There is an hospital into which unmarried women may be admitted for a small sum, and comfortably maintained for life. The number of hospitals is greater in proportion to its bigness than in any other Protestant city in Europe. The revenue of the orphan-house alone is said to amount to between 50 and 60,000 l. There is a large sumptuous hospital for receiving poor travellers that fall sick. In one of their workhouses, those who have not performed their task are hoisted up in a basket over the table in the common hall, while the rest are at dinner, that they may be tantalized with the sight and smell of what they cannot taste. The established religion of Hamburg is Lutheranism; the Calvinists and the Roman-catholics go to the ambassadors chapels. The churches, which are ancient large fabrics, are open thoroughfares, and in some of them there are booksellers shops. The church of St Nicholas has fine chimes, which play every morning early and at one P. M. The pulpit of St Catherine's is of marble, curiously carved and adorned with figures of gold. Its organ, reckoned one of the best in Europe, has 6000 pipes. The cathedral is very ancient, and its tower leans as if just going to fall; yet, on account of the singularity and beauty of its architecture, the danger attending it has been hitherto overlooked. There is still a dean and chapter belonging to this church, though secularized; from whose court, while the German constitution ex-

isted,

ified, there lay no appeal, but to the imperial chamber at Wetzlar. The chapter consists of a provost, dean, 13 canons, 8 minor canons, and 30 *vicarii immunes*. The cathedral, with the chapter, and a number of houses belonging to them, are under the immediate protection of his Britannic majesty as duke of Bremen, who disposes of the prebends that fall vacant, in six months of the year, alternately with the chapter. Hamburg is almost of a circular form, and six miles in compass. It has 6 gates, and 3 entrances by water, viz. two from the Elbe and one from the Alster, being divided into the old and new towns, which are strongly fortified with moats, ramparts, bastions, and out-works. The ramparts are very lofty, and planted with trees, and so broad that several carriages may go a-breast. In the new town, towards Altena, are several streets inhabited by Jews. Through that entrance from the Elbe, called *the lower Baum*, all ships pass and repass. Every morning, at the opening of it, is seen a multitude of boats and small barks, loaded with milk, fruits, and all kinds of provisions. There are several convents, which, having been secularized, are now possessed by the Lutherans. One of them holds its lands by this tenure, "That they offer a glass of wine to every malefactor who is carried by it for execution." There is a fine exchange, though not equal to that of London. A citizen, when he dies, must leave the 10th of his estate to the city; and foreigners, not naturalized, must pay a certain sum annually for liberty to trade. The carts here are only a long pulley laid upon an axle-tree between two wheels, and drawn not by horses, but by men, of whom a dozen or more are sometimes linked to these machines, with slings across their shoulders. Such of the senators, principal elders, divines, regular physicians, and graduates in law, as assist at funerals, have a fee. The hangman's house is the common prison for all malefactors; on whom sentence is passed on Friday, and on Monday they are executed. As, by the laws, no criminal is punishable unless he plead guilty, they have five different kinds of torture to extort such confession. The government is vested in the senate and three colleges of burghers. The former exercise almost every act of sovereignty, except that of laying taxes and managing the finances, which are the prerogatives of the latter. The magistracy is composed of 4 burgomasters, 4 syndics, and 24 aldermen, of whom some are lawyers and some merchants. Any person elected into the magistracy, and declining the office, must leave the city. No burgher is admitted into any of the colleges, unless he dwells in a house of his own within the city, and is possessed of 1000 rixdollars in specie, over and above the sum for which the house may be mortgaged; or 1600 in moveable goods, within the jurisdiction of the same. For the administration of justice, there are several inferior courts, from which an appeal lies to the Obergericht, or high court, and from that to the aulic council and other imperial colleges. For naval causes there is a court of admiralty, which, jointly with the city treasury, has also the care of the navigation of the Elbe, from the city to the river's mouth. In consequence of this, 100 large buoys, some white,

others black, are kept constantly floating in the river in summer: but in winter, there are machines like those called *ice-beacons*, to point out the shoals and flats. At the mouth of the Elbe is a vessel with pilots ready to put on board the ships. At the mouth of the river also is a good harbour, called CUXHAVEN, belonging to Hamburg; a light house; and several beacons, some of them very large. For defraying the expense of these, certain duties were formerly granted by the emperor to the city. There is a canal by which a communication is opened with the Trave, and thereby with Lubeck and the Baltic, without the hazard and expense of going about by the Sound. The trade of Hamburg is exceeding great, in exporting all the commodities and manufactures of the cities and states of Germany, and supplying them with whatever they want from abroad. Its exports consist of linens of several sorts and countries; 2 lawns, diapers, Osnaburgs, dowlas, &c. linen yarn, tin-plates, iron, brass, and steel wire, clap-boards, pipe staves, wainscot boards, oak planks, timber, kid skins, corn, beer, flax, honey, wax, aniseed, linseed, drugs, wine, tobacco, and metals. Its principal imports are the woollen manufactures and other goods of Great Britain. By a list published at Hamburg in Dec. 1800, the total imports from Britain, between 1st Oct. 1799 and 1st Oct. 1800 amounted to 10½ millions Sterling; those from America to 4½ millions; and those from France, Spain, Portugal, Italy, Russia, and other countries to about 9 millions; in all about 24 millions Sterling in value: yet with all this immense commerce there is not a single manufacture of any extent carried on in it. This trade has been hitherto mostly carried on in British bottoms. Their whale fishery is also very considerable, 50 or 60 ships being generally sent out every year in this trade. The inland trade of Hamburg is superior to that of any in Europe, except those of Amsterdam and London. There is a periodical paper published here, called the *Preis Courant*, specifying the current of exchange, with the prices which every commodity and merchandise bore last upon the exchange. There is also a board of trade, for advancing every project for the improvement of commerce. The bank, established in 1619, has a flourishing credit. To supply the poor with corn at a low price there are public granaries, in which great quantities of grain are laid up. By charters from several emperors, the Hamburgers exercise the right of coinage. The English merchants, or *Hamburg company*, enjoy great privileges. They hold court with particular powers, and a jurisdiction among themselves, and have a church and ministers of their own. This city has a district belonging to it of considerable extent, which abounds with excellent pastures, intermixed with several large villages and noblemen's seats. A small bailiwick called *Bergedorf*, belongs to this city and Lubeck. Though Hamburg has an undoubted right to seat in the diet of the empire, and is regularly summoned to it, yet as it pays no contributions to the military chest in time of war, and is unwilling to incur the resentment of Denmark, it makes no use of that privilege. There is a gymnasium, well endowed, with six able professors, who read lectures in it as at the universities. There are also several

free schools, and a great number of libraries. The public cellar has always a prodigious stock of old hock, which brings in a considerable revenue. Besides the militia, there is an establishment of regular forces, consisting of 12 companies of infantry, and one troop of dragoons, under the command of an officer who is usually a foreigner. There is also an artillery company, and a guard; the last of which is posted at night all over the city, and calls the hours. This city was taken possession of by 5000 Dutch, under Prince Charles of Hesse, on the 29th March, 1801; but was evacuated within two months after. It has since this period been subjected to numerous vexations from the French, and will probably be annexed to some of the tributary kingdoms of that empire. It lies 38 miles SW. of Lubec, and 58 NE. of Bremen. Lon. 9. 35. E. Lat. 53. 35. N.

(1.) HAMBURGH, a town of Pennsylvania, at the foot of the Blue Mountains, 50 miles NW. of Philadelphia.

HAMBURGER BERG, a suburb of HAMBURGH, (N. 1.) which extends as far as Altona, being separated from it only by a ditch.

HAMCHEU, a town of China, in Tche-kien.

(2.) HAMDEN, John. See HAMPDEN.

(1.) HAMDEN, a town of the United States in Connecticut, 17 miles SW. of Middleton.

(3.) HAMDEN, a township of the district of Maine, in Hancock county, W. of the Penobscot.

(4.) HAMDEN, GREAT, } [from *ham*. Sax. a

(5.) HAMDEN, LITTLE, } village, and *den*, a narrow valley.] Two villages in Bucks, near Wendenover.

(1.) HAME, *n. f.* [*hama*, Sax.] The collar by which a horse draws in a waggon.

(2.) HAME, a village in Hants, near Andover.

(1.) HAMEL, a town of France, in the dep. of Oise, 3 miles SE. of Grandvillier.

(1.) HAMEL, a river of Germany in Lower Saxony, which joins the Weser at Hamelin.

(2.) HAMEL. See HAMLET, N^o 3.

(4.) HAMEL, John Baptiste Du, a learned French philosopher of the 17th century. At 18 he wrote a treatise, in which he explained in a very simple manner Theodosius's 3 books of spherics; to which he added a tract upon trigonometry, extremely perspicuous, and designed as an introduction to astronomy. Natural philosophy, as then taught, was only a collection of vague, knotty, and barren questions; when he undertook to establish it upon right principles, and published his *Astronomia Physica*. In 1666 Colbert proposed to Lewis XIV. a scheme for establishing a royal academy of sciences; and appointed Du Hamel secretary. He was also regius professor of philosophy, and published a great number of books. He died at Paris in 1706, aged 61. He wrote Latin with purity and elegance.

(5.) HAMEL DU MONCEAU, Henry Lewis Du, a French author, born at Paris in 1700. He was appointed inspector of the Marine, an office which he executed with reputation. He wrote *Elements of Agriculture*, *Treatises on Trees*, on *Naval Architecture* and other subjects. He died in 1741.

HAMELBURG, a town of Franconia, in Fulda.

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da, on the Saab, 16 miles W. of Schweinfurt, and 24 S. of Fulda. Lon. 10. 12. E. Lat. 50. 16. N.

HAMELIN, or HAMELN a strong town of Germany, in the duchy of Calemberg, in Lower Saxony, situated at the extremity of the duchy of Brunswick, to which it is the key, near the confluence of the Hamel and Weser; 18 miles SE. of Minden, and 28 SW. of Hanover. It belongs to his Majesty, as elector of Hanover; but the Prussians took possession of it, April 9th, 1801. Lon. 9. 35. E. Lat. 52. 10. N.

HAMELLIA, in botany: A genus of the monogynia order, belonging to the pentandria class of plants, and in the natural method ranking in the dubious order. The corolla is quinquefid; the berry quinquelocular, inferior, polyspermous.

HAMER, a town of Poland, in Polesania.

HAMESECKEN, } BURGLARY, or NOCTUR-
HAMESOKEN, } NAL HOUSE-BREAKING, was by the ancient English law called *Hamefecken*, as it still is in Scotland. Violating the privilege of a man's house in Scotland is as severely punished as ravishing a woman.

(1.) HAMI, a country of Asia, subject to the Chinese, situated NE. of China, at the extremity of that desert which the Chinese call *Chamo*, and the Tartars *Cobi*; 90 leagues distant from the most westerly point of the province of Chenfi. This country was anciently inhabited by a wandering people, named LONG. About A. A. C. 950, they sent deputies to pay homage to the emperor of China, and presented some sabres by way of tribute. The civil wars by which China was torn, about the end of the dynasty of Tcheou, having prevented assistance from being sent, they fell under the dominion of the *Hiongnou*, who appear to have been the same with the Huns, who were then a formidable nation. The Chinese several times lost and recovered the country of Hami. In A. D. 131 (the 6th year of the reign of Chuntz, of the dynasty of the eastern Han), the emperor kept an officer there in quality of governor. Under the following dynasties, the same vicissitudes were experienced: Hami was sometimes united to Chenfi, sometimes independent of it, and sometimes even of the whole empire. The situation of these people, separated by vast deserts from China, to which they had no relation, in language, manners, or customs, greatly facilitated these revolutions. All the tributary states having revolted in 610, that of Hami followed their example; but it again submitted to the yoke, under Tai-tsung, who paid particular attention to his new conquest. He divided it into 3 districts, and connected its civil and military government in such manner to that of Chenfi and other neighbouring countries, that tranquillity prevailed during his reign and several of those that followed. Through Hami all the caravans which went from the W. to China, or from China to the W, were obliged to pass. Luxury having weakened the dynasty of Tang, the Mahometans (who had made a rapid progress in all the countries between Persia, Cobi, and the Caspian sea) advanced as far as Hami, and conquered it. This country afterwards had princes of its own, but dependent on the Tartars. The Yuen or Mogul Tartars again united it to

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Chenfi;

Chenfi; and this union subsisted until 1360, when the emperor formed it into a kingdom, on condition of its princes doing homage and paying tribute. The king of Hami was honoured with a new title in 1404, and obtained a golden seal. After a contest of several years for the succession to the throne, Hami fell a prey to the king of Tou-culh-fan. This yoke soon became uneasy to the people, who revolted from their new masters, and made conquests from them in their turn. Their new king did not long possess the throne, being conquered and killed in a bloody battle with the king of Tou-culh-fan, who perished some time after. Hami has been since successively exposed to anarchy, or governed by its own princes. The prince who filled the throne in 1696, acknowledged himself a vassal of the empire, and sent as tribute, to Peking camels, horses, and sabres. Kanghi established the rank that the king of Hami should hold among the tributary princes, the time when he should come to render homage, the nature of the presents necessary for his tribute, the number of auxiliaries to be furnished in time of war, and the manner of his appointing a successor. These regulations have subsisted till this time. Hami, though surrounded by deserts, is accounted one of the most delightful countries in the world. The soil produces grain, fruits, leguminous plants, pasture, &c. in plenty. The rice is particularly esteemed in China; and the pomegranates, oranges, peaches, raisins, and prunes, have a most exquisite taste; the jujubes are so juicy, and have so delicious a flavour, that the Chinese call them *perfumed jujubes*. There is no fruit more in request than the melons of Hami, which are carried to Peking for the emperor's table. They are much more wholesome than those of Europe; and have this singular property, that they may be kept fresh during great part of the winter. But the most useful production of this country is its raisins. These are of two kinds: The first, which are much used in the Chinese medicine, have a perfect resemblance to those known in Europe by the name of *Corinthian*. The 2d, which are in much greater request for the table, are smaller and more delicate than those of Provence. The Chinese authors agree with Messis Lemery and Geoffroy, respecting the virtue and qualities of these dried grapes; but they attribute more efficacy to those of Hami than to those of China. They say that an infusion of the first is of great service in facilitating an eruption of the small-pox about the 4th day, when the patient is too weak; and promotes a gentle perspiration in some kinds of pleuritis or malignant fevers. The emperor caused plants to be transported from Hami to his gardens in Peking. The raisins produced by them are exceedingly sweet, and have a most exquisite flavour. Although Hami lies farther N. than several of the departments of France, its climate is more favourable to the culture of vines, and gives a superior degree of quality to the grapes. It never rains at Hami; even dews and fogs are scarcely ever seen there; the country is watered only by the snow which falls in winter, and by the water of this snow when melted, which is collected at the bottoms of the mountains, and preserved with great care. Hami con-

tains a great number of villages and hamlets; but it has properly only one city, which is its capital (See N° 2.) This country is very abundant in fossils and valuable minerals: the Chinese have for a long time procured diamonds and a great deal of gold from it; at present it supplies them with a kind of agate, on which they set a great value. The inhabitants are brave, capable of enduring fatigue, very dexterous in all bodily exercises, and make excellent soldiers; but they are fickle and soon irritated, and when in a passion are extremely ferocious and sanguinary.

(2.) HAMÍ, the capital of the above kingdom, is surrounded by lofty walls, half a league in circumference, and has two gates, one fronting the E. and the other the W. which make a fine appearance at a distance. The streets are straight, and well laid out; but the houses (which contain only a ground floor, and are almost all constructed of earth) make very little show: however, as this city enjoys a serene sky, and is situated in a beautiful plain watered by a river, and surrounded by mountains which shelter it from the N. winds, it is a most delightful place. On whatever side one approaches it, gardens may be seen which contain every thing that a fertile and cultivated soil can produce in the mildest climates. All the surrounding fields are enchanting, but do not extend far; for on several sides they terminate in dry plains, where a number of beautiful horses are fed and a species of excellent sheep, which have large flat tails that sometimes weigh three pounds. This city is 1045 miles NW. of Peking. Lon. 111. 30. E. of Ferro. Lat. 42. 53. 20. N.

HAMIEZ, a town of Barbary, in Fez.

HAMILCAR, the father of Hannibal. See AMILCAR, and CARTHAGE, § 5.

(1.) HAMILTON, a parish of Scotland, in Lanarkshire, 6 miles long from NE. to SW. and 5 broad from NW. to SE. The Clyde nearly bounds it on the E. and N. The surface is mostly arable; the soil of the low grounds deep and fertile; that of the higher parts mostly clay; wheat, oats, pease, beans, barley, hay, flax, and potatoes are the produce. The air is dry and salubrious; and longevity is frequent. A married couple died lately, the one aged 102 and the other 106. The ground is mostly inclosed, but improvements are retarded by high rents. Limestone abounds, and limeworks have been carried on for above a century. Coals, free-stone, yellow ochre, fuller's and potter's earth, are also found, and there are several petrifying springs in the parish. The population in 1791, stated by Mr John Naismith, in his report to Sir J. Sinclair, was 5017, and had increased 1201 since 1755. There are relics of a Roman tumulus, and of several ancient castles, besides that of CADZOW, in the parish; and there are old oaks in the duke's park, which measure above 27 feet round.

(2.) HAMILTON, a town in the above parish (N° 1.), seated on the Clyde, in the middle of a very agreeable plain, on the E. side of a large park near 7 miles in circumference, inclosed with a high wall, full of deer and other game, belonging to the D. of Hamilton. The original name of this place was CADZOW, or *Cadyow*, a barony granted to an ancestor of the noble owner, on the following

following occasion: In the time of Edward II. lived *Sir Gilbert de Hamilton*, or *Hampton*, an Englishman of rank; who happening at court to speak in praise of Robert Bruce, received an insult from John de Spenser, chamberlain to the king, whom he fought and slew. Dreading the resentment of that potent family, he fled to the Scottish monarch; who established him at the place possessed by the duke of Hamilton. In aftertimes the name changed from *Cadzow* to *Hamilton*; and in 1445 the lands were erected into a lordship, and the then owner Sir James sat in parliament as lord Hamilton. He founded the collegiate church at Hamilton in 1451; and the town was made a burgh of barony in 1456. The population in 1791 was 3601. Weaving is the chief manufacture. Hamilton palace is at the end of the town; a large pile, with two deep wings at right angles with the centre: the gallery is of great extent; and furnished with most excellent paintings. Hamilton is 11 miles SE. of Glasgow, and 13 NNW. of Lanark. Lon. 3. 50. W. Lat. 55. 40. N.

(3.) HAMILTON, Anthony, count, descended from a noble family in Scotland, was born in Ireland, and settled in France. He wrote several poetical pieces; and was the first who composed romances in an agreeable taste, without imitating the burlesque of Scarron. He is also said to be the author of the *Memoirs of the count de Grammont*, one of the best written pieces in the French language. His works were printed in 6 vols. 12mo. He died at St Germain en Laye, in 1720.

(4.) HAMILTON, George, earl of Orkney, a brave warrior, was the 5th son of William earl of Selkirk. Being made colonel in 1689—90, he distinguished himself by his bravery at the battle of the Boyne; and soon after at those of Ahrim, Steinkirk, and Landen, and at the sieges of Athlone, Limeric, and Namur. His eminent services in Ireland and Flanders, recommended him so highly to K. William III. that, in 1696, he created him earl of Orkney; and his lady, the sister of Edward viscount Villiers, and afterwards earl of Jersey, had a grant made to her, under the great seal of Ireland, of almost all the private estates of the late king James. Upon the accession of queen Anne, he was promoted to the rank of major-general in 1702, and in 1703, to that of lieutenant-general, and was likewise made K. T. He afterwards served under the duke of Marlborough, and contributed by his bravery and conduct to the glorious victories of Blenheim and Malplaquet. In 1710, he was sworn of the privy-council, and made general of the foot in Flanders. In 1712, he was made colonel of the royal regiment of fusiliers, and served in Flanders under the duke of Ormond. In 1714, he was appointed gentleman extraordinary of the bed-chamber to king George I. and afterwards governor of Virginia. At length he was appointed governor of Edinburgh castle, lord lieutenant of Clydesdale, and field-marshal. He died at his house in Albemarle-street, in 1737.

(5.) HAMILTON, John, the 24th bishop of St Andrew's, to which he was translated from Dunkeld. He was natural son of James, the first earl of Arran; was one of Q. Mary's privy council, and a steady adherent to her interest. He baptized her son, and was made lord privy seal and lord

treasurer. The queen had reason to lament her not following his advice, after the fatal battle of Langside, viz, not to trust her person in England. By the regent earl of Murray, he was declared a traitor, and obliged to seek shelter among his friends. Being in the castle of Dumbarton when it was taken, he was carried to Stirling, where on April 1. 1570 he was hanged on a tree. The following sarcastic lines were written upon it:

Vive diu, felix arbor, semperque vireto

Fronibus, ut nobis talia poma feras.

(6.) HAMILTON, Sir Gilbert. See N° 2.

(7.) HAMILTON, William, of Bangour, a celebrated Scots poet, the friend and poetical correspondent of Allan Ramsay, was born at Bangour, in Linlithgowshire, in the beginning of the 18th century, and was for some time a lieutenant in the Royal Navy. His mother was sister to Col. Thomas Hamilton of Olivestob, and after the death of her first husband, Mr Hamilton of Bangour was married to Sir Hugh Dalrymple of North Berwick, Lord President of Session, whom she survived. Lieutenant Hamilton lived many years at Gilbertfield in Lanarkshire, and afterwards at Lattrick, where he died 24th May 1751. His works were printed at Edinburgh, in 12mo, in 1760.

HAMILTON'S BAWN, a village of Ireland, in the county of Armagh, Ulster.

HAMIN, a town of Arabia, in Oman.

HAMING, a town of Sweden, in Sudermania.

(1.) HAMLET, a prince of Denmark, whose history has been rendered interesting, by being the subject of one of the noblest tragedies of Shakespeare. Adjoining to a royal palace, which stands about half a mile from Cronburg in Elsinour, is a garden, which, Mr Coxe informs us, is called *Hamlet's Garden*, and is said to be the spot where his father was murdered. The house is of modern date, and is situated at the foot of a sandy ridge near the sea. The garden occupies the side of the hill, and is laid out in terraces rising above each other. The original history, from which the poet derived the principal incidents of his play, is founded upon facts, but so deeply buried in remote antiquity that it is difficult to discriminate truth from fable. Saxo Grammaticus, who flourished in the 12th century, is the earliest historian of Denmark who relates the adventures of Hamlet. His account is much altered, by Belleforest, a French author, a translation of whose romance was published under the title of *the Hystorie of Hamlet*; from which Shakespeare formed the ground-work of his play. The following short sketch of Hamlet's history is recorded in the Danish annals. Long before the introduction of Christianity into Denmark, Horwendillus, king of Jutland, was married to Gertrude, daughter of Ruric king of Denmark, by whom he had a son called *Amletus*, or *Hamlet*. Fengo murders his brother Horwendillus, marries Gertrude, and ascends the throne. Hamlet, to avoid his uncle's jealousy, counterfeits insanity, but is such an abhorrer of falsehood, that though he constantly frames the most evasive and even absurd answers, yet he artfully contrives never to deviate from truth. Fengo, suspecting the reality of his madness, endeavours by various methods to discover the real state of his mind. Among others,

others, he places a young woman in his way, upon which Shakespeare's *Ophelia* is grounded. At last Fengo departs from Elſineur, conceals a meeting between Hamlet and Gertrude, concluding that the former would not conceal his sentiments from his own mother; and orders a courtier to conceal himself, unknown to both, to overhear their conversation. The courtier repairs to the queen's apartment, and hides himself under a heap of straw. Hamlet, upon entering the cabinet, suspecting the presence of some spy, imitates, after his usual affectation of folly, the crowing of a cock, and, shaking his arms like wings, jumps upon the heap of straw; till, feeling the courtier, he draws his sword, and instantly dispatches him. He then cuts the body to pieces, boils it, and gives it to the hogs. He then avows to his mother that he only perſonated a fool, reproaches her for her incestuous marriage with the murderer of her husband; and concludes his remonstrances by saying, "Instead, therefore, of condoling my insanity, deplore your own infamy, and the deformity of your own mind." The queen is silent; but is recalled to virtue by these admonitions. Fengo returns to Elſineur, sends Hamlet to England under the care of two courtiers, and requests the king by a letter to put him to death. Hamlet discovers and alters the letter; so that, upon their arrival in England, the king orders the two courtiers to immediate execution, and betroths his daughter to Hamlet, who gives many astonishing proofs of a most transcendent understanding. At the end of the year he returns to Denmark, and alarms the court by his unexpected appearance; as a report of his death had been spread, and preparations were making for his funeral. Having re-assumed his affected insanity, he purposely wounds his fingers in drawing his sword, which the bystanders immediately fasten to the scabbard. He afterwards invites the principal nobles to an entertainment, makes them intoxicated, and in that state covers them with a large curtain, which he fastens to the ground with wooden pegs: he then sets fire to the palace; and the nobles, being enveloped in the curtain, perish in the flames. During this transaction he repairs to Fengo's apartment; and, taking the sword which lay by the side of his bed, puts his own in its place: he instantly awakes him and informs him, that Hamlet is come to revenge the murder of his father. Fengo starts from his bed, seizes the sword; but, being unable to draw it, falls by the hand of Hamlet. The next morning, when the populace were assembled to view the ruins of the palace, Hamlet summons the remaining nobles; and in a masterly speech, lays open the motives of his own conduct, and proves his uncle to have been the assassin of his father. This speech had the desired effect; the greater part of the assembly shed tears, and all present unanimously proclaim him king amid repeated acclamations. Hamlet soon after this sails to England, and orders a shield to be made, on which the principal actions of his life are represented. The king receives him with a feigned joy, falsely assures him that his daughter is dead, and advises him to repair to Scotland as his ambassador, and to pay his addresses to the queen Hermetruda. He gives this insidious advice in the hopes that Hamlet may perish in the attempt; as

the queen, who was remarkable for her chastity and cruelty, had such an aversion to all proposals of marriage, that not one of her suitors had escaped falling a sacrifice to her vengeance. Hamlet, in opposition to all difficulties, performs the embassy; and, by the assistance of his shield, which inspires the lady with a favourable opinion of his wisdom and courage, obtains her in marriage, and returns with her to England. Informed by the princess to whom he had been betrothed that her father meditates his assassination, Hamlet avoids his fate by wearing armour under his robe; puts to death the king of England; and sails to Denmark with his two wives, where he is afterwards killed in a combat with Vigletus, the son of Ruric. This Ruric, whom Alſtedius calls *Roricus*, is ranked by him as the 14th king of Denmark from Dan, who, he says, flourished A. M. 3898, and A. A. C. 1050.

(2.) *HAMLET. *n. f.* [*ham*, Saxon, and *let*, the diminutive termination.] A small village.—Within the self-same lordship, parish, or *hamlet*, lands have divers degrees of value. *Bacon*.—

He pitch'd upon the plain

His mighty camp, and, when the day return'd,
The country wasted and the *hamlets* burn'd.

Dryden.

(3.) HAMLET, HAMEL, or HAMPEL, was formerly used for part of a village or parish. Spelman makes a difference between *villam integram*, *villam dimidiam*, and *hamletam*: and Stow expounds it to be the seat of a freeholder. Several county towns have hamlets.

HAMM, or HAM. See HAM, N° 7.

HAMMAMLU, a town of Turkey, in Natolia.

(1.) *HAMMER. *n. f.* [*hamer*, Saxon; *hammer*, Danish.] 1. The instrument, consisting of a long handle and heavy head, with which any thing is forged or driven.—

The armourers,

With busy *hammers* closing rivets up,

Give dreadful note of preparation.

Shak.

—The stuff will not work well with a *hammer*. *Bacon*.—It is broken not without many blows, and will break the best anvils and *hammers* of iron. *Brown's Vulgar Errors*.—Every morning he rises fresh to his *hammer* and his anvil. *South*.—

The smith prepares his *hammer* for the stroke.

Dryden's Juvenal.

2. Any thing destructive.—That renowned pillar of truth and *hammer* of heresies, St Augustine. *Hakeskil on Providence*.

(2.) A HAMMER has an iron head, fixed crosswise upon a handle of wood. There are several sorts of hammers used by blacksmiths; as, 1. The hand hammer, which is of such weight that it may be wielded with one hand at the anvil. 2. The up-hand sledge hammer, used with both hands, and seldom lifted above the head. 3. The about sledge hammer, which is the biggest of all, and held by both hands at the farthest end of the handle; and being swung at arm's length over the head, is made to fall upon the work with as heavy a blow as possible. The smallest hammer used by smiths is called a *rivetting hammer*, but is seldom used at the forge unless upon small work. These and a great variety of other hammers of different sizes are used by goldsmiths and jewellers.

Watchmakers,

Wadmakers, saddlers, carpenters, and joiners likewise hammers accommodated to their several purposes.

(3.) HAMMER in geography. See HAMAR.

(4.) HAMMER ISLAND, an isle of Sweden in the Baltic, near the coast of Blechingen, 4 miles E. of Carlscroon.

(5.) HAMMER, LITTLE, a town of Norway, in Agderbys, 76 miles N. of Christiania.

(1.) * To HAMMER. *v. a.* [from the noun.] 1. To beat with a hammer.—

His bones the *hammer'd* steel in strength surpass.
Sandys.

2. To forge, to form with a hammer.—

Some *hammer* helmets for the fighting field.
Dryden.

Drudg'd like a smith, and on the anvil beat,
'Till he had *hammer'd* out a vast estate. *Dryd.*

—I must pay with *hammered* money instead of gold. *Dryden.* 3. To work in the mind; to contrive by intellectual labour: used commonly in contempt.—

Wilt thou still be *hammering* treachery,

To humble down thy husband and thyself? *Shak.*

—He was nobody that could not *hammer* out of his sense an invention by this witchcraft, and picture it accordingly. *Camden.*—Some spirits, by whom they were stirred and guided in the name of the people, *hammered* up the articles. *Hayw.*

(2.) * To HAMMER. *v. n.* 1. To work; to be busy; in contempt.—

Nor need'st thou much importune me to that,
Whereon this month I have been *hammering*.

Shak.

I have been studying how to compare

This prison where I live unto the world;

And, for because the world is populous,

And here is not a creature but myself,

I cannot do it; yet I'll *hammer* on't. *Shak.*

2. To be in agitation.—

Vengeance is in my heart, death in my hand;
Blood and revenge are *hammering* in my head.

Shak.

* HAMMERER. *n. f.* [from *hammer*.] He who works with a hammer.

* HAMMERHARD. *n. f.* [*hammer* and *hard*.] *Hammer-hard* is when you harden iron or steel with much hammering on it. *Moxon.*

HAMMERHUS, a fort of Denmark, in the island of Bornholm.

(1.) HAMMERING. *part.* the act of extending and fashioning a body under the hammer. When performed on iron heated for the purpose, the smith call it *forging*.

(2.) HAMMERING, in coining. A piece of money or medal is said to be hammered, when the impression is given with a hammer and not with a mill.

(3.) HAMMERMAN, *n. f.* a smith; one who works with the hammer.

(4.) HAMMERMEN, in the polity of the royal burghs of Scotland, the name of an incorporation, which comprehends most of those artizans who make use of hammers; such as goldsmiths, watch-makers, coppersmiths, braziers, tin-plate workers, cutlers, gun-smiths, saddlers, &c. In Edinburgh, however, the Goldsmiths, by the set of the burgh, form a

distinct incorporation, which ranks 2d in order, next to the surgeons; while the other artizans above mentioned form the 5th incorporation, under the title of *Hammermen*.

HAMMERSMITH, a large village 4 miles W. of London, in the parish of Fulham. It has two charity schools, a workhouse, a Presbyterian meeting-house, and a fair, May 1. There are several handsome seats about it, particularly the late lord Melcombe's, which is very elegant, and contains a marble gallery finished at a great expense. It lies N. of the Thames.

HAMMERSTEIN, a fortress of Germany, on the Rhine, opposite to Coblenz.

(1.) * HAMMOCK. *n. f.* [*hamaca*, Saxon.] A swinging bed.—Prince Maurice of Nassau, who had been accustomed to *hammocks*, used them all his life. *Temple.*

(2.) HAMMOCKS, or HAMACS, are suspended between two trees, posts, hooks, or the like; and are much used throughout the West Indies, as well as on board of ships. The Indians hang their hammocks to trees, to secure themselves from wild beasts and insects. According to F. Plumier, who has often made use of the hammock in the Indies, it consists of a large strong coverlet or sheet of coarse cotton, about six feet square: on two opposite sides are loops of the same stuff, through which a string is run, and thereof other loops are formed, all which are tied together with a cord; and thus the whole is fastened to two neighbouring trees in the field, or two hooks in houses. This kind of couch serves at the same time for bed, quilts, sheets, pillow, &c. The hammock used on board of ships is made of a piece of canvas 6 feet long and 3 wide, drawn together at the ends. There are usually from 14 to 20 inches in breadth allowed between decks for every hammock in a ship of war; but this space must in some measure depend on the number of the crew, &c. In time of battle the hammocks and bedding are firmly corded and fixed in the nettings on the quarter-deck, to preserve the men from the fire of the enemy.

HAMMON, a surname of Jupiter. See AMMON, N° 4. and HAM, N° 1.

(1.) HAMMOND, Anthony, Esq; an ingenious English poet, descended from a good family of Somersham-Place in Huntingdonshire, was born in 1668. After a liberal education at St John's college, Cambridge, he was chosen M. P. and soon distinguished himself as a fine speaker. He became a commissioner of the royal navy, which place he quitted in 1712. He published *A Miscellany of poems* by the most eminent hands; in which he himself had a considerable share. He wrote the life of his friend Walter Moyle, Esq; prefixed to his works; and died about 1726.

(2.) HAMMOND, Henry, D. D. one of the most learned English divines in the 17th century, was born in 1605. He studied at Oxford, and in 1629 entered into holy orders. In 1633, he was made rector of Penshurst in Kent; in 1641 archdeacon of Chichester; and in 1645 a canon of Christ-church, Oxford, and chaplain to King Charles I. He was also chosen public orator of the university. In 1647, he attended the king in his confinement at

Wooburn,

Wooburn, Cavesham, Hampton-Court, and the Isle of Wight. On his return to Oxford he was chosen sub-dean; and continued there till the parliament visitors ejected and imprisoned him. During this confinement he began his *Annotations on the New Testament*. On the 4th April 1660, he was seized by a fit of the stone, of which he died on the 25th of that month, aged 55. He wrote many other works, which have been published together in 4 vols. folio.

(3.) HAMMOND, James, author of the *Love Elegies* which, some years after his death, were published by the earl of Chesterfield, was the son of Anthony Hammond, (N^o 1.) and was equerry to Frederick prince of Wales, which he held till an unfortunate passion he entertained for a lady, who would not return it, deprived him of his senses; upon which he wrote those love elegies which have been so much celebrated for their tenderness, and which he composed before he was 21 years of age. He was M. P. for Truro in Cornwall; and died in June 1743, at Stow, the seat of lord Cobham, who, as well as the earl of Chesterfield, honoured him with a particular intimacy. His mistress, who was bed-chamber woman to the queen, died in 1779, unmarried.

HAMOAZE, a creek in the British Channel, which forms a harbour for the Royal Navy, capable of containing 100 vessels, in 3 tiers, at from 13 to 15 fathoms water. It is the W. branch of the TAMAR, which falls into Plymouth Sounds.

HAMON, John, M. D. a French physician, born at Cherbourg, in 1618. He wrote several works on religious subjects in an elegant style, and died in 1687, aged 69.

HAMONT, or HELMONT, a town of the French republic, in the dep. of the Lower Meuse, and ci-devant bishopric of Liege; 17 miles W. of Ruremond, and 36 N. of Liege. Lon. 5. 31. E. Lat. 51. 17. N.

HAMOSE. See HAMOAZE.

HAMOTE, a long island in Q. Charlotte's Sound, between the two islands of New Zealand.

HAMPDEN, John Esq. of Hamden, a celebrated patriot, descended of an ancient family in Buckinghamshire, was born at London in 1594. He was cousin german to Oliver Cromwell, his mother being Oliver's aunt. In 1609 he was sent to Magdalen College, Oxford, whence he went to the inns of court, where he made a considerable progress in the law. He was elected a member of the parliament which began at Westminster Feb. 5. 1626; and served in all the succeeding parliaments in the reign of Charles I. In 1636 he became universally known, by his refusal to pay shipmoney, as being an illegal tax; upon which he was prosecuted, and his conduct throughout this transaction gained him a great character. When the long parliament began, the eyes of all men were fixed on him as their *pater patriæ*. On Jan. 3, 1644, the king ordered articles of high treason and other misdemeanors to be prepared against Lord Kimbolton, Mr Hampden, and 4 other members of the House of Commons, and went to that house to seize them; but they had retired. Mr Hampden afterwards made a speech to the house to clear himself of the charge laid against him. In the beginning of the civil war he commanded a regiment of foot, and

was of great service to the parliament at the battle of Edge-hill. He received a mortal wound in the shoulder in an engagement with Prince Rupert, on the 18th June 1643, at Chalgravefield in Oxfordshire; and died on the 24th. He had the art of Socrates, of interrogating, and under the pretence of doubts, insinuating objections, so that he infused his own opinions into those from whom he appeared to learn them. He was a very wise man and of great parts; and possessed of the most absolute spirit of popularity to govern the people, that ever was in any country: He was master over all his appetites and passions, and had thereby a very great ascendant over those of other men: He was of an industry and vigilance never to be tired out, of parts not to be imposed upon by the most subtle and of courage equal to his best parts; and, above all, was a man of the most inflexible integrity.

(1.) * HAMPER. *n. s.* [Supposed by *Minsheu* to be contracted from *band panier*; but *banaperium* appears to have been a word long in use, whence *banaper*, *hamper*.] A large basket for carriage.

What powder'd wigs! what flames and darts
What *hampers* full of bleeding hearts! *Swift*

(2.) HAMPER. See HANAPER, § 2.

* To HAMPER. *v. a.* [The original of this word in its present meaning, is uncertain: *Junius* observes that *bamplins* in Teutonic is a quarrel; others imagine that *hamper* or *banaper*, being the treasury to which fines are paid, to *hamper*, which is commonly applied to the law, means originally to fine.] 1. To shackle; to entangle, as in chain or nets.—

O loose this frame, this knot of man untie!
That my free soul may use her wing,
Which now is pinion'd with mortality,
As an entangl'd, *hamper'd* thing. *Herber*

We shall find such engines to assail,
And *hamper* thee, as thou shalt come of force. *Milton*

—What was it, but a lion *hampered* in a net! *L'E.*

Wear under vizard-masks their talents,
And mother wits before their gallants;
Until they're *hamper'd* in the nooze,
Too fast to dream of breaking loose. *Hudibra*

—They *hamper* and entangle our souls, and hinder their flight upwards. *Tillotson*. 2. To entangle; to inveigle; to catch with allurements.—

She'll *hamper* thee, and dandle thee like a baby. *Shak*

3. To complicate; to entangle.—

Engend'ring heats, these one by one unbind
Stretch their small tubes, and *hamper'd* nerve unwind. *Blackmor*

4. To perplex; to embarrass by many lets and troubles.—

And when they're *hamper'd* by the laws,
Release the lab'ers for the cause. *Hudibra*

HAMPFLEN, a town of Germany in Austria 14 miles SW. of Steyr.

HAMPNET, a village in Gloucestershire.

(1.) HAMPSHIRE, or HANTS, or SOUTHAMPTON, a county of England, bounded on the W. by Dorsetshire and Wiltshire, on the N. by Berkshire, on the E. by Surry and Suffex, and on the S. by the British Channel. It extends 55 miles in length from N. to S. 40 in breadth from E. to W. and is about 120 miles in circumference. It is divided

divided into 39 hundreds, and contains 9 forests, 29 parks, one city, 20 market towns, 253 parishes, above 36,000 houses, 1062 villages, and 200,000 inhabitants; who elect 26 members of parliament, two for the county, two for Winchester, and two each for Southampton, Portsmouth, Petersfield, Yarmouth, Newport, Stockbridge, Andover, Whitchurch, Lymington, Christchurch, and Newton. The air is very pure, especially upon the downs, on which vast flocks of sheep are kept and bred. In the champaign part of the county, the soil is very fertile, producing all kinds of grain. Besides many woods on private estates, in which there are vast quantities of well-grown timber, there is the new forest of great extent, belonging to the crown, well stored with venerable oaks. In these woods and forests, great numbers of hogs run at large, and feed on the acorns; whence the Hampshire bacon so far excels that of most other countries. The rivers are the Avon, Anton, Arle, Test, Stour, and Itchin; besides several smaller streams, all abounding in fish. As its sea-coast is of considerable extent, it has many good ports and harbours, and is well supplied with salt-water fish. Much honey is produced in this county, and a great deal of mead and metheglin made. It also abounds in game. The manufacture of cloth and kerfies is considerable, and employs great numbers of the poor. The new canal from Basingstoke to the Wye in Surry, and from thence to the Thames, is of great advantage to the county. To carry it into execution, above L.86,000 were raised amongst 150 proprietors in 1789. It extends 53 miles.

(1.) HAMPSHIRE, a mountainous county in Massachusetts 50 miles long from N. to S. and 41 broad; divided into 59 townships. Springfield and Northampton are the chief towns.

(3.) HAMPSHIRE, a fertile county of Virginia, 60 miles long and 50 broad; containing 6892 citizens in 1790, and 454 slaves. It contains iron and coal mines.

(4.) HAMPSHIRE, NEW, one of the United States of North America, bounded on the N. by Lower Canada; NE. by the district of Main; SE. by the Atlantic; S. by Massachusetts; W. and NW. by the Connecticut, which divides it from Vermont. It is 168 miles long, and between 19 and 90 broad, in form resembling an open fan; the Connecticut being the curve, the S. line the shortest, and the E. the longest side. It contains 9461 square miles, or 6,074,240 acres, of which about 100,000 acres are under water. It is divided into 5 counties, viz. Rockingham, Stafford, Hillsborough, Cheshire, and Grafton, which are subdivided into 214 townships of about 6 miles square each. The chief town is PORTSMOUTH. There are two great rivers, the PISCATAQUA and the MERRIMAK, which unite about 8 miles from the mouth of the harbour, and form one broad, deep, rapid stream, navigable for ships of the largest burden. This river forms the only port of New Hampshire. The land next to the sea is generally low; but upon advancing into the country, it rises into hills. Some parts of the state are mountainous. The WHITE MOUNTAINS are the highest part of a ridge which extends NE. and SW. to a length not yet ascertained. The air is serene and healthful. The weather is not so subject to change as in

more southern climates. This state embosoming a number of very high mountains, and lying in the neighbourhood of others whose towering summits are covered with snow and ice three quarters of the year, is intensely cold in winter. The heat of summer is great, but of short duration. The cold braces the constitution, and renders the labouring people healthful and robust. On the sea coast, which extends 18 miles along the SE. corner, and many places inland, the soil is sandy, but affords good pasturage. The intervals at the foot of the mountains are greatly enriched by the freshets, which bring down the soil upon them, forming a fine mould, and producing corn, grain, and herbage, in the most luxuriant plenty. The back lands which have been cultivated are generally very fertile, and produce various kinds of grain, fruits, and vegetables. The uncultivated lands are covered with extensive forests of pine, fir, cedar, oak, walnut, &c. This state affords all the materials necessary for ship-building. The population of this state has increased rapidly: In 1767 it was estimated at 52,700; in 1787, at 102,000; but by the census in 1790, it was found to be 141,885; of whom only 158 were slaves. The ancient inhabitants were emigrants from England. Their posterity, mixed with emigrants from Massachusetts, fill the lower and middle towns. Emigrants from Connecticut compose the largest part of the inhabitants of the western towns adjoining the Connecticut. The negroes, who were never numerous in New Hampshire, are almost all free. In Hanover there is a college; (See HANOVER, N^o 5.) at Exeter an academy; at Portsmouth a grammar school; and all the towns are bound by law to support schools. The inhabitants of this state are chiefly Congregationalists. The other denominations are Presbyterians, Baptists, and Episcopalians. The first discovery made by the English of any part of New Hampshire was in 1614, by Capt. John Smith, who ranged the shore from Penobscot to Cape Cod. On his return to England, he published a description of the country, with a map of the coast, which he presented to prince Charles. The first settlement was made in 1623. New Hampshire was for many years under the jurisdiction of the governor of Massachusetts, but had a separate legislature. It bore a proportional share of the expenses and levies in all enterprises, expeditions, and military exertions, whether planned by the colony or the crown. In every stage of the opposition that was made to the encroachments of the British parliament, the people, who had always a high sense of liberty, cheerfully bore their part. In 1791, a canal was cut through the marshes from Hampton to the Merrimack, for 8 miles. This state lies between 2° 41' and 4° 29' Lon. E. of Philadelphia; and between 42° 41' and 45° 30' Lat. N.

HAMPSTEAD, a pleasant village of Middlesex, 4 miles NW. of London, on a fine rise, at the top of which is a heath of about a mile square, adorned with several seats, in a most romantic situation. It has a most extensive prospect over London, into Bucks, Hertfordshire, Northamptonshire, Essex, Kent, Surry, Berks, &c. with an uninterrupted view of Shooter's Hill, Bansted Downs, and Windsor Castle. Its church was anciently a chapel of ease

ease to Hendon, till 1478. This village was formerly much resorted to for its mineral waters; the wells are still frequented. It is crowded with good buildings, even on the very steep of the hill. It has a new church, and a handsome chapel near the wells, built by the contribution of the inhabitants.

(1.) HAMPTON, a town of England, in Gloucestershire, on the Cotswold hills. Lon. 2. 15. W. Lat. 51. 38. N.

(2.) HAMPTON, a town of Middlesex, on the Thames, 15 miles WSW. of London, and two from Richmond and Kingston. It is chiefly famous for its royal palace, called HAMPTON COURT, which is the finest in Britain. It was built by cardinal Wolsey, who furnished it richly, and had 280 silk beds for strangers. The buildings, gardens, and the two parks, to which William III. made considerable additions, are about 4 miles in circumference, and are watered on 3 sides by the Thames. The inner court, built by king William, forms a piazza, the pillars of which are so low, that it looks more like a cloister than a palace; however, the apartments make ample amends, being extremely magnificent, exactly disposed, and adorned with most elegant furniture. Lon. 0. 9. W. Lat. 51. 25. N.

(3.) HAMPTON, a sea port of New Hampshire, in Strafford county, 40 miles N. of Boston; containing 652 citizens in 1795. Lon. 74. 0. W. Lat. 43. 5. N.

(4.) HAMPTON, a sea port of Virginia, the capital of the county of Elizabeth-city, seated on a bay near the mouth of the James, 18 miles SE. of York-Town, and 371 SSW. of Philadelphia. Lon. 1. 19. W. of that city. Lat. 37. 10. N.

(5—18.) HAMPTON is also the name of 14 English villages; viz. of one each, in Cheshire, Devonshire, Gloucester, Herefordshire, Kent, Salop, Somersetshire, and Wilts; and of two each, in Oxford, Warwick, and Worcester-shires.

(19.) HAMPTON COURT, a town in Herefordshire.

(20.) HAMPTON COURT. See N^o 2.

HAMBRACHI, a town of Persia, in Segestan.

HAMSA, a celebrated Mussulman doctor, who had the courage to write a book in opposition to the Koran. His work is remarkable for elegance and purity of style. He flourished about A. D. 1020.

* HAMSTRING, *n. f.* [*ham* and *string*.] The tendon of the ham.—

A player, whose conceit

Lies in his *hamstring*, doth think it rich

To hear the wooden dialogue, and sound

'Twixt his stretch'd footing and the scaffoldage.

Shakes.

—On the hinder side it is guarded with the two *hamstrings*. *Wifeman.*

* To HAMSTRING, *v. a.* preter. and part. pass. *Hamstrung*. [from the noun.] To lame by cutting the tendon of the ham.—

Hamstring'd behind, unhappy Gyges dy'd;

Then Phalaris is added to his side. *Dryden.*

HAM-TCHIN, a town of China, in Petcheli.

(1.) * HAN for *have*, in the plural. Obsolete, *Spenser.*

(2.) HAN, in geography, a town of China, in

the province of Se-tchuen. Lon. 121. 41. E. of Ferro. Lat. 31. 0. N.

(3.) HAN, a river of China, in Chenfi.

HANAMINE, an island on the W. coast of Ireland, and county of Galway, 2 miles NW. of Rinveel Point.

(1.) * HANAPER, *n. f.* [*hanaperium*, low Lat.] A treasury; an exchequer. The clerk of the *hanaper* receives the fees due to the king for the seal of charters and patents.—The fines for all original writs were wont to be immediately paid into the *hanaper* of the Chancery. *Bacon.*

(2.) The HANAPER, or HAMPER, is an office in Chancery, under the direction of a master, his deputy and clerks, comptroller, &c. answering, in some measure, to the *FISCUS* among the Romans.

(3.) HANAPER, THE CLERK OR WARDEN OF THE (§ 1. *def.* 1.) receives also all money due for commissions and writs; and attends the keeper of the seal daily in term time, and at all time of sealing, and takes into his custody all sealed charters, patents, &c. which he receives into bags, but accidentally, it is supposed, into *bampers*, which gave name to the office.

(1.) HANAU, or HANAU MUNZENBERG, a county of Germany, bounded by the electorate of Mentz, the bishopric of Fulda, the lordships of Reineck, Isenburg, and Solms; the territories of Hesse-Homburg, Friedburg, and Frankfort. Its length is 45 miles; its greatest breadth not above 15. It is very fertile in corn, wine, and fruits, and has salt springs, with mines of copper, silver, and cobalt. The chief rivers are the Mayne, the Kinzig, and the Nidda. The prevailing religion is Calvinism, but Lutherans and Catholics are tolerated. The country is populous, and trade and manufactures flourish in it. In 1736, the whole male line of the counts of Hanau failing in John Reinard, William VIII. landgrave of Hesse Cassel, by a treaty of mutual succession between the families of Hanau and Hesse Cassel, took possession of the county, after satisfying the house of Saxony for their claims; and in 1754 transferred it to prince William, eldest son to the then hereditary prince Frederic, afterwards landgrave. The revenues of the last count, arising from this and other territories, are said to have amounted to 500,000 florins. The chief towns are Hanau, Berge, Steinau, and Glenhausen. It now forms a part of the new kingdom of Westphalia.

(2.) HANAU, a town of Germany, and capital of the above county, (N^o 1.) pleasantly situated on the Kinzig, near its confluence with the Mayne, which divides it into the old and new towns, both fortified. The new town, which was built by French and Flemish refugees, is regular and handsome. The castle stands in the old town, is fortified, and has a fine garden, with commodious apartments. The Jews are tolerated. Here is a university, with several manufactures, particularly of tobacco, and a considerable traffic. Hanau lies 8 miles E. of Francfort, and 18 NE. of Darmstadt. Lon. 8. 45. E. Lat. 50. 3. N.

HANAZO, a river of Abyssinia.

HANBOROUGH, two villages in Oxfordshire.

(1.) * HANCES, *n. f.* [In architecture.] The ends of elliptical arches; and these are the arches of smaller circles than the scheme, or middle p

of the arch. *Harris*.—The sweep of the arch will not contain above fourteen inches, and perhaps you must cement pieces to many of the courses in the lower, to make them long enough to contain 14 inches. *Mason*.

(2)* **HANCES**. [In a ship.] Falls of the fife-rails placed on bannisters on the poop and quarter-deck down to the gangway. *Harris*.

HANCKENBUTTEL, a town of Lower Saxony, in the duchy of Lunenburg, 24 m. E. of Zell.

(2)* **HANCOCK**, a county of the United States in the district of Maine, bounded on the E. by Washington county, S. by the Atlantic, W. by Lincoln county, and N. by Lower Canada, containing 18 townships, and 9549 citizens in 1790. Presbiter is the capital.

(2)* **HANCOCK**, a town of Maryland, in Washington county, on the N. side of the Potomac, 4 miles from Bath, in Virginia, and 205 W. by S. of Philadelphia. Lon. 3. 2. W. of that city. Lat. 39. 35. N.

(1)* **HAND**. *n. f.* [*band, bond*, Saxon, and in all the Teutonic dialects.] 1. The palm with the fingers; the member with which we hold or use any instrument.—They laid *hands* upon him, and bound him *hand* and foot. *Knolles's History*.—

They *band* in *band*, with wandering steps and slow,

Through Eden took their solitary way. *Milton*.—That wonderful instrument the *band*, was it made to be idle? *Berkley*. 2. Measure of four inches; a measure used in the matches of horses; 1 palm. 3. Side, right or left.—For the other side of the coast-gate on this *band*, and that *band*, were measures of fifteen cubits. *Exod. xxxviii. 15*. 4. Part; quarter; side.—It is allowed on all *bands*, that the people of England are more corrupt in their morals than any other nation this day under the sun. *Swift*. 5. Ready payment with respect to the receiver.—Of which offer the bassia accepted, receiving in *band* one year's tribute. *Knolles's History*.—These two must make our duty very easy; a considerable reward in *band*, and the assurance of a far greater recompence hereafter. *Tasso*. 6. Ready payment with regard to the payer.—Let not the wages of any man tarry with thee, but give it him out of *band*. *Tob. iv. 14*. 7. *Rate; price*.—Time is the measure of business; money of wares; business is bought at a dear *band*, when there is small dispatch. *Bacon*. 8. Terms; conditions; rate.—With simplicity admire and accept the mystery; but at no *band* by pride, ignorance, wrath, or vanity wrest it to ignoble senses. *Taylor's Worshipful Communicant*.—It is either an ill effect, or an ill effect, and therefore at no *band* content with humility. *Taylor's rule of living holy*. 9. *Deed; external action*.—Thou sawest the contradiction between my heart and *band*. *King Lear*. 10. Labour; act of the hand.—Alas! how very idle fellow, that never would set his hand to any business during his father's life. *Shakespeare*.—I rather suspect my own judgment than I believe a fault to be in that poem, which lay long under Virgil's correction, and had his last touch put to it. *Addison*. 11. Performance.—

Where are these porters,

IN II. PART I.

These lazy knaves? Y'ave made a fine *band*! fellows,

There's a trim rabble let in. *Shakespeare*.

12. Power of performance.—He had a great mind to try his *band* at a Spectator, and would fain have one of his writing in my works. *Addison*.—A friend of mine has a very fine *band* on the violin. *Addison*. 13. Attempt; undertaking.—Out of them you dare take in *band* to lay open the original of such a nation. *Spenser on Ireland*. 14. Manner of gathering or taking.—As her majesty hath received great profit, so may she, by a moderate *band*, from time to time reap the like. *Bacon*. 15. Workmanship; power or act of manufacturing or making.—An intelligent being, coming out of the *bands* of infinite perfection, with an aversion or even indifferency to be reunited with its Author, the source of its utmost felicity, is such a shock and deformity in the beautiful analogy of things, as is not consistent with finite wisdom and perfection. *Cheyne*. 16. Manner of acting or performing.

The master saw the madness rise;

His glowing cheeks, his ardent eyes;

And while he heav'n and earth defy'd,

Chang'd his *band*, and check'd his pride. *Dryd.* 17. Agency; part in action.—God must have set a more than ordinary esteem upon that which David was not thought fit to have an *band* in. *South.* 18. The act of giving or presenting.—Let Tamar dress the meat in my sight, that I may eat it at her *band*, 2 *Sam. xiii. 5*.—

To night the poet's advocate I stand,

And he deserves the favour at my *band*. *Addison*.

19. Act of receiving any thing ready to one's hand, when it only waits to be taken.—His power reaches no farther than to compound and divide the materials that are made to his *band*; but can do nothing towards the making or destroying one atom of what is already in being. *Locke*.—Many, whose greatness and fortune were not made to their *bands*, had sufficient qualifications and opportunities of rising to these high posts. *Addison*. 20. Care; necessity of managing.—Jupiter had a farm a long time upon his *bands*, for want of a tenant to come up to his price. *L'Estrange*.—

When a statesman wants a day's defence,

Or envy holds a whole week's war with sense,

Or simple pride for flatt'ry makes demands,

May duncce by duncce be whistled off my *bands*.

Pope.

21. Discharge of duty.—Let it therefore be required, on both parts, at the *bands* of the clergy, to be in meanness of estate like the apostles; at the *bands* of the laity, to be as they who lived under the apostles. *Hooker*. 22. Reach; nearness; as, at *band*, within reach, near, approaching.—

Your husband is at *band*, I hear his trumpet,

Shakespeare,

Cousins, I hope the days are near at *band*

That chambers will be safe.

Shakespeare.

He is at *band*, and Pindarus is come

To do you salutation.

Shakespeare.

—The sight of his mind was like some sights of eyes; rather strong at *band* than to carry afar off. *Bacon*.—Any light thing that moveth, when we find no wind, sheweth a wind at *band*. *Bacon*.—

G

A

very great sound near *band* hath stricken many deaf. *Bacon*.—It is not probable that any body should effect that at a distance, which, nearer *band*, it cannot perform. *Brown*.—When mineral or metal is to be generated, nature needs not to have at *band* salt, sulphur, and mercury. *Boyle*. 23. Manual management.—

Nor swords at *band*, nor hissing darts afar,
Are doom'd t'avenge the tedious bloody war.

Dryden.

24. State of being in preparation.—

Where is our usual manager of mirth?

What revels are in *band*? Is there no play,
To ease the anguish of a torturing hour? *Shak*.

25. State of being in present agitation.—

I look'd upon her with a soldier's eye;

That lik'd, but had a rougher task in *band*

Than to drive liking to the name of war. *Shak*.

—It is indifferent to the matter in *band* which way the learned shall determine of it. *Locke*. 26. Cards held at a game.—There was never a *band* drawn, that did double the rest of the habitable world, before this. *Bacon*. 27. That which is used in opposition to another.—

He would dispute,

Confute, change *bands*, and still confute. *Hudibr*.

28. Scheme of action.—

Consult of your own ways, and think which
band

Is best to take.

Ben Johnson.

—They who thought they could never be secure, except the king were first at their mercy, were willing to change the *band* in carrying on the war. *Clarendon*. 29. Advantage; gain; superiority.—The French king, supposing to make his *band* by those rude ravages in England, broke off his treaty of peace and proclaimed hostility. *Hayward*. 30. Competition; contest.—

She in beauty, education, blood,

Holds *band* with any princess in the world. *Shak*.

31. Transmission; conveyance; agency of conveyance.—The salutation by the *band* of me Paul. *Col. iv. 18*. 32. Possession; power.—Sacraments serve as the moral instruments of God to that purpose; the use whereof is in our *bands*, the effect in his. *Hooker*.—

And tho' you war, like petty wrangling states,

You're in my *band*; and when I bid you cease,

You shall be crush'd together into peace. *Dryd*.

—Between the landlord and tenant there must be a quarter of the revenue of the land constantly in their *bands*. *Locke*.—It is fruitless pains to learn a language, which one may guess by his temper he will wholly neglect, as soon as an approach to manhood, setting him free from a governor, shall put him into the *bands* of his own inclination. *Locke*.—Vestigales Agri were lands taken from the enemy, and distributed amongst the soldiers, or left in the *bands* of the proprietors under the condition of certain duties. *Arbuthnot*. 33. Pressure of the bridle.—

Hollow men, like horses hot at *band*,

Make gallant show and promise of their mettle.

Shakesp.

34. Method of government; discipline; restraint.

—Menelaus bare an heavy *band* over the citizens, having a malicious mind against his countrymen.

Mac. v. 23.—He kept a strict *band* on his nobi-

lity, and chose rather to advance clergymen and lawyers. *Bacon's Henry VII*.—However strict a *band* is to be kept upon all desires of fancy, yet in recreation fancy must be permitted to speak. *Locke*. 35. Influence; management.—

Flattery, the dang'rous nurse of vice,

Got *band* upon his youth, to pleasures bent.

Daniel.

36. That which performs the office of a *band* in pointing.—The body, though it moves, yet not changing perceivable distance with other bodies, as fast as the ideas of our own minds do naturally follow one another, the thing seems to stand still; as is evident in the *bands* of clocks and shadows of sun-dials. *Locke*. 37. Agent; person employed; a manager.—The wisest prince, if he can save himself and his people from ruin, under the worst administration, what may not his subjects hope for when he changeth *bands*, and maketh use of the best. *Swift*. 38. Giver and receiver.—This tradition is more like to be a notion bred in the mind of man, than transmitted from *band* to *band* through all generations. *Tillotson*. 39. An act; a workman; a soldier.—

Your wrongs are known: impose but your
commands,

This hour shall bring you twenty thousand
bands.

Dryden.

—Demetrius appointed the painter guards, pleased that he could preserve that *band* from the barbarity and insolence of soldiers. *Dryden*.—A dictionary containing a natural history requires too many *bands*, as well as too much time, ever to be hoped for. *Locke*. 40. Catch or reach without choice.—The men of Israel smote as well the men of every city as the beast, and all that came to *band*. *Judges*.—

A sweaty reaper from his tillage brought

First fruits, the green ear, and the yellow sheaf,

Uncull'd as came to *band*

Milton.

41. Form or cast of writing.—

Here is th' indictment of the good lord Hastings,

Which in a set *band* fairly is engross'd;

Eleven hours I've spent to write it over. *Shak*.

—Solyman shewed him his own letters intercepted, asking him if he knew not that *band*, if he knew not that seal? *Knolles*.—Being discovered by their knowledge of Mr Cowley's *band*, I happily escaped. *Denham*.—

If my debtors do not keep their day,

Deny their *bands*, and then refuse to pay,

I must attend.

Dryden.

—Whether men write court or Roman *band*, or any other, there is something peculiar in every one's writing. *Cockburn*.—The way to teach to write, is to get a plate graved with the character of such *band* you like. *Locke*.—Constantia saw that the *band* writing agreed with the contents of the letter. *Addison*.—I present these thoughts in an ill *band*; but scholars are bad penmen: we seldom regard the mechanic part of writing. *Felton on the Classics*.—They were wrote on both sides and in a small *band*. *Arbuthnot*. 42. HAND over head. Negligently; rashly; without seeing what one does.—So many strokes of the alarm bell of fear and awaking to other nations, and the facility of the titles, which, *band over head*, have served their

their turn, doth ring the peal so much the louder.
Bacon.—A country fellow got an unlucky tumble from a tree: Thus 'tis, says a passenger, when people will be doing things *band over head*, without either fear or wit. *L'Esrange*. 43. **HAND to HAND**. Close fight.—

In single opposition, *band to band*,
 He did confound the best part of an hour. *Shak*.

He issues, ere the fight, his dread command,
 That flings afar, and poniards *band to band*,
 Be banish'd from the field. *Dryden*.

44. **HAND in HAND**. In union; conjointly.—Had the sea been Marlborough's element, the war had been bestowed there, to the advantage of the country, which would then have gone *band in band* with his own. *Swift*. 45. **HAND in HAND**. Fit; pat.—As fair and as good a kind of *band in band* comparison, had been something too fair and too good for any lady in Brittany. *Shakesp. Cymb*.

46. **HAND to mouth**. As want requires.—I can get bread from *band to mouth*, and make even at the year's end. *L'Esrange*. 47. **To bear in HAND**. To keep in expectation; to elude.—A rascally yearsooth knave, to *bear in band*, and then stand upon security. *Shak*. 48. **To be HAND and GLOVE**. To be intimate and familiar; to suit one another.

(1.) **HAND**, a member of the human body (*§ 1, def. 1.*) at the extremity of the arm. See *ANATOMY*, 151—154, and 214. The mechanism of the hand is excellently fitted for the various uses and occasions we have for it, and the great number of arts and manufactures it is to be employed in. It consists of a compages of nerves, and little bones joined into each other, which give it a great degree of strength, and at the same time an unusual flexibility, to enable it to handle adjacent bodies, lay hold of them, and grasp them, in order either to draw them toward us or thrust them off. *Anaxagoras* is said to have maintained that man owes all his wisdom, knowledge, and superiority over other animals, to the use of his hands. But *Galen* more justly remarks, that man is not the wisest creature, because he has hands; but he had hands given him because he was the wisest creature; for it was not our hands that taught us arts, but our reason. The hands are the organs of reason, &c. In scripture, the word *band* is variously applied. To pour water on any one's hand, signifies to serve him. To wash the hands was a ceremony used to denote innocence from murder or manslaughter. To kiss the hand was an act of adoration. To fill the hand signified taking possession of the priesthood, and performing functions. To lean upon any one's hand was a mark of familiarity and superiority. To give the hand signifies to grant peace, swear friendship, promise security, or make alliance. The right hand was the place of honour and respect.—Amongst the Greeks and Romans it was customary for inferiors to walk on the left hand of superiors, that the right hand might be ready to afford protection and defence to their left side, which was, on account of the awkwardness of the left hand, more exposed to danger.

(3.) **HAND**, in falconry, is used for the foot of the hawk. To have a clean, strong, slender, glutinous hand, well clawed, are good qualities of a hawk or falcon.

(4.) **HAND**, in the manege. See *§ 1. def. 2.* It is also used for the fore foot of a horse: also for a division of the horse into two parts, with respect to the rider's hand. The fore hand includes the head, neck, and fore quarters; the hind hand is all the rest of the horse.

(5.) **HAND**, in painting, sculpture, &c. is figuratively used for the style of a master.

(6.) * **HAND** is much used in composition for that which is manageable by the hand, as a *hand-saw*; or borne in the hand, as a *handbarrow*.

(7.) **HANDS** are borne in coat armour, *dexter* and *sinister*; that is, right and left, expanded or open; and after other manners. A bloody hand in the centre of the escutcheon is the badge of a baronet of Great Britain.

(8.) **HANDS, IMPOSITION OF**. See *IMPOSITION*.

* **To HAND v. a.** [from the noun.] 1. To give or transmit with the hand.—Judas was not far off, not only because he dipped in the same dish, but because he was so near that our Saviour could *band* the sop unto him. *Brown's Vulgar Errours*.—I have been shewn a written prophecy that is *banded* among them with great secrecy. *Addison*. 2. To guide or lead by the hand.—

Angels did *band* her up, who next God dwell.

Donne.

—By safe and insensible degrees he will pass from a boy to a man, which is the most hazardous step in life: this therefore should be carefully watched, and a young man with great diligence *banded* over it. *Locke*. 3. To seize; to lay hands on.

Let him, that makes but trifles of his eyes,
 First *band* me: on mine own accord, I'll off.

Shak

4. To manage; to move with the hand.

'Tis then that with delight we rove,

Upon the boundless depth of love:

I bless my chains, I *band* my oar,

Nor think on all I left on shoar.

Prior.

5. To transmit in succession, with *down*; to deliver from one to another.—They had not only a tradition of it in general, but even of several the most remarkable particular accidents of it likewise, which they *banded* downwards to the succeeding ages. *Woodw*.—I know no other way of securing these monuments, and making them numerous enough to be *banded down* to future ages. *Addison*.—Arts and sciences consist of scattered theorems and practices, which are *banded* about amongst the masters, and only revealed to the *filiis artis*, 'till some great genius appears, who collects these disjointed propositions, and reduces them into a regular system. *Arbutnot*.—One would think a story so fit for age to talk of, and infancy to hear, were incapable of being *banded down* to us. *Pope*.

HANDA, [Celt, *Aonda*, i. e. the isle of one colour.] an inhabited island of Scotland, on the coast of Sutherland, 1 mile square. It has a large tremendous rock on the N. from 80 to 100 fathoms high, much frequented by sea fowls.

* **HAND-BARROW**. *n. f.* A frame on which any thing is carried by the hands of two men, without wheeling on the ground.—A *handbarrow*, wheelbarrow, shovel, and spade. *Tuffer*.—Set the board whereon the hive standeth on a *handbarrow*, and carry them to the place you intend. *Mortimer*.

* **HAND-BASKET**. *n. f.* A portable basket.—

You must have woollen yarn to tie grafts with, and a small *hand-basket* to carry them in. *Mortimer.*

* **HAND-BELL.** *n. f.* A bell rung by the hand.—The strength of the percussion is a principal cause of the loudness or softness of sounds; as in ringing of a *band-bell* harder or softer. *Bacon.*

HAND-BOROW. See **HEAD-BOROUGH**, § 2.

* (1.) **HAND-BREADTH.** *n. f.* A space equal to the breadth of the hand; a palm.—A border of an *band breadth* round about. *Exod. xxv. 25.*—The eastern people determined their *band breadth* by the breadth of barley-corns, six making a digit, and 24 a *band's breadth*. *Arbuthnot.*

(2.) **HAND-BREADTH,** a measure of 3 inches.

* **HANDED,** *adj.* [from *band*.] 1. Having the use of the hand left or right.—Many are right *banded*, whose livers are weakly constituted; and many use the left, in whom that part is strongest. *Brown's Vulg. Err.* 2. With hands joined.—

Into their inmost bow'r

Handed they went.

Milton.

(1.) **HANDEL**, George Frederick, a most eminent master and composer of music, born at Hall, in Upper Saxony, 24th Feb. 1684. His father was a physician in that city, and was upwards of 60 years of age when he was born. During his infancy young Handel amused himself with musical instruments, and made considerable progress before he was 7 years of age, without instruction. His propensity for music at last became so strong, that his father, who designed him for the law, forbade him to touch a musical instrument. Handel however got a little clavichord privately conveyed to a room in the uppermost story of the house, to which he constantly stole when the family were asleep; and thus made such advances in his art, as enabled him to play on the harpsichord. He was first taken notice of by the Duke of Saxe Weissenfels on the following occasion. His father went to see another son by a former wife, who was valet de chambre to the duke. Young Handel being then in his 7th year, begged leave to go along with him; but being refused, he followed the chaise on foot, and overtook it. His father, after chiding him for his disobedience, took him into the chaise. While he was in the duke's court, it was impossible to keep him from harpsichords; and he sometimes got into the organ-loft at church, and played after service was over. On one of these occasions, the duke happening to go out later than usual, found something so uncommon in Handel's manner of playing, that he inquired of his valet who it was; and receiving for answer that it was his brother, he desired to see him. The duke was so much taken with the musical genius shown by young Handel, that he persuaded his father to let him follow his inclination. He made the boy a present; and told him, that if he minded his studies, no encouragement should be wanting. On his return to Hall, Handel was placed under one Zackaw, the organist of the cathedral, and was even then able to supply his master's place in his absence. At 9 years of age he began to compose church-services for voices and instruments, and continued to compose one every week for 3 years. At 14, he far excelled his master, as he himself owned; and he was sent to Berlin, where he had a relation about the court, on whose care his pa-

rents could rely. The opera was then flourishing, being encouraged by Frederick I. K. of Prussia, and under the direction of Buononcini, Attilio, and other eminent Italian masters. Buononcini, being of a haughty disposition, treated Handel with contempt; but Attilio behaved to him with great kindness, and he profited much by his instructions. His abilities soon recommended him to the king, who frequently made him presents. After this he went to Hamburg, where the opera was little inferior to that of Berlin. Soon after his arrival his father died; and his mother being left in narrow circumstances, he thought it necessary to procure some scholars, and to accept a place in the orchestra; by which means, instead of being a burden, he became a great relief to her. At this time, the first harpsichord in Hamburg was played by one Kefer, who also excelled in composition; but he, having involved himself in debt, was obliged to abscond. Upon this vacancy the person who had been used to play the second harpsichord claimed the first by right of succession; but was opposed by Handel, who founded his claim upon his superior abilities. After much dispute, it was decided in favour of Handel; but his antagonist, as they were coming out of the orchestra, made a push at Handel's breast with a sword, which must undoubtedly have killed him had there not fortunately been a music-book in the bosom of his coat. Handel, though yet but in his 15th year, became composer to the house, and the success of *Almeria*, his first opera, was great, that it ran 30 nights without interruption. Within less than a year after this, he set two others called *Florinda* and *Norene*, which were received with equal applause. During his stay here, which was about 4 or 5 years, he also composed a considerable number of sonatas, which are now lost. Here his abilities procured him the acquaintance of many persons of note, particularly the prince of Tuscany, brother to John Gaston de Medici the grand duke. This prince pressed him to go with him to Italy, where he assured him that convenience should be wanting; but this offer Handel declined, being resolved not to give up independency for any advantage that could be offered him. In his 19th year, Handel took a journey to Italy, where he was received with the greatest kindness by the prince of Tuscany, as well as by the grand duke, who was impatient to have something composed by so great a master, and notwithstanding the difference between the style of the Italian music and the German, which Handel had hitherto been accustomed to, set an opera, called *Roderigo*, which pleased so well that he was rewarded with 100 sequins and a piece of plate. After staying about a year in Florence, he went to Venice, where he is said to have been first discovered at a masquerade. He was playing on a harpsichord in his visor, when Solatti, a famous performer, cried out, that the person who played must be either the famous Saxon or the devil. Here he composed an opera called *Agrippina*, which was performed 10 nights successively, with the highest applause. From Venice he proceeded to Rome, where he became acquainted with cardinal Ottoboni and many other dignitaries, by whom he was frequ-

by attacked on account of his religion; but Handel declared he would live and die in the religion in which he had been educated. Here he composed an oratorio called *Resurrectione*, and 150 cantatas, besides some sonatas, and other music. Ottoboni also contrived to have a trial of skill between him and Dominici Scarlatti. When they came to the organ, Scarlatti himself yielded the superiority to Handel. From Rome Handel went to Naples; after which he paid a second visit to Florence; and at last, having spent 6 years in Italy, set out for his native country. In his way thither, he was introduced at the court of Hanover by baron Kilmanseck; when the Elector, (afterwards K. George I.) offered him a pension of 1500 crowns a-year as an encouragement for him to continue there. This generous offer he declined, on account of his having promised to visit the court of the Elector Palatine. The elector being made acquainted with this objection, generously ordered him to be told, that his acceptance of the pension should not restrain him from his promise, but that he should be at full liberty to be absent a year or more if he chose it, and to go wherever he thought fit. Soon after, the place of master of the chapel was bestowed upon Handel; and having visited his mother, who was now aged and blind, and his old master Zuckow, and staid some time at the court of the Elector Palatine, he set out for England, where he arrived in 1710. Operas were then a new entertainment in England, and were conducted in a very absurd manner; but Handel soon put them on a better footing; and set a drama called *Rinaldo*, which was performed with uncommon success. Having staid a year in England, he returned to Hanover; but in 1712 he again came over to England; and the peace of Utrecht being concluded a few months afterwards, he composed a grand *Te Deum* and *Jubilate* on the occasion. He now found the nobility very desirous that he should resume the direction of the opera-house in the Hay market; and queen Anne having added her authority to their solicitations, and conferred on him a pension of L. 200 a-year, he remained in Britain till the death of the queen in 1714, and the accession of king George I; who added a pension of L. 200 a-year to that bestowed by queen Anne; which was soon after increased to L. 400, on his being appointed to teach the young princes music. In 1715, Handel composed his opera of *Anadige*; but from that time to 1720 he composed only *Teseo* and *Pastor Fido*, Buononcini and Attilio being then composers for the operas. About this time a project was formed by the nobility for erecting a kind of Academy at the Hay Market, to secure to themselves a constant supply of operas to be composed by Handel, and performed under his direction. No less than L. 50,000 were subscribed for this scheme, of which the king subscribed L. 1000, and it was proposed to continue the undertaking for 14 years. Handel went over to Dresden, to engage singers, and returned with Senesino and Durisanti. Buononcini and Attilio had still a strong party, but not equal to that of Handel; and therefore in 1720 he obtained leave to perform his opera of *Radamisso*. The house was so crowded, that many fainted; and was offered by some for a seat in the gal-

ry. The contention, however, still ran very high between Handel's party and that of the two Italian masters; upon which Dean Swift, with his usual acrimony, wrote the following epigram.

Some say that signior Buononcini
Compar'd to Handel's a mere ninny;
Others do swear that to him Handel
Is hardly fit to hold the candle.
Strange that such high contests should be
Twixt *Tweedle-dum* and *Tweedle-dee*!

At last it was determined that the rivals should be jointly employed in making an opera, in which each should take a distinct act, and he who by the general suffrage was allowed to have given the best proof of his abilities should be put in possession of the house. This opera was called *Muzio Scævola*, and Handel set the last act. It is said that Handel's superiority was owned even in the overture; but when the act was performed, there remained no pretence of doubt. The academy was now firmly established, and Handel conducted it for nine years with great success; but about that time an irreconcilable enmity took place between Handel and Senesino. Senesino accused Handel of tyranny, and Handel accused Senesino of rebellion. The nobility became mediators for some time, but having failed in this, they at last became parties in the quarrel. Handel resolved to dismiss Senesino, and the nobility resolved not to permit him. The haughtiness of Handel's temper would not allow him to yield, and the affair ended in the dissolution of the academy. Handel now found that his abilities, great as they were, could not support him against such powerful opposition. His audience dwindled away, and Handel entered into an agreement with Heidegger to carry on operas in conjunction. New singers were engaged from Italy; but the offended nobility raised a subscription against him, to carry on operas in the play-house in Lincoln's-Inn fields. Handel bore up 4 years against this opposition: 3 in partnership with Heidegger, and one by himself; but though his musical abilities were superior to those of his antagonists, the astonishing powers of the voice of Farinelli, whom the opposite party had engaged, determined the victory against him. At last Handel, having spent all he was worth in a fruitless opposition, desisted; but his disappointment had such an effect upon him, that for some time his mind was deranged, and at the same time his right arm was rendered useless by a stroke of the palsy. In this deplorable situation, he was sent to the baths of Aix-la-Chapelle; from which he received such extraordinary and sudden relief, that his cure was looked upon by the nuns as miraculous. In 1736, he returned to England, and soon after his *Alexander's Feast* was performed with applause at Covent Garden. The success and splendor of the Hay Market was by this time so much reduced by repeated mismanagements, that lord Middlesex undertook the direction of it himself, and applied to Handel for composition. He accordingly composed two operas called *Paramondo* and *Alessandro Severo*, for which, in 1737, he received L. 1000. In 1738 he received L. 1500 from a single benefit, and nothing seemed wanting to retrieve his affairs, except such concessions on his part as his opponents had a right to expect.

Thus

These concessions, however, he could not be prevailed upon to make; and that he might no longer be under obligations to act as he was directed by others, he refused to enter into any engagements upon subscription. After having tried a few more operas at Covent Garden without success, he introduced another species of music, called *oratorios*, which he thought better suited to the native gravity of an English audience. But as the subjects of these pieces were taken from sacred history, it was by some thought a profanation to perform them at a playhouse. From this prejudice, the oratorios met, with little success; and in 1741, Handel found his affairs in such a bad situation, that he quitted England, and went to Dublin, where he was received in a manner suitable to his great merit. His performing his oratorio called the *Messiah*, for the benefit of the city-prison, brought him into universal favour. In nine months he had brought his affairs into a better situation, and on his return to England in 1742, he found the public more favourably disposed. His oratorios were now performed with great applause: his *Messiah* became a favourite performance; and Handel, with a generous humanity, determined to perform it annually for the benefit of the foundling hospital, which at that time was only supported by private benefactions. In 1743, he had a return of his paralytic disorder; and in 1751 became quite blind by a *gutta serena*. This last misfortune sunk him into the deepest despondency; but at last he became resigned, after having without any relief undergone some very painful operations. Finding it impossible to manage his oratorios alone, he was assisted by Mr Smith, with whose aid they were continued till within 8 days of his death. During the latter part of his life, his mind was often disordered; yet at times it appears to have resumed its full vigour, and he composed several songs, choruses, &c. From October 1758, his health declined very fast, and his appetite, which had been remarkably keen, failed. On the 6th April, 1759, his last oratorio was performed, at which he was present, and he died on the 14th. On the 20th he was buried in Westminster abbey, where a monument was erected to his memory. With regard to his character, he was a great epicure; in his temper he was very haughty, but was never guilty of mean actions. His pride was uniform; he was not by turns a tyrant and a slave. He appears to have had a most extravagant love for independence; in so much, that he would, for the sake of liberty, do things the most prejudicial to his own interest. He was liberal even when poor, and did not forget his former friends when he was rich. His musical powers are best expressed by Arbuthnot's reply to Pope, who seriously asked his opinion of him as a musician; "Conceive (said he) the highest you can of his abilities, and they are much beyond any thing you can conceive."

(2.) **HANDEL, COMMEMORATION OF**, a musical exhibition instituted in 1784, a century after his birth, and the grandest of the kind ever attempted in any nation. Of the rise and progress of the design, together with the manner in which the first celebration was executed, an accurate and authentic detail is given by Dr Burney in the 4th

vol. of his *History of Music*. "Few circumstances (says the Dr) will perhaps more astonish veteran musicians, than to be informed, that there was but one general rehearsal for each day's performance; an indisputable proof of the high state of cultivation, to which practical music is at present arrived in this country; for if good performers had not been found ready made, a dozen rehearsals would not have been sufficient to make them so. At this general rehearsal above 500 persons found means to obtain admission, in spite of every endeavour to shut out all but the performers, for fear of interruption, and perhaps of failure, in the first attempts at incorporating and consolidating such a numerous band, consisting not only of all the regulars, both native and foreign, which the capital could furnish, but of all the irregulars, that is, dilettanti, and provincial musicians of character, who could be mustered, many of whom had never heard or seen each other before. This intrusion suggested the idea of turning the eagerness of the public to some profitable account for the charity, by fixing the price of admission to half a guinea for each person. The public did not manifest great eagerness in securing tickets till after this rehearsal, Friday May 21, which astonished even the performers themselves by its correctness and effects. But so interesting did the undertaking become by this favourable rumour, that from the great demand of tickets it was found necessary to close the subscription. Many families, as well as individuals, were attracted to the capital by its celebrity; and it was never remembered to have been so full, except at the coronation of his present majesty. Many performers came, unsolicited, from the remotest parts of the kingdom, at their own expense: some of them, however, were afterwards reimbursed, and had a small gratuity, in consideration of the time they were kept from their families by the two unexpected additional performances. Foreigners, particularly the French, must be much astonished at so numerous a band moving in such exact measure, without the assistance of a Coryphaeus to beat the time, either with a roll of paper, or a noisy baton, or a truncheon. Rousseau says, that 'the more time is beaten, the less it is kept;' and it is certain, that when the measure is broken, the fury of the musical general, increasing with the disobedience and confusion of his troops, he becomes more violent, and his strokes and gesticulations more ridiculous, in proportion to their disorder. As this commemoration is not only the first instance of a band of such magnitude being assembled together, but of any band, at all numerous, performing in a similar situation, without the assistance of a conductor to regulate the measure, the performances in Westminster abbey may be safely pronounced no less remarkable for the multiplicity of voices and instruments employed, than for accuracy and precision. When all the wheels of that huge machine, the orchestra, were in motion, the effect resembled clock-work in every thing but want of feeling and expression. And as the power of gravity and attraction in bodies is proportioned to their mass and density, so it seems as if the magnitude of this band had commanded and impelled adhesion and obedience beyond that

of any other of inferior force. The pulsations in every limb, and ramifications of veins and arteries in an animal, could not be more reciprocal, isochronous, and under the regulation of the heart, than the members of this body of musicians under that of the conductor and leader. The totality of sound seemed to proceed from one voice and one instrument; and its powers produced not only new and exquisite sensations in judges and lovers of the art, but were felt by those who never received pleasure from music before. These effects run the risk of being doubted by all but those who heard them, and the present description of being pronounced fabulous, if it should survive the present generation."

* **HANDER.** *n. f.* [from *band*.] Transmitter; conveyor in succession.—

They would assume, with wond'rous art,
Themselves to be the whole, who are but part,
Of that vast frame the church; yet grant they
were

The *banders* down, can they from thence infer
A right t' interpret? Or would they alone,
Who brought the present, claim it for their
own?

Dryden.

* **HANFAST.** *n. f.* [*band* and *fast*.] Hold; custody. Obsolete.—If that shepherd be not in *bandfast*, let him fly. *Shak.*

HAND-FASTING, an ancient custom which formerly took place at an annual fair, in the parish of Eskdalemuir in Dumfries-shire, thus described by the Rev. Mr W. Brown in his Statistical Account of that parish: "At that fair it was the custom for the unmarried persons of both sexes, to choose a companion with whom they were to live till that time next year. If they were pleased with each other at that time, then they continued together for life; if not, they separated, and were free to make another choice as at first. The fruit of their connection, if there were any, was always attached to the disaffected person. A priest, whom they named *Book i' bosom*, (because he carried in his bosom a bible, or a register of the marriages) came from time to time to confirm the marriages." Mr Brown traces this custom from the Romans. See *Sir J. Sinclair's Stat. Acc.* vol. xii. p. 615.

* **HANDFUL.** *n. f.* [*band* and *full*.] 1. As much as the hand can gripe or contain.—I saw a country gentleman at the side of Rosamond's pond, pulling a *handful* of oats out of his pocket, and gathering the ducks about him, *Addis. Freeholder*. 2. A palm; a hand's breadth; four inches.—Take one vessel of silver and another of wood, each full of water, and knap the tongs together about an *handful* from the bottom, and the sound will be more resounding from the vessel of silver than that of wood. *Bacon.*—

The peaceful scabbard where it dwelt,

The rancour of its edge had felt;

For of the lower end two *bandful*

It had devour'd, it was so manful. *Hudibras.*

3. A small number or quantity.—He could not, with such a *bandful* of men, and without cannon, propose reasonably to fight a battle. *Clarendon.*

4. As much as can be done.—Being in possession of the town, they had their *bandful* to defend themselves from firing. *Raleigh.*

* **HAND-GALLOP.** *n. f.* A slow easy gallop, in

which the hand presses the bridle to hinder increase of speed.—Ovid, with all his sweetness, has as little variety of numbers and sound as he: he is always upon a *band-gallop*, and his verse runs upon carpet ground. *Dryden.*

* **HAND-GUN.** *n. f.* A gun wielded by the hand.—Guns have names given them, some from serpents or ravenous birds, as culverines or colubrines; others in other respects, as cannons, demicannons, *band-guns*, and muskets. *Camden.*

HANDICRAFT. *n. f.* [*band* and *craft*.] 1. Manual occupation; work performed by the hand.—Particular numbers of convents have excellent mechanical geniuses, and divert themselves with painting, sculpture, architecture, gardening, and several kinds of *handicrafts*. *Addison.* 2. A man who lives by manual labour.—

The cov'nants thou shalt teach by candle-light,

When puffing smiths, and ev'ry painful trade
Of *handicrafts*, in peaceful beds are laid. *Dryden.*
—The nurseries for children of ordinary gentlemen and *handicrafts* are managed after the same manner. *Gulliver's Trav.*

* **HANDICRAFTSMAN.** *n. f.* [*handicraft* and *man*.] A manufacturer; one employed in manual occupation.—O miserable age! virtue is not regarded in *handicraftsmen*. *Shak.*—He has simply the best wit of any *handicraftsman* in Athens. *Shak.*—The principal bulk of the vulgar natives are tillers of the ground, free servants, and *handicraftsmen*; as smiths, masons, and carpenters. *Bacon.*—The profaneness and ignorance of *handicraftsmen*, small traders, servants, and the like, are to a degree very hard to be imagined greater. *Swift.*—It is the landed man that maintains the merchant and shopkeeper, and *handicraftsmen*. *Swift.*

* **HANDILY.** *adv.* [from *bandy*.] With skill; with dexterity.

* **HANDINESS.** *n. f.* [from *bandy*.] Readiness; dexterity.

* **HANDIWORK.** *n. f.* [*bandy* and *work*.] Work of the hand; product of labour; manufacture.—In general they are not repugnant unto the natural will of God, which willeth to the works of his own hands, in that they are his own *handiwork*, all happiness; although perhaps, for some special cause in our own particular, a contrary determination have seemed more convenient. *Hooker.*—As proper men as ever trod upon neats-leather have gone upon my *handiwork*. *Shak.*—The heavens declare the glory of God, and the firmament sheweth his *handiwork*. *Psalms.*—He parted with the greatest blessing of human nature for the *handiwork* of a taylor. *L'Estrange.*

* **HANDKERCHIEF.** *n. f.* [*band* and *kerchief*.] A piece of silk or linen used to wipe the face, or cover the neck.—She found her sitting in a chair, in one hand holding a letter, in the other her *handkerchief*, which had lately drunk up the tears of her eyes. *Sidney.*—He was torn to pieces with a bear: this avouches the shepherd's son, who has not only his innocence, but a *handkerchief* and rings of his, that Paulina knows. *Shak.*—The Romans did not make use of *handkerchiefs*, but of the lacinia or border of the garment, to wipe their face. *Arbutnot.*

* **HANDLE,**

* **HANDLE**. *n. f.* [*handle*, Sax.] 1. That part of any thing by which it is held in the hand; a *haft*.—

No hand of blood and bone

Can gripe the sacred *handle* of our sceptre,

Unless he do profane, steal, or usurp. *Shak.*

—Fortune turneth the *handle* of the bottle, which is easy to be taken hold of; and after the belly, which is hard to grasp. *Bacon*.—There is nothing but hath a double *handle*, or at least we have two hands to apprehend it. *Taylor*.—A carpenter, that had got the iron work of an axe, begged only so much wood as would make a *handle* to it. *L'Estr.*

Of bone the *handles* of my knives are made,
Yet no ill taste from thence affects the blade,

Or what I carve; nor is there ever left

An unfav'ry haut-goust from the *haft*. *Dryden*.

A beam there was, on which a beechen pail

Hung by the *handle* on a driven nail. *Dryden*.

2. That of which use is made.—They overturned him in all his interests by the sure but fatal *handle* of his own good nature. *South*.

* **To HANDLE**. *v. a.* [*bandelen*, Dutch, from *band*.] 1. To touch; to feel with the hand.—

The bodies which we daily *handle* make us perceive, that whilst they remain between them, they hinder the approach of the part of our hands that press them. *Locke*. 2. To manage; to wield.—

That fellow *handles* his bow like a crowkeeper.

Shak. 3. To make familiar to the hand by frequent touching.—An incurable shyness is the general vice of the Irish horses, and is hardly ever

seen in Flanders, because the hardness of the winters forces the breeders there to house and *handle*

their colts six months every year. *Temple*. 4. To treat; to mention in writing or talk.—

He left nothing fitting for the purpose

Untouch'd, or slightly *handled* in discourse.

Shak.

Her eyes, her hair, her cheek, her gait, her

voice,

Thou *handlest* in thy discourse. *Shak.*

—Leaving to the author the exact *bandling* of every particular, and labouring to follow the rules of abridgment. 2. *Mac*.—Of a number of other like instances we shall speak more, when we

handle the communication of sounds. *Bacon*.—By Guidus Ubaldus, in his treatise, for the explication of this instrument, the subtleties of it are largely and excellently *bandled*. *Wilkin's Dædalus*.

—In an argument, *bandled* thus briefly, every thing cannot be said. *Atterbury*. 5. To deal with; to practise.—They that *handle* the law know me

not. *Jer. ii. 8.* 6. To treat well or ill.—

Talbot, my life, my joy, again return'd!

How wert thou *bandled*, being prisoner? *Shak.*

—They were well enough pleased to be rid of an enemy that had *bandled* them so ill. *Clarendon*.

7. To practise upon; to transact with.—Pray you, my lord, give me leave to question; you shall see how I'll *handle* her. *Shak.*

* **HANDLESS**. *adj.* [*band* and *less*.] Without a hand.—

Speak, my Lavinia, what accursed hand

Hath made thee *handleless*? *Shak.*

His mangled myrmidons,

Noseless, *handleless*, hackt and clipt, come to him,

Crying on Hector. *Shak.*

* **HANDMAID**, *n. f.* A maid that waits at hand.

Brave Burgundy, undoubted hope of France!

Stay, let thy humble *handmaid* speak to thee. *Shak.*

She gave the knight great thanks in little

speech,

And said she would his *handmaid* poor remain. *Fairfax*.

—I will never set politticks against ethicks, especially for that true ethicks are but as a *handmaid*

to divinity and religion. *Bacon*.—

Heav'n's youngest teamed star

Hath fix'd her polish'd ear,

Her sleeping Lord with *handmaid* lamp attend-

ing. *Milton*.

Love led them on; and faith, who knew

them best,

Thy *handmaids*, clad them o'er with purple

beams

And azure wings, that up they flew so drest,

And speak the truth of thee on glorious themes

Before the judge. *Milton*.

Those of my family their master slight,

Grown despicable in my *handmaid's* sight. *Sandys*.

By viewing nature, nature's *handmaid*, art,

Makes mighty things from small beginnings

great;

Thus fishes first to shipping did impart,

Their tail the rudder, and their head the prow. *Dryden*.

—Since he had plac'd his heart upon wisdom, health, wealth, victory, and honour should always

wait on her as her *handmaids*. *Addison*.

Then criticism the muse's *handmaid* prov'd,

To dress her charms, and make her more belov'd. *Pope*.

* **HANDMILL**. *n. f.* [*hand* and *mill*.] A mill moved by the hand.—

Of the drudging ass is driv'n with toil;

Returning late, and loaden home with gain

Of barter'd pitch, and *handmills* for the grain. *Dryden*.

HANDO, a country of Africa, in Quoja.

* **HANDSAILS**. *n. f.* Sails managed by the hand.—The seamen will neither stand to the

bandsails, nor suffer the pilot to steer. *Temple*.

* **HANDSAW**. *n. f.* Saw manageable by the

hand.—My buckler cut through and through, all

my sword hack'd like a *handsaw*. *Shak*.—To per-

form this work, it is necessary to be provide

with a strong knife and a small *handsaw*. *Mortimer*.

* **HANDSEL**. *n. f.* [*banfel*, a first gift, Dutch.

The first act of using any thing; the first act

sale. It is now not used, except in the dialect

trade.—The apostles term it the first pledge of

inheritance, and the *bandfel* or earnest of that which

is to come. *Hooker*.—

Thou art joy's *bandfel*; heav'n lies flat in the

Subject to every mounter's bended knee. *Her*

* **To HANDSEL**. *v. a.* To use or do any thing

the first time.—

In timorous deer he *bandfels* his young paw

And leaves the rugged bear for firmer claws. *Corne*

I'd show you

How easy 'tis to die, by my example,

And *bandfel* fate before you. *Dryden*

HAN

HANDS OFF. A vulgar phrase for keep off; *Latin*.—They cut a flag into parts; but as they were entering upon the dividend, *bands off*, says the lion. *L'Estrange*.

* **HANDSOME.** *adj.* [*bandsaem*, Dutch, ready, dexterous.] 1. Ready; gainly; convenient.—For a thief it is so *handsome*, as it may seem it was first invented for him. *Spenser*. 2. Beautiful with dignity; graceful.—A great man entered by force into a peasant's house, and, finding his wife very *handsome*, turned the good man out of his dwelling. *Addison*. 3. Elegant; graceful.—That easy and *handsome* address in writing is hardest to be attained by persons bred in a meaner way. *Idem*. 4. Ample; liberal: as, a *handsome* fortune. 5. Generous; noble: as, a *handsome* action.

* **To HANDSOME.** *v. a.* [from the adjective.] To render elegant or neat.—

Him all repute

For his device in *bandforming* a suit;

To judge of lace he hath the best conceit. *Donne*.

* **HANDSOMELY.** *adv.* [from *handsome*.] 1. Conveniently; dexterously.—Under it he may easily convey any fit pillage that cometh *handsomely* in his way. *Spenser*.—

Where the kind nymph, changing her faultless shape,

Becomes unhandsome, *handsomely* to 'scape.

Waller.

2. Beautifully; gracefully. 3. Elegantly; neatly.—A carpenter, after he hath sawn down a tree, hath wrought it *handsomely*, and made a vessel thereof. *Wisdome*. 4. Liberally; generously.—I am looking out a convenient place for an almshouse, which I intend to endow very *handsomely* for a thousand superannuated husbandmen. *Addison*.

* **HANDSOMENESS.** *n. f.* [from *handsome*.] Beauty; grace; elegance.—Accompanying her mourning garments with a doleful countenance, without forgetting *handsomeness* in her mourning garments, nor sweetness in her doleful countenance. *Sidney*.—For *handsomeness*' sake, it were not you hang the upper glass upon a nail. *Bacon*.—In cloths, cheap *handsomeness* doth bear the bell.

Herbert.

—Persons of the fairer sex like that *handsomeness* in which they find themselves to be the most beautiful. *Boyle*.

HANDSPEC, or HANDSPIKE, *n. f.* a lever made of strong wood, for raising great weights by the hand. It is 5 or 6 feet long, cut straight and crooked at the end, that it may get between or under things that require to be separated or raised. It is preferable to the iron crow, as its shape admits of a better poise.

* **HANDVICE.** *n. f.* [*band and vice*.] A vice to hold small work in. *Moxon*.

* **HANDWRITING.** *n. f.* [*band and writing*.] A sort or form of writing peculiar to each hand.—

—But you beat me at the mart, I have your hand to show;

If the skin were parchment, and the blows you gave me ink,

Your own *handwriting* would tell you what I think. *Shak*.

—Than other cause, than the wise providence of God.

God can be referred the diversity of *handwritings*. *Cockburn*.

* **HANDY.** *adj.* [from *band*.] 1. Executed or performed by the hand.—They were but few, yet they would easily overthrow great numbers of them, if ever they came to *bandy* blows. *Knolles*.

Both parties now were drawn so close,

Almost to come to handy blows. *Hudibras*.

2. Ready; dexterous; skilful.—

She stript the stalks of all their leaves; the best She cull'd, and them with *bandy* care she draft.

Dryden.

The servants wash the platter, scour the plate; And each is handy in his way. *Dryden*.

3. Convenient; ready to the hand.—The strike-block is a plane shorter than the jointer, and is more *bandy* than the long jointer. *Moxon*.

* **HANDYDANDY.** *n. f.* A play in which children change hands and places.—See how yond justice rails upon yond simple thief! Hark in thine ear: change places; and, *bandydandy*, which is the justice, which is the thief? *Shak*.—Neither cross and pile, nor ducks and drakes, are quite so ancient as *bandydandy*. *Arbutnot and Pope*.

HANEKER, a town of Suffex.

HANEOYE, a lake in New-York.

HANFA. See HANIFAH.

HANFORD, 5 villages; viz. 1 each in Cheshire, Dorsetshire, and Staffordshire, and 2 in Middlesex.

HANG, a town of Sweden, in E. Gothland.

(1.) * **To HANG.** *v. a.* preter. and part. pass. *hanged* or *hung*, anciently *hong* [*hangan*, Saxon.] 1. To suspend; to fasten in such a manner as to be sustained, not below, but above.—

Strangely visited people he cures;

Hanging a golden stamp about their necks,

Put on with holy prayers. *Shak*.

—His great army is utterly ruined, he himself slain in it, and his head and right hand cut off, and *hung* up before Jerusalem. *South*. 2. To place without any solid support.—

Thou all things hast of nothing made,

That *hung*'st the solid earth in fleeting air,

Vein'd with clear springs, which ambient *sees* repair. *Sandys*.

3. To choak and kill by suspending by the neck, so as that the ligature intercepts the breath and circulation.—

He hath commission from thy wife and me

To *hang* Cordelia in the prison. *Shak*.

Hanging supposes human soul and reason;

This animal's below committing treason:

Shall he be *hang'd*, who never could rebel?

That's a preferment for Achitophel. *Dryden*.

4. To display; to show aloft.—This unlucky man missed several coxcombs; and, like the *hang* g out of false colours, made some of them converse with Rosalinda in what they thought the spirit of her party. *Addison*. 5. To let fall below the proper situation; to decline.—There is a wicked man, that *hangeth* down his head sadly; but inwardly he is full of deceit. *Ecclef. xix. 26*.

The beauties of this place should mourn;

Th' immortal fruits and flow'rs at my return

Should *hang* their wither'd head; for sure my breast

Is now more poisonous.

Dryden.

The

H

The rose is fragrant, but it fades in time;
The violet sweet, but quickly past the prime;
White lilies *hang* their heads, and soon decay;
And whiter snow in minutes melts away. *Dryd.*
The cheerful birds no longer sing;

Each drops his head, and *hangs* his wing. *Prior.*

6. To fix in such a manner as in some directions to be moveable.—The gates and the chambers they renewed, and *hanged* doors upon them. *Mac. iv. 57.* 7. To cover or charge by any thing suspended.—

Hung be the heav'ns with black, yield day to night! *Shak.*

The pavement ever foul with human gore;
Heads and their mangled members *hung* the door. *Dryden.*

8. To furnish with ornaments or draperies fastened to the wall.—Music is better in chambers wainscotted than *hanged*. *Bacon.*—

If e'er my pious father for my sake
Did grateful off'rings on thy altars make,
Or I increas'd them with my sylvan toils,
And *hung* thy holy roofs with savage spoils,
Give me to scatter these. *Dryden.*

—Sir Roger has *hung* several parts of his house with the trophies of his labours. *Addison.*

(2.) To HANG. *v. n.* 1. To be suspended; to be supported above, not below.—

Over it a fair portcullis *hung*,
Which to the gate directly did incline,
With comely compass and compacture strong. *Spenser.*

2. To depend; to fall loosely on the lower part; to dangle.—

Upon her shoulders wings she wears,
Like *hanging* sleeves, lin'd through with ears. *Hudibras.*

If gaming does an aged fire entice,
Then my young master swiftly learns the vice;
And shakes in *hanging* sleeves the little box and dice. *Dryden.*

3. To bend forward.—By *hanging* is only meant a posture of bending forward to strike the enemy. *Addison.* 4. To float; to play.—

And fall these sayings from that gentle tongue,
Where civil speech and soft persuasion *hung*? *Prior.*

5. To be supported by something raised above the ground.—Whatever is placed on the head may be said to *hang*; as we call *hanging* gardens such as are planted on the top of the house. *Addison.*

6. To rest upon by embracing.—
She *hung* about my neck, and kiss on kiss
She vied. *Shak.*

To-day might I, *hanging* on Hotspur's neck,
Have talk'd of Monmouth's grave. *Shak.*
—Faustina is described in the form of a lady sitting upon a bed, and two little infants *hanging* about her neck. *Peacocks.* 7. To hover; to impend.—

He hath a heavenly gift of prophecy;
And sundry blessings *hang* about his throne,
That speak him full of grace. *Shak.*
—Odious names of distinction, which had slept while the dread of popery *hung* over us, were revived. *Atterbury.* 8. To be loosely joined.—

Whither go you?
—To see your wife: is she at home?

—Ay, and as idle as she may *hang* together. *Shak.*

9. To drag; to be incommodiously joined.—
In my Lucia's absence
Life *hangs* upon me, and becomes a burden. *Addison.*

10. To be compact or united: with *together*.—the common cause we are all of a piece; we *hang* *together*. *Dryden.*—Your device *hangs* very well *together*; but is it not liable to exceptions? *Addison.*

11. To adhere, unwelcomely or incommodiously.—A cheerful temper shines out in all her conversation, and dissipates those apprehensions which *hang* on the timorous or the modest; when admitted to her presence. *Addison.*—Shining landscapes, gilded triumphs, and beautiful faces, dispel that gloominess which is apt to *hang* upon the mind in those dark disconsolate seasons. *Addison.*

12. To rest; to reside.—
Sleep shall neither night nor day
Hang upon his penthouse lid. *Shak.*

13. To be in suspense; to be in a state of uncertainty.—Thy life shall *hang* in doubt before thee, and thou shalt fear day and night, and shall have none assurance of life. *Deut.* 14. To be delayed; to linger.—

A noble stroke he lifted high,
Which *hung* not, but so swift with tempest fell
On the proud crest of Satan. *Milton.*
She thrice essay'd to speak: her accents *hung*
And fault'ring dy'd unfinish'd on her tongue. *Dryden.*

15. To be dependant on.—
Oh, how wretched
Is that poor man that *hangs* on princes' favour! *Shak.*

Great queen! whose name strikes haugh
monarchs pale,
On whose just sceptre *hangs* Europa's scale. *Prior.*

16. To be fixed or suspended with attention.—
Though wond'ring senates *hung* on all
spoke,

The club must hail him master of the joke. *Pop.*

17. To have a steep declivity.—Sussex marl shew itself on the middle of the sides of *hanging* ground. *Mortimer.* 18. To be executed by the halter.—

The court forsakes him, and sir Balaam *hangs*. *Pop.*

19. To decline; to tend down.—
His neck obliquely o'er his shoulders *hangs*,
Press'd with the weight of sleep that tames it strong. *Pop.*

HANGCLIFF, a remarkable point of land on the east coast of the largest of the Shetland Islands. It is frequently the first land seen by ships in northern voyages. Captain Phipps determined its situation to be in Lon. $0^{\circ} 56' 30''$ W. Lat. $60^{\circ} 9'$ N.
(1.) * HANGER. *n. f.* [from *hang*.] That by which any thing hangs: as, the pot *hangers*.

(2.) * HANGER. *n. f.* [from *hang*.] A short broad sword.

HANGER HILL, a hill in Middlesex.
* HANGER-ON. *n. f.* [from *hang*.] A dependant one who eats and drinks without payment.—the wife or children were absent, their rooms were supplied by the *umbræ* or *hangers-on*. *Brown's Vulgar Errors.*—They all excused themselves, saying

em, which two he reckoned his friends, and all the rest *hangs-on*. *L'Esrange*.—He is a perpetual *hang-on*, yet nobody knows how to be without him. *Swift*.

HANGEST, a town of France, in the dept. of *Somme*, 7 miles north of Mondidier.

(1.) * **HANGING**. *n. f.* [from *hang*.] 1. Drapery hung or fastened against the walls of rooms by way of ornament.—

Like rich *bangings* in an homely house,
So was his will in his old feeble body. *Shak.*
—Being informed that his breakfast was ready, he drew towards the door, where the *bangings* were laid up. *Clarendon*.—

Now purple *bangings* cloath the palace walls,
And sumptuous feasts are made in splendid halls. *Dryden*.

—*Lots* Van Leyden has infected all Europe with his designs for tapestry, which, by the ignorant, are called ancient *bangings*. *Dryden*.

Rome oft has heard a cross haranguing,
With prompting priest behind the *bangings*. *Prior*.

1. Any thing that hangs to another. Not in use.

A form, or robbery, call it what you will,
Shed down my mellow *bangings*, nay, my leaves,
And left me bare to weather. *Shak.*

(2.) * **HANGING**. *participial adj.* [from *hang*.]
1. Foreboding death by the halter.—Surely, sir, a good favour you have; but that you have a *bang-speak*. *Shak.*—

What *Æthiops* lips he has!
How full a snout, and what a *bangings* face! *Dryden*.

1. Requiring to be punished by the halter; a *bang-speak*.

(3.) **HANGING**, *part. n. f.* the method of inflicting death on criminals by suspending them by the neck. Physicians are not agreed as to the manner in which death is brought on by hanging. De Haen hanged three dogs, whom he afterwards opened. In one, nothing remarkable appeared in the lungs. In another, from whom half an ounce of blood was taken from the jugular vein, the duodenum and pia mater were of the natural appearance; but the lungs were much inflamed. In the third, the membranes were found, and there was no effusion of blood in the ventricles of the brain, but the left lobe of the lungs was turgid with blood. *Wepfer, Littrius, Alberti, Bruhierius, and Boerhaave*, affirm that hanged animals die apoplectic. Their arguments for this are chiefly drawn from the livid colour of the face; from the turgescency of the vessels of the brain; the inflammation of the eyes; and from the sparks of fire which those who have survived hanging allege they have seen before their eyes. *Bonetus, Petit, Haller, and Lanfieri*, are observing that death is occasioned by any fluid body falling upon the glottis, have ascribed it to the stoppage of respiration. Others, deeming both these causes ill-founded, have ascribed it to the luxation of the vertebrae of the neck. De Haen adduces the authority of many eminent authors to prove the possibility of recovering hanged persons, and observes, in general, that with bleeding of the jugular vein, and anointing the neck with warm oil, the same remedies are to be em-

ployed in this case as for the recovery of drowned people. See **DROWNING**, § 4—8.

(4.) **HANGINGS**, *PAPER*. See **PAPER MAKING**, § 3.

(5.) **HANGINGS**, *WOVE*. See **TAPESTRY**.

HANGINGSHAW LAW, a hill of Scotland, in *Selkirksh.* 4½ miles N. of *Selkirk*.

* **HANGMAN**. *n. f.* [*hang* and *man*.] 1. The public executioner.—This monster sat like a *bangman* upon a pair of gallows; in his right hand he was painted holding a crown of laurel, and in his left hand a purse of money. *Sidney*.—Who makes that noise there! who are you?—Your friend, sir, the *bangman*: you must be so good, sir, to rise, and be put to death.—*Shak.*

Men do not stand
In so ill case, that God hath with his hand
Sign'd kings black charters to kill whom they hate;

Nor are they vicars, but *bangmen* to fate. *Donne*.
—I never knew a critic, who made it his business to lash the faults of other writers, that was not guilty of greater himself; as the *bangman* is generally a worse malefactor than the criminal that suffers by his hand. *Addison*. 2. A term of reproach, either serious or ludicrous.—

One cried, God bless us! and Amen! the other;

As they had seen me with these *bangman's* hands:
Listening their fear, I could not say Amen,
When they did say God bless us. *Shak.*
—He hath twice or thrice cut Cupid's bow-string, and the little *bangman* dare not shoot at him. *Shak.*

HANGMAN'S POINT, a cape of Ireland, at the entry of *Kinfale* harbour, 2 miles S. of *Kinfale*.

HANG-TAN, a town of China, in *Petcheli*.

HANG-TCHEOU-FOU, the metropolis of the province of *Tche-kiang* in China. It is, according to the Chinese, the paradise of the earth; and may be considered as one of the richest, best situated, and largest cities of the empire. It is 12 miles in circumference, exclusive of its suburbs; and the number of its inhabitants amounts to more than a million. It is computed that there are 10,000 workmen within its walls employed in manufacturing silk. A small lake, called *Si-bou*, washes the bottom of its walls on the W. side; its water is pure, and its banks are covered with flowers. Halls and open galleries, supported by pillars, and paved with large flag stones, are erected on piles upon its banks, for the convenience of walking; causeways, cased with cut stone, intersect the lake in different directions; and the openings which are left in them at intervals, for the passage of boats, are covered by handsome bridges. In the middle of the lake are two islands, in which a temple and several pleasure-houses have been built. The emperor has a small palace in the neighbourhood. This city has a garrison of 3000 Chinese, under the command of the viceroy, and 3000 Tartars, commanded by a general of the same nation. It has under its jurisdiction 7 cities of the 2d and 3d class.

HANG-TCHING, a town of China in *Chenfi*.

HANHAM, a village in Gloucestershire.

HANIFAH, or **HANFA**, *Aba*, surnamed *Al Noor-mâ*, the most celebrated doctor of the orthodox *Muslimans*. He was the son of *Thabet*, and was

born at Coufah in the 80th year of the Hegira. He founded the sect of the HANIFITES, which continues to be the most popular of the 4 principal sects among the Mussulmans. Like other teachers of new opinions, he suffered persecution during his life, being imprisoned at Bagdad till he died, by the khalif Almanfor, for refusing to subscribe to the doctrine of absolute predestination. But his opinions were afterwards brought into such credit by Abou Joseph, a sovereign judge under the khalif hadi, that to be a *Hanifite* was reckoned synonymous with being a good Mussulman: and about 335 years after his death, which happened in the 150th year of the Hegira, Schaw Melick, in the 485th year of that æra, and of the Christian, 1092, built a magnificent monument to his memory, and a college, which he appropriated solely to the professors of Aba Hanifah's doctrines. The most eminent of his successors were Achmed Ben Ali, Al Giassas, and Al Razzis. A mosque in the temple of Mecca is appropriated to them.

HANIFITES. See the last article.

* HANK. *n. f.* [*bank*, Islandick, a chain or coil of rope.] 1. A skein of thread. 2. A tye; a check; an influence. A low word.—Do we think we have the *bank* that some gallants have on their trusting merchants, that, upon peril of losing all former scores, we must still go on to supply. *Decay of Piety.*

* To HANKER. *v. n.* [*bankeren*, Dutch.] To long importunately; to have an incessant wish: it has commonly *after* before the thing desired. It is scarcely used but in familiar language.—

And now the saints began their reign,
For which th' had yearn'd so long in vain,
And felt such bowels *bankerings*,
To see an empire all of kings. *Hudibras.*

—Among women and children, care is to be taken that they get not a *bankering* after these juggling astrologers and fortune-tellers. *L'Esrange.*

—The shepherd would be a merchant, and the merchant *bankers* after something else. *L'Esrange.*
—Do'st thou not *banker* after a greater liberty in some things? If not, there's no better sign of a good resolution. *Calamy.*—The wife is an old coquette, that is always *bankering* after the diversions of the town. *Addison.*—The republick that fell under the subjection of the duke of Florence, still retains many *bankerings* after its ancient liberty.

HANKIUS, Martin, professor of history at Breslaw, in the 17th century, was born in 1633. He was author of several works of erudition; the most celebrated of which is his treatise *De Romanorum rerum Scriptorisbus*. He died in 1709, aged 76.

HANLEY; 1. a village in Derbyshire; 2. in Northamptonsh. 3 and 4. two in Worcesterhire.

(1.) HANMER, Jonathan, M. A. a learned English divine, born at Barnstable about 1605, and educated at Cambridge. He was minister of Bishop's Tawton, and lecturer of Barnstable; but ejected for non-conformity in 1662. He wrote *A View of Ecclesiastical Antiquity*, and a *Discourse on Confirmation*. He died in 1687.

(2.) HANMER, Sir Thomas, an eminent English author and statesman, born in 1676, and educated at Westminster and Oxford. He was early elected

M. P. for Suffolk, and in 1713, was chosen Speaker, an office which he discharged with great impartiality. He published a superb edition of Shakespeare, in 6 vols. 4to, at Oxford, in 1744, with elegant engravings by Gravelot. He died at Suffolk, April 5, 1746.

HANMORE, a fertile island of Ireland, in Lough Derg, between Galway and Tipperary; containing above 100 acres of well cultivated ground.

HANNA, a town of Lithuania, in Brzest.

HANNACHREEN, a town on the W. coast of Ireland, 20 miles W. of Renvell Point.

HANNAH'S TOWN, a town of Pennsylvania, 4 miles NNE. of Greensburgh, and 21 E. of Pittsburgh.

HANNAS, a town of Sweden, in Smaland.

(1.) HANNEKEN, Memnon, a Lutheran divine, born at Oldenburg in 1595. He was professor of Oriental languages at Marburg, and wrote a Hebrew Grammar and other works. He died in 1671.

(1.) HANNEKEN, Philip Lewis, son of the preceding, was professor of Hebrew and rhetoric at Gießen, and wrote several learned works. He died in 1706.

HANNIBAL, the son of Hamilcar, a famous Carthaginian general. SEE AMILCAR; CARTHAGE § 5, 6; and ROME, N° 26. After having lost a sea-fight with the Rhodians, through the cowardice of Appollonius, one of the admirals of Antiochus the Great, he fled into Crete, to avoid falling into the hands of the Romans. On his arrival in this island, he took sanctuary among the Gortynii; but as he had brought great treasure along with him, and knew the avarice of the Cretans, he secured his riches by the following stratagem. He filled several vessels with melted lead, just covering them over with gold and silver. These he deposited in the temple of Diana, in presence of the Gortynii, with whom, he said, he trusted all his treasure: Justin tells us, that he left this with them as a security for his good behaviour, and lived for some time very quietly in these parts. He took care, however, to conceal his riches in hollow statues of brass, which he left exposed as things of little value. At last he retired to the court of Prusias king of Bithynia, where he found means to unite several of the neighbouring states with the prince into a confederacy against Eumenes king of Pergamus, an ally of the Romans; and during the subsequent war gave Eumenes several defeats more through the force of his own genius than the valour of his troops. The Romans hearing these important services, dispatched T. Quinctius Flaminius as an ambassador to Prusias, in order to procure his destruction. At his first audience, he complained of the protection given to that famous general, representing him "as the most inveterate and implacable enemy the Romans ever had; one who had ruined both his own country and Antiochus, by drawing them into a destructive war with Rome."—Prusias, to ingratiate himself with the Romans, immediately sent a party of soldiers to surround Hannibal's house. The Carthaginian had contrived seven secret passages from his house, to evade the machinations of his enemies. But guards being posted at all these,

could not fly. Perceiving, therefore, no possibility of escaping, he had recourse to poison, which he had long reserved for such a melancholy occasion. Then taking it in his hand, "Let us (said he) deliver the Romans from the disquietude with which they have long been tortured, since they have not patience to wait for an old man's death. Flaminius will not acquire any glory by a victory gained over a betrayed and defenceless person. This single day will be a lasting testimony of the degeneracy of the Romans. Their ancestors gave Pyrrhus intelligence of a design to poison him, that he might guard against the impending danger, even when he was at the head of a powerful army in Italy; but they have deputed a person of consular dignity to excite Prusias impiously to murder one who has taken refuge in his dominions, in violation of the laws of hospitality." Then having denounced dreadful imprecations against Prusias, he drank the poison, and expired at the age of 70 years. Cornelius Nepos says, that he put an end to his life by a subtle poison which he kept in a ring. With respect to his character, it appears to have been in military affairs absolutely perfect. Rollin has contrasted his character with that of Scipio Africanus. He enumerates the qualities which make a complete general; and having then given a summary of what historians have related of both commanders, is inclined to give the preference to Hannibal. "There are, however, (he says) two difficulties which hinder him from deciding; one drawn from the characters of the generals whom Hannibal vanquished; the other from the errors he committed." These have been answered by Mr Hooke, who has taken some pains to vindicate Hannibal's character, by fully and fairly comparing it with that of Scipio Africanus, and other Roman commanders. He shows, that Hannibal was not guilty of any of the faults laid to his charge as a general; and having compared the moral characters of the two generals, makes it evident, that as a man, as well as a general, Hannibal had greatly the advantage of his rival. See *Hooke's Rom. Hist.* vol. p. 251. & seq.

HANNIBALIANUS, Flavius Claudius, nephew of Constantine the Great, was by him appointed king of Pontus, Cappadocia, and Armenia Minor; but was murdered by Constantius II. A. D. 338.

HANNIGSDORF, a town of Silesia.

(1.) **HANNO**, a general of the Carthaginians, who sailed round Africa. He entered the ocean through the Straits of Gibraltar, and discovered several countries. He would have continued his navigation, had he not run short of provisions. He wrote an account of his voyage, which Sigismund Gelenius published in Greek at Basil, in 1533. He lived, according to Pliny, when the affairs of the Carthaginians were in the most flourishing condition.

(2, 3.) **HANNO** was also the name of other two Carthaginian generals. See **CARTHAGE**, N° I. § 4, 5. One of them tamed a lion so effectually, that it followed him like a dog: for which the jealous republicans banished him, fearing lest his power, united with that of such allies, might prove dangerous to the state.

HANNONIA, the ancient name of **HENAU**.

HANNONVILLE, a town of France in the dept. of Meuse, 12 miles SE. of Verdun.

HANNOYS, an islet in the English Channel, half a mile W. of Guernsey.

HANNUYE, or **HANUYE**, a town of the French empire, in the dep. of the Dyle, and ci-devant province of Austrian Brabant; 20 miles SE. of Louvain, and 20 miles W. of Liege. Lon. 5. 16. W. Lat. 50. 41. N.

HANOSFALVA, a town of Hungary.

(1.) **HANOVER**, an electoral state of Germany, of which the king of Great Britain is elector. Though the house of Hanover is the last that has been raised to the electoral dignity in the empire, it may vie with any in Germany for the antiquity and nobleness of its family. It is likewise very considerable for the extent of its territories, which at present are, The duchy of Calenberg, in which are the cities of Hanover, Calenberg, Hamelen, Neustadt, Gottingen, &c.; the duchy of Grubenhagen, the county of Diepholt, the county of Ilga, in the bishoprick of Hildesheim; the bailiages of Coldingen, Luther, Badenburger, and Westershoven, with the right of protection of the city of Hildesheim; and the county of Danneberg, ceded by the dukes of Wolfenbuttle to the dukes of Lunenburg, as an equivalent for their pretensions on the city of Brunswick. The elector possesses likewise the county of Delmenhorst, and the duchies of Bremen and Verden, sold by the king of Denmark in 1715; the right of possessing alternatively the bishopric of Osnabruck belongs solely to the electoral branch: but if it shall happen to fail, the dukes of Wolfenbuttle are to enjoy the same right. This electorate has no navy, but a considerable marine on the great rivers Elbe and Weser. In consideration of the great services performed by Ernest Augustus, duke of Brunswick Lunenburg, in the wars which the emperor Leopold had with Lewis XIV. that emperor conferred the dignity of an elector of the holy Roman empire upon him and his heirs male, of which he received the investiture on the 19th of December 1692. This new creation met with great opposition both in the electoral college and the college of princes: at last, by a conclusion of the three colleges on the 30th of Jan. 1708, it was unanimously determined that the electoral dignity should be confirmed to the duke of Hanover and his heirs male; but it was added, that if, while that electoral dignity subsisted, the Palatine electorate should fall into the hands of a Protestant prince, the first Catholic elector should have a supernumerary vote. The princes of this house have their seat in the college of princes, immediately after those of the electoral houses; each branch having a vote. The elector, besides his seat in the electoral college, was invested with the office of arch standard-bearer of the empire; but this being disputed with him by the duke of Wirtemberg, the elector Palatine having obtained the office of arch-steward, yielded that of arch-treasurer to the elector of Hanover, who was confirmed in this dignity by a decree of the diet of the 13th of January 1710. The sovereign power is administered by the lords of the regency appointed by the elector. Throughout all the provinces they possess a considerable share of freedom, the people being represented in the assemblies of the states

Rates. No government can be more mild; and an air of content is spread over all the inhabitants. The *Conseil Intime*, the High Court of Justice, and the Regency, are the principal courts of justice; besides which, every province has its municipal administration with the inferior divisions into bailiwicks, &c. The police is excellent, and justice fairly administered. The elector enjoys the right *de non appellando* in all criminal affairs, but in civil processes only as far as 2000 florins. Lutheranism is the established religion; but all others are freely tolerated, and publicly exercised. Difference in religious sentiments gives no interruption to that harmony which should subsist among fellow-citizens. There are 750 Lutheran parishes, 14 Reformed communities, a Romish college, a convent, and some Catholic churches. Literature is in a very advanced state throughout these dominions. The university of Gottingen is deservedly celebrated; and contains about 800 students of different nations, and 60 professors. There are also several colleges, and many well established schools. In general, education is much attended to. Although there are various tracts of heath and marshy ground, the soil in general produces abundance of corn, fruits, hemp, flax, tobacco, madder, and some wine. There are several large salt works. A good deal of cattle are reared, and a great number of excellent horses. Most metals and minerals are found here. The forests furnish sufficient timber, and large quantities of pitch and tar. The natural productions furnish ample materials for commerce, so as to prevent the balance being against them, although their manufactures are not sufficient for consumption. Cattle, horses, salt, wrought iron, and fuel, are principal articles of export. The clear revenue of the electorate is estimated at above half a million sterling. Bremen is one of the greatest commercial towns in Germany. The whole of this electorate was (in 1801) in the possession of the Prussians, with the concurrence of the French. It was restored to its own sovereign by the peace of Amiens. But after the renewal of the war it was taken by the French, and has just now (March 1810) been added to the kingdom of Westphalia. The elector of Hanover is descended from the ancient family of the Guelphs, dukes and electors of Bavaria; one of whom, Henry the Lion, in 1140, married Maude, eldest daughter of K. Henry II. of England. Their son William succeeded to Brunswick Lunenburg, and his son Otho was created duke thereof. The dominions descended in a direct line to Ernest, who divided them upon his death, in 1546, into two branches, that of Brunswick Lunenburg Wolfenbuttle, and Brunswick Lunenburg Zell. The possessor of the latter, Ernest Augustus, was head of the college of German princes, and married Sophia, daughter of Frederic elector Palatine and king of Bohemia, by Elizabeth, daughter of James I. king of Great Britain. Sophia being the next Protestant heir to the house of Stuart, the parliament fixed the crown upon her on queen Anne's demise; and George Lewis her eldest son became king of Great Britain in consequence thereof: since which the electors of Hanover have filled the British throne. See **ENGLAND**, § 76; and **GEORGE I.**

(2.) **HANOVER**, the capital of the above electorate (N^o 1.), is agreeably situated in a sandy plain on the Lyne. It is a large well-built town, and pretty well fortified. It has suffered greatly by the French, who got possession of it in 1757, but were soon after driven out. It is noted for a particular kind of beer, reckoned excellent in these parts. The city was the residence of the elector before he ascended the throne of Great Britain. The palace makes no great show outwardly, but within it is richly furnished. The regency is administered in the same manner as if the sovereign were present. It lies 25 miles W. of Brunswick, and 58 SE. of Bremen. Lon. 9. 43. E. Lat. 51. 27. N.

(3.) **HANOVER**, a large island in the Pacific Ocean, opposite the NW. extremity of New Ireland, and E. of the Admiralty Islands, 30 miles in length. It is high, and being covered with trees and plantations, has a beautiful appearance. The SW. part of it is situated in Lon. 178. 27. E. Lat. 2. 49. S.

(4.) **HANOVER**, a county in Jamaica.

(5.) **HANOVER**, a town of the United States, in Grafton county, New Hampshire, on the E. side of the Connecticut, containing about 800 citizens. It has an elegant college, called *Dartmouth College*, seated on a beautiful plain, about half a mile E. of the Connecticut. It was named after William Earl of Dartmouth, one of its principal benefactors. It was founded in 1769, for the education of youth, and instructing those of the Indian tribes, in reading, writing, and all parts of learning necessary for civilizing and christianizing the children of Pagans, as well as in arts and sciences. Though situated in a frontier country, and exposed during the American war to many inconveniences, it flourished, and is now one of the most prosperous seminaries in the United States. It was completed in 1786; and extends 150 feet by 50, being 3 stories high, and consisting of 36 rooms. It contains above 150 students, under a president, two professors, and two tutors; and has 12 trustees, who are a body corporate. Its funds are very considerable, 80,000 acres of land being allotted to it, of which 42,000 lie in the North parts of the State and 8000 in the State of Vermont. In 1792, 479 students had received degrees in it. The library is elegant, and contains a large collection of valuable books; with an apparatus of instruments, for mathematical and philosophical experiments. The town lies 115 miles NW. by W. of Portsmouth and 378 NE. by N. of Philadelphia. Lon. 2. 51 E. of that city. Lat. 43. 55. N.

(6.) **HANOVER**, or **M'ALISTER'S TOWN**, a town of Pennsylvania, in York county, containing about 1800 citizens, in 1795. It lies 18 miles SW. of York, and 106 W. by S. of Philadelphia. Lon. 1. 48. W. of that city. Lat. 39. 46. N.

(7.) **HANOVER**, a rich and populous county of Virginia, 48 miles long and 22 broad; containing 6531 citizens and 8223 slaves in 1790.

(8.) **HANOVER**, a town of Virginia, in the above county (N^o 7.), on York river, W. of the Pamunkey. It has an academy, and lies 25 miles NE. by E. of Richmond.

(9.) **HANOVER BAY**, a bay of N. America, E. of the Spanish province of Yucatan, in Mexico.

(10.) **HANOVER, NEW**, a county of N. Carolina, in Wilmington district, extending from Cape Fear river NE. along the Atlantic. It contained 3093 citizens and 3738 slaves in 1795. Wilmington is the capital.

(11.) **HANOVER, NEW**, a township of New Jersey, in Burlington county, containing 20,000 acres of improved land, besides a great deal uncultivated. The chief town is New-Mills; 13 miles from Burlington, and 27 from Philadelphia.

(12.) **HANOVER, NEW**, a township of Pennsylvania, in Morgan county.

(13.) **HANOVER, NORTH**, a town of New Jersey, 4 miles, NE. of Morristown.

(14.) **HANOVER, SOUTH**, a town of New Jersey, 3 miles SE. of Morristown.

HANROW, a town of Holstein, E. of Meldorp.

HANS. See **HANSE**.

HANSBACH, a town of Bohemia, in the circle of Leitmeritz, with manufactures of paper, cotton, &c. 12 miles N. of Kámnitz.

(1.) **HANSE**, an ancient name for a society or company of merchants; particularly that of certain cities in Germany, &c. hence called **HANSE TOWNS**. See § 2. The word is obsolete High Dutch or Teutonic; and signifies *alliance, confederacy, or association*. Some derive it from the German words, *am see*, that is, *on the sea*; as the first hanse towns were all situated on the sea-coast: whence they are said to have been first called *am see steden*, i. e. cities on the sea; and afterwards, by abbreviation, *hansee* and *hanse*.

(2.) **The HANSE TOWNS, or The HANSEATIC SOCIETY**, were several maritime cities of Germany, who entered into a league for the mutual protection of their commerce. Bremen and Amsterdam were the two first that formed it; whose trade received such advantage by their fitting out two men of war in each to convoy their ships, that more cities continually entered into the league: even kings and princes made treaties with them, and were often glad of their assistance and protection; by which means they grew so powerful both by sea and land, that they raised armies as well as navies, enjoyed countries in sovereignty, and made peace or war, though always in defence of their trade, as if they had been an united state or commonwealth.—At this time also many cities, though they had no great interest in trade, or intercourse with the ocean, came into their alliance for the preservation of their liberties: so that in 1200, we find no less than 72 cities in the list of the Hanse Towns; particularly Bremen, Amsterdam, Antwerp, Rotterdam, Dort, Bruges, Ostend, Dunkirk, Middleburgh, Calais, Rouen, Rochelle, Bourdeaux, St Malo, Bayonne, Bilbao, Lisbon, Seville, Cadiz, Carthage, Barcelona, Marseilles, Leghorn, Naples, Messina, London, Lubec, Rostock, Stralsund, Stetin, Wismar, Königsberg, Dantzic, Elbing, and Marienburg.

(3.) **HANSE TOWNS, HISTORY OF THE**. The alliance was now so powerful, that their ships of war were often hired by other princes to assist them against their enemies. They not only awed, but often defeated, all that opposed their commerce; and, particularly in 1358, they took such revenge of the Danish fleet in the Sound, for having interrupted their commerce, that Waldemar

III. king of Denmark, for the sake of peace, gave them up all Schonen for 16 years; by which they commanded the passage of the Sound in their own right.—In 1428 they made war on Erick IX. king of Denmark with 250 sail, carrying on board 22,000 men. These so ravaged the coast of Jutland, that the king was glad to make peace with them. Many privileges were bestowed upon the hanse towns by Lewis XI. Charles VIII. Lewis XII. and Francis I. kings of France; as well as by the emperor Charles V. who had divers loans of money from them; and by king Henry III. who also incorporated them into a trading body, in acknowledgment for money which they advanced to him, as well as for the good services they did him by their naval forces in 1206. These towns exercised a jurisdiction among themselves; for which purpose they were divided into 4 colleges or provinces, distinguished by the names of their four principal cities, viz. Lubec, Cologne, Brunswick, and Dantzic, wherein were held their courts of judicature. They had a common stock or treasury at Lubec, and power to call an assembly as often as necessary. They kept warehouses for the sale of their merchandises in London, Bruges, Antwerp, Bergen in Norway, Revel in Livonia, and Novogorod in Muscovy; which were exported to most parts of Europe, in English, Dutch, and Flemish bottoms. One of their principal magazines was at London, where a society of German merchants was formed, called the *steel-yard company*. To this company great privileges were granted by Edward I. but revoked by act of parliament in 1552, in the reign of Edward VI. on a complaint of the English merchants that this company had so engrossed the cloth trade, that in 1551 they had exported 50,000 pieces, while all the English together had shipped off but 1100. Q. Mary I. who ascended the throne the year following, having resolved to marry Philip the emperor's son, suspended the execution of the act for three years: but after that term, whether by reason of some new statute, or in pursuance of that of king Edward, the privileges of that company were no longer regarded, and all efforts of the hanse towns to recover this loss were in vain. Another accident that happened to their mortification was while Q. Elizabeth was at war with the Spaniards. Sir Francis Drake happening to meet 60 ships in the Tagus, loaded with corn, belonging to the hanse towns, took out all the corn and contraband goods which they were forbid to carry by their original patent. The hanse towns having complained of this to the diet of the empire, the queen sent an ambassador thither to declare her reasons. The king of Poland likewise interested himself in the affair, because the city of Dantzic was under his protection. At last, though the queen strove hard to preserve the commerce of the English in Germany, the emperor excluded the English company of merchant adventurers, who had considerable factories at Stade, Embden, Bremen, Hamburg, and Elbing, from all trade in the empire. In short, the hanse towns, in Germany in particular, were not only in so flourishing, but in so formidable a state, from the 14th to the 16th centuries, that they gave umbrage to all the neighbouring princes, who threatened a strong

strong confederacy against them ; and, as the first step towards it, commanded all the cities within their dominion or jurisdiction to withdraw from the hanse, or union, and be no farther concerned therein. This immediately separated all the cities of England, France, and Italy, from them. The hanse, on the other hand, prudently put themselves under the protection of the empire : and as the cities just now mentioned had withdrawn from them ; so they withdrew from several more, and made a decree among themselves, that none should be admitted into their society but such as stood within the limits of the German empire, or were dependent thereon ; except Dantzic, which continued a member, though in no-wise dependent on the empire, only it had been summoned formerly to the imperial diet. By these means they maintained their confederacy for the protection of their trade, as it was begun, without being any more envied by their neighbours. Hereby likewise they were reduced to Lubec, Bremen, Hamburg, and Dantzic ; in the first of which they kept their register, and held assemblies once in 3 years at least. But this union has for some time been dissolved ; and they are all at this time (1810) either annexed to sovereignties formed by France, or in possession of French troops, and completely under French influence and government.

HANSFELDEN, a town of Germany, in Stiria, 8 miles NNW. of Judenburgh.

HANSPIKE. See **HANDSPIKE**.

* **HAN'T**, for *has not*, or *have not*.—That roguish leer of yours makes a pretty woman's heart ache : you *han't* that simper about the mouth for nothing. *Addison*.

HAN-TCHEOU, a town of Corea.

HAN-TCHONG, a city of China, in the prov. of Chen-si, on the Han, in a fertile country surrounded by mountains. Its chief trade is in honey, wax, musk, and cinnabar. It is 625 miles SW. of Peking. Lon. 124. 30. E. of Ferro. Lat. 32. 59. N.

HAN-TCHUEN, a town of China, of the 3d rank, in the province of Hon-Quang, on the Han, 25 miles W. of Han Yang.

HANTONIA, the ancient name of HAMPSH.

HAN-TOU-HOTUN, a town of Chinese Tartary.

HANTS. See HAMPSHIRE, N° 1.

HANVEC, a town of France, in the dept. of Finisterre, 7½ miles S. of Landerneau.

HANUYE. See **HANNUYE**.

* **HANUZISZKI**, a town of Lithuania.

HANWAY, Jonas, a gentleman eminent for his benevolent designs and useful writings, was born at Portsmouth in Hampshire, on the 12th of August 1712. His father, Mr Thomas Hanway, was an officer in the naval service. He lost his life by an accident ; and left a widow with four children, Jonas, William, Thomas, and Elizabeth, all very young. Mrs Hanway, coming to London after the death of her husband, put Jonas to school, where he learned writing and accounts, and made some proficiency in Latin. At the age of 17 he was sent to Lisbon, and was bound apprentice to a merchant in that city, in June 1729. His early life was marked with that attention to business, and love of neatness and regularity, which afterwards distinguished his character. On the expiration of this apprenticeship, he

entered into business at Lisbon as a merchant, but not long after returned to London. He afterwards connected himself as a partner in Mr Dingley's house in St Petersburg ; where he arrived on the 10th of June 1743. The trade of the English over the Caspian Sea into Persia at this period had been entrusted to the care of Mr Elton, who had injudiciously engaged in the service of Nadi Shaw, to build ships on the Caspian after the European manner. This had alarmed the merchants in the Russian trade, who resolved to send one of their body into Persia. On this occasion Mr Hanway offered his service, which was accepted. He set out on the 10th Sept. ; and, after experiencing various dangers in that kingdom during 12 months, returned to St Petersburg, Jan. 1, 1745, without being able to establish the intended trade by the Caspian ; partly through the jealousy of the Russian court on account of Elton's connections with the Persians, and partly by the Persian revolutions. Though Mr Hanway's conduct during this expedition seems to have been directed by the strictest integrity, yet some difficulties arose in settling his demands on his employers. These were referred to the determination of impartial arbitrators, who at length decided in his favour. He now settled at St Petersburg ; where he remained 5 years, and interested himself greatly in the concerns of the merchants who had engaged in the Caspian trade : But having a desire to see his native country, he left St Petersburg on the 9th of July 1750. On his arrival in London he employed himself some time as a merchant ; but afterwards, more beneficially to the world, as an author. In 1753, he published "An Historical Account of the British Trade over the Caspian Sea with a Journal of Travels from London through Russia into Persia ; and back again through Russia, Germany, and Holland : To which are added, the Revolutions of Persia during the present Century, with the particular History of the great Usurper Nadir Kouli !" 4 vols 4to. In 1754, he published "A letter to Mr John Spranger, on his excellent Proposal for Paving, Cleaning, and Lightening the Streets of Westminster, &c." 8vo. A few years afterwards, many of Mr Hanway's ideas thrown out in this pamphlet, were adopted. In 1756, he printed "A journal of Eight Days Journey from Portsmouth to Kingston upon Thames with an Essay on Tea ;" which was reprinted 2 vols 8vo, in 1757. At this juncture, Great Britain being on the eve of a war with France, he published "Thoughts on the Duty of a good Citizen with Regard to War and Invasion, in a Letter from a Citizen to his Friend," 8vo. About the same time, several gentlemen formed a plan, which was matured and perfected by Mr Hanway, for providing the navy with sailors, by furnishing poor children with necessaries to equip them for the service of their country. Mr Hanway published 3 pamphlets on this subject, and the treasurer of the society, accompanied by Mr Hanway, having waited on the king, the society received 1000 from his majesty, 400l. from the Prince of Wales and 200l. from the Princess Dowager. This excellent institution was the favourite object of Mr Hanway's care, and continued to flourish under his auspices. In 1758, he became an advocate for

the Magdalen Charity, and published "A Letter to Robert Dingley, Esq. being a proposal for the Relief and Employment of friendless Girls and respecting Prostitutes," 4to. He also printed some other tracts on the same subject. In 1759, he wrote "Reasons for an Augmentation of at least Twelve Thousand Mariners, to be employed in the Merchants Service and Coasting Trade, in 33 Letters to Charles Gray, Esq. of Colchester, 4to." In 1760, he published several treatises; viz. 1. "A candid historical Account of the Hospital for the Reception of exposed and deserted young Children; representing the present Plan of it as productive of many Evils, and not adapted to the Genius and Happiness of this Nation," 2vo; which being answered by an anonymous Letter from Halifax in "Candid Remarks," 8vo, 1760, Mr Hanway replied to it, and the remarker rejoined. 2. "An Account of the Society for the Encouragement of the British Troops in Germany and North America, &c." 8vo. 3. "Eight Letters to — Duke of —, on the Custom of Vain-giving in England," 8vo. See VAIL. In 1761, Mr Hanway produced "Reflections, Essays, and Meditations on Life and Religion; with a Collection of Proverbs, and 28 Letters written occasionally on several Subjects," in 2 vols 8vo. The many useful and public-spirited plans, which Mr Hanway had promoted, had now rendered his character most respectably popular; while his disinterestedness, and the sincerity of his intentions, were conspicuous to all. Five citizens of London, of whom the late Mr Hoare the banker was one, went on Lord Bute, then prime minister; and implored that some notice might be taken of a man who, at the expense of his own private fortune, and by the most unremitting application, had rendered such meritorious services to his country. Accordingly he was, in July 1762, appointed one of the commissioners for victualling the navy; a post which he held above 21 years. The most act of public beneficence, in which he engaged, was the collection of money for the sufferers by the fire at Montreal, in Quebec, in May, 1765, when a 4th part of the city was consumed. On this occasion Mr Hanway, in conjunction with the other gentlemen, collected 8415*l*. In 1766, a dreadful fire broke out in Bridge-Town in Barbadoes, which consumed property to the amount of over 100,000*l*. A subscription was opened, in which Mr Hanway was a principal actor, and 12,000*l* were collected, and transmitted to the unfortunate sufferers. At subsequent periods he continued to interest himself in various other plans for relieving the distresses of different parts of the community, and particularly those of young chimney-sweepers. Besides those distresses which are open to general observation, such as a contortion of their limbs, and prevention of their growth, they are liable to a peculiar disease, called the *chimney sweepers' cancer*. On such enquiry, he published, in 1773, "The State of the Chimney-sweepers Young Apprentices; showing the wretched Condition of these distressed Boys; the ill Conduct of such Masters who do not observe the Obligation of Indentures; the Necessity of a Strict Inquiry to support the civil and religious Rights of these apprentices,"

12mo. This small pamphlet was productive of advantage to the objects intended to be benefited by it. In 1774, he enlarged a former publication, entitled "Advice from a Farmer to his Daughter, &c." and republished it under the title of "Virtue in humble Life: containing reflections on the reciprocal Duties of the Wealthy and Indigent, the Master and the Servant," 2 vols 8vo; a work deserving the particular attention of every magistrate. He reprinted it in 24to vols, with a dedication to Mrs Montague. In 1783, finding his health decline, he resigned his office at the victualling board, and immediately received a grant of his whole salary, by way of a pension for life. This favour he owed to the esteem which his majesty, to whom he was personally known, entertained of him. Being now released from his most material business, he engaged again in behalf of the chimney-sweepers boys; and promoted, by every means in his power, the establishment of Sunday schools, since very generally adopted. He likewise promoted a subscription for the relief of the many black poor people who wandered about the metropolis in extreme distress; and the lords of the treasury seconded the design, by directing 1*l* a head, to be issued to the committee, to enable them to send the blacks to such places abroad as might be fixed on. After encountering many obstacles, about 300 negroes were sent, properly accommodated with necessaries, to Africa, under the conduct of a person approved for that station. In summer 1786, Mr Hanway's health declined visibly. He had long felt the approach of a disorder in the bladder, which, increasing by degrees, caused a strangury; and at length, on the 5th Sept. 1786, put a period to a life spent almost entirely in the service of his fellow creatures. On the 13th he was interred in the family vault at Hanwell, where a superb monument is erected to his memory. Mr Hanway was of the middle size, of a thin spare habit, but well shaped: his limbs were fashioned with the nicest symmetry. When he went first to Russia at the age of 30, he was called the *Handsome Englishman*. In his dress, as far as was consistent with his health, he accommodated himself to the prevailing fashion; but being very susceptible of cold, he wore flannel under the linings of all his clothes, and usually 3 pairs of stockings. He was the first man in Britain who carried an umbrella over his head. After carrying one near 30 years, he saw them come into general use. The precarious state of his health, when he arrived in England from Russia, made him use the utmost caution. After Dr Lieberkyn, physician to the king of Prussia, had recommended milk as a proper diet to restore his strength, he made it the chief part of his food for 30 years. His mind was active; always on the wing, but never appearing to be weary. He rose in summer at 4 or 5, and winter at 7. He was constantly employed till the time of retiring to rest; and, when in health, was commonly asleep within two minutes after lying down in bed. Writing was his favourite employment; and when the number of his literary works is considered, and that they were the produce only of those hours which he was able to snatch from public business, some idea may be formed of his application. His style is plain and unornamented,

without the appearance of art or the affectation of singularity. Its greatest defect is a want of conciseness; its greatest beauty, an unaffected simplicity. He spoke French and Portuguese, and understood the Russ and modern Persic imperfectly. Latin he had been taught at school, but had not much occasion to cultivate it. Mr Hanway having early in life met with a refusal from a young lady in Lisbon, who had captivated his affections, was never married; yet he was an advocate for marriage, and recommended it to all young people. He thought it the most effectual restraint on licentiousness, and that an increase of unhappiness was by no means the natural consequence of an increase of domestic cares. The society of a sensible woman, the choice of unbiassed affection, he esteemed the most engaging persuasive to virtue, order, and economy; without which life must be perturbed and unhappy. The lady who engaged his first affection was uncommonly handsome; and it is probable he was prevented from marrying only by his unalterable attachment to her; for he loved the society of women, and in the parties which visited at his house the ladies usually made the greater portion of the company. In his transactions he was always open, candid, and sincere. He adhered to strict truth, even in the manner of his relation; and no brilliancy of thought could induce him to vary from the fact: but although so frank in his own proceedings, he had seen too much of life to be easily deceived by others. In his department of commissioner for victualling the navy he was uncommonly assiduous, and from those who had dealings with the office, he would not accept of the smallest present. When any were sent him, he always returned them, with some mild answer; such as, "Mr Hanway returns many thanks to Mr ——— for the present he intended him; but he has made it a rule not to accept any thing from any person engaged with the office: A rule which, whilst he acknowledges Mr ———'s good intentions, he hopes he will not expect him to break through." Mr Hanway's publications amounted altogether to between 60 and 70. A list of them is given by his biographer Mr Pugh.

HANWAY'S POINT, a cape on Egmont island.

HAN-YANG, a city of China, in the province of Hon-Quang, at the conflux of the Han and Yang-Tse, 387 miles W. of Pekin. Lon. 131. 30. E. of Ferro. Lat. 30. 36. N.

HAN-YN, a town of China, in Chen-si province.

HAN-YU, a town of China, in Kiangnan.

* HAP. *n. f.* [*anbap*, in Welsh, is misfortune.]

1. Chance; fortune.—

Whether art it were, or heedless *hap*,

As through the flow'ring forest rash she fled.

In her rude hairs sweet flowers themselves did
lap,

And flourishing fresh leaves and blossoms did
enwrap. *Spenser.*

2. That which happens by chance or fortune.—

Curst be good *baps*, and curst be they that
build

Their hopes on *baps*, and do not make despair
For all these certain blows the surest shield.

Sidney.

—To have ejected whatsoever that church doth

make account of, without any other crime than that it hath been the *hap* thereof to be used by the church of Rome, and not to be commanded in the word of God, might haply have pleased some few men, who, having begun such a course themselves, must be glad to see their example followed. *Hook.*—Things casual do vary, and that which a man doth but chance to think well of cannot still have the like *hap*. *Hooker.*—Solyman commended them for their valour in their evil *baps*, more than the victory of others got by good fortune. *Knolles.*—A fox had the *hap* to fall into the walk of a lion. *L'Estrange.* 3. Accident; casual event; misfortune.—

Nor feared she among the bands to stray
Of armed men; for often had she seen

The tragic end of many a bloody fray:
Her life had full of *baps* and hazards been.

Fairfax.

(1.) * To HAP. *v. n.* [from the noun.] 1. To happen; to have the casual consequence.—It will be too late to gather ships or soldiers, which may need to be presently employed, and whose want may *hap* to hazard a kingdom. 2. To come by chance: to befall casually.—

Run you to the citadel,

And tell my lord and lady what hath *hap'd*.

Shak.

—In destructions by deluge, the remnant which *hap* to be reserv'd are ignorant people. *Bacon.*

(2.) To HAP, or HAPP, *v. a.* in law, signifies to catch or snatch a thing. Thus we meet with, to hap the possession of a deed-poll. Littleton, fol. 8. Also, to hap the rent. If partition be made between two parceners, and more land be allowed the one than the other, she that hath most of the land charges it to the other, and happeth the rent whereon assize is brought.

HAPAE, a cluster of four of the FRIENDLY ISLANDS (which see) in the S. Pacific Ocean. They are connected by a reef of coral rocks, dry at low water. They are fertile, and have numerous extensive plantations, the fences of which, running parallel, form spacious public roads. They extend about 19 miles between Lon. 185. 36. and 185. 45. E. Lat. 19. 39. to 19. 53. S.

* HAP-HAZARD. *n. f.* Chance; accident: perhaps originally *hap bazarde*.—The former of these is the most sure and infallible way; but so hard that all shun it, and had rather walk as men do in the dark by *hap-bazard*, than tread so long and intricate mazes for knowledge's sake. *Hooker.*—We live at *hap-bazard*, and without any insight into causes and effects. *L'Estrange.*—We take our principles at *hap-bazard* upon trust, and then believe a whole system, upon a presumption that they are true. *Locke.*

HAPIRCAN, a town of Chinese Tartary.

* HAPLESS. *adj.* [from *hap*.] Unhappy; unfortunate; luckless; unlucky.—

Hapless Ægeon, whom the fates have mark'd
To bear the extremity of dire mishap! *Shak.*

Here *hapless* Icarus had found his part,
Had not the father's grief restrain'd his art.

Dryden.

Did his *hapless* passion equal mine,
I would refuse the bliss.

Smith.

HAPLINCOURT, a town of France, in the dept.

dept. of the Straits of Calais, 4 miles E. of Bapaume.

* **HAPLY.** *adv.* [from *bap.*] 1. Perhaps; peradventure; it may be.—

This love of theirs myself have often seen,
Haply when they have judg'd me fast asleep.

Shak.

To warn

Us, *baply* too secure, of our discharge
From penalty, because from death releas'd
Some days.

Milton.

Then *baply* yet our breasts remain untouch'd,
Though that seems strange.

Rowe.

—Let us now see what conclusions may be found
for instruction of any other state, that may *baply*
labour under the like circumstances. *Swift.* 2. By
chance; by accident.—

Leviathan, which God of all his works

Created hugest, that swim the ocean stream,
Him *baply* slumb'ring on the Norway foam,
The pilot of some small night-founder'd skiff
Deeming some island oft, as seamen tell,
Who fix'd an anchor in his scaly rind,
Moors by his side.

Milton.

To **HAPP.** See To **HAP**, No. 2.

* To **HAPPEN.** *v. n.* [from *bap.*] 1. To fall
out; to chance; to come to pass.—Bring forth
your strong reasons, and shew us what shall *happen*.
Isaiah.—Say not I have sinned, and what harm
hath *happened* unto me? *Ecclus.* v. 4.—If it so fall
out that thou art miserable for ever, thou hast no
reason to be surpris'd, as if some unexpected
thing had *happened* to thee. *Tillotson.* 2. To light;
to fall by chance.—I have *happened* on some other
accounts relating to mortalities. *Graunt.*

* **HAPPILY.** *adv.* [from *bappy.*] 1. Fortu-
nately; luckily; successfully.—

I come to wive it wealthily in Padua:

If wealthily, then *happily* in Padua.

Shak.

Preferr'd by conquest, *happily* o'erthrown,

Falling they rise to be with us made one. *Wall.*

—Neither is it so trivial an undertaking to make a
tragedy end *happily*; for 'tis more difficult to save
than kill. *Dryden.* 2. Addressfully; gracefully;
without labour.—

Form'd by thy converse, *bappily* to steer

From grave to gay, from lively to severe. *Pope.*

3. In a state of felicity; as, he lives *bappily.* 4.
By chance; peradventure. In this sense *bappily*
is written erroneously for *baply*.—One thing more
I shall wish you to desire of them, who *bappily*
may peruse these two treatises. *Digby.*

(1.) * **HAPPINESS.** *n. f.* [from *bappy.*] 1. Fe-
licity; state in which the desires are satisfied.—
Happiness is that estate whereby we attain, so far
as possibly may be attained, the full possession of
that which simply for itself is to be desired, and
containeth in it after an eminent sort, the conten-
tation of our desires, the highest degree of all our
perfection. *Hooker.*

Oh! *happiness* of sweet retir'd content

To be at once secure and innocent. *Denham.*

—Philosophers differ about the chief good or *bap-
piness* of man. *Temple.*—The various and contra-
ry choices that men make in the world, argue that
the same thing is not good to every man alike:
this variety of pursuits shews, that every one does
not place his *happiness* in the same thing. *Locke.*

2. Good luck; good fortune. 3. Fortuitous ele-
gance; unstudied grace.—Certain graces and *bap-
pinesses*, peculiar to every language, gave life and
energy to the words. *Denham.*—

Some beauties yet no precepts can declare;

For there's a *bappiness* as well as care. *Pope.*

Form'd by some rule that guides but not con-
strains,

And finish'd more through *happiness* than pains.

Pope.

(2.) **HAPPINESS**, or **FELICITY**, absolutely tak-
en, denotes the durable possession of good with-
out any mixture of evil, or the enjoyment of pure
pleasure unalloyed with pain; or a state in which
all the wishes are satisfied; in which senses, *Happi-
ness* is known only by name upon the earth. The
word *bappy*, when applied to any state or condi-
tion of human life, will admit of no positive de-
finition, but is merely a relative term: that is,
when we call a man happy, we only mean that he
is happier than some others with whom we com-
pare him; than the generality of others; or than he
himself was in some other situation. This interest-
ing subject has been treated by many eminent wri-
ters, but by none has it been set in a clearer point
of view than by Archdeacon Paley, in the sixth
chap. of his *Principles of Philosophy*. "In strict-
ness (says that elegant writer), any condition may
be denominated happy in which the amount or
aggregate of pleasure exceeds that of pain; and
the degree of happiness depends upon the quanti-
ty of this excess. And the greatest quantity of it,
ordinarily attainable in human life, is what we
mean by happiness, when we inquire or pronounce
what human happiness consists in." In the pro-
secution of this subject, Mr Paley shows, 1st,
That happiness does not consist in the pleasures of
sense, in whatever profusion or variety they be
enjoyed: 2dly, That it does not consist in an
exemption from pain, labour, care, business, sus-
pense, molestation, and "those evils which are
without;" such a state being usually attended
not with ease, but with depression of spirits, a
tastelessness in all our ideas, imaginary anxieties,
and the whole train of hypochondriacal affections:
And, 3dly, That it does not consist in greatness,
rank, or elevated station. He next proceeds to
show, that happiness *does* consist, 1. In the exer-
cise of the social affections: 2. In the exercise of
our faculties, either of body or mind, in the pur-
suit of some engaging end: 3. In setting the ha-
bits in such a manner, that every change may be a
change for the better: and 4. In health, which he
defines "not only freedom from bodily distempers,
but also that tranquillity, firmness, and alacrity of
mind, which we call *good spirits*. When we are
in perfect health and spirits, we feel in ourselves
a happiness independent of any outward gratifi-
cation whatever, and of which we can give no ac-
count. This is an enjoyment which the Deity
has annexed to life; and probably constitutes, in
a great measure, the happiness of infants and
brutes, especially of the lower and sedentary or-
ders of animals, as of oysters, periwinkles, and
the like." After illustrating these various sources
of human happiness, Mr Paley draws two con-
clusions; viz. 1. "That happiness is pretty equally
distributed amongst the different orders of civil
society,

society ; and, 2. That vice has no advantage over virtue, even with respect to this world's happiness."

* **HAPPY**. *adj.* [from *hap* ; as *lucky* from *luck*.]

1. In a state of felicity ; in a state where the desire is satisfied.—

At other end Uran did Strephon lend
Her *bappy* making hand.

Sidney.

Am I *bappy* in thy news ?

—If to have done the thing you gave in charge,
Beget your happiness, be *bappy* then ;
For it is done.

Sbak.

Truth and peace and love shall ever shine
About the supreme throne

Of him, t' whose *bappy* making fight alone,
Our heav'nly guided soul shall climb.

Milton.

—Though the presence of imaginary good cannot make us *bappy*, the absence of it may make us miserable. *Addison*. 2. Lucky ; successful ; fortunate.—Chymists have been more *bappy* in finding experiments than the causes of them. *Boyle*.—

Yet in this agony his fancy wrought,
And fear supply'd him with this *bappy* thought.

Dryden.

3. Addressful ; ready.—One gentleman is *bappy* at a reply, and another excels in a rejoinder. *Swift*.

HAPSAL, a sea-port of Russia, in Esthonia, on the coast of the Baltic, 5 miles SW. of Revel, opposite Dago isle. Lon. 22. 47. E. Lat. 59. 4. N.

(1.) **HAPSBURG**, an ancient castle of the Helvetic republic, in the canton of Bern, seated near Schintnach, on a hill, upon the right bank of the Aar, 3 miles above Bruck. It was the cradle of the house of AUSTRIA, having been built by Count Vernor bishop of Strasburg, in the 11th century, and by him given to his brother Radbard, whose son Vernor first took the title of Count *Hapsburg*, which his descendants continued to bear till the elevation of Rodolph I. to the imperial throne. (See GERMANY, § 15.) It was then given as a fief to the lords of Waldeck, but fell under the dominion of the Bernois in 1415, when they conquered Argow. This castle commands a most extensive prospect, but is now in ruins, and inhabited by peasants. It is often confounded with the castle of HABSURG, in Lucerne. It lies 5 miles N. of Lenzburg.

(2.) **HAPSBURG**. See HABSURG, N° 1.

(3.) **HAPSBURG**, a village in Norfolk.

HAQUE. *n. f.* in old statutes, a little hand-gun, prohibited to be used for destruction of game, &c. by 33 Hen. VIII. cap. 6. and 2 & 3 Edw. VI. cap. 14. There is also the demi-haque, or half-haque, within the said acts.

* **HAQUETON**. *n. f.* A coat of mail. *Spens.*

(1.) **HARA**, a river of Chinese Tartary.

(2.) **HARA**, a lake of Asia, in Thibet.

HARAKER, a town of Sweden, in Westmania.

HARAM. See SERAGLIO.

HARAN, **CHARRAN**, or **CHARRÆ**, a city of Mesopotamia, celebrated for having been the place where Abraham retreated, after he left Ur ; (Gen. xi. 31, 32.) where Terah his father died, and was buried ; whither Jacob retired, when he fled from Esau ; (id. xxvii. 45. xxviii. 10, &c.) and where Crassus the Roman general was defeated and killed by the Parthians. It was situated between the Euphrates and the Chebar, at a good distance from their junction.

(1.) * **HARANGUE**. *n. f.* [*barangue*, French.]

The original of the French word is much questioned : *Menage* thinks it a corruption of *bearings*, English ; *Junius* imagines it to be *discours au rang*, to a circle, which the Italian *arringo* seems to favour. Perhaps it may be from *orare*, or *oratione*, *orator*, *oratorer*, *oranger*, *baranguer*.] A speech ; a popular oration.—

Gray-headed men, and grave, with warrior mix'd,

Assemble, and *barangues* are heard, but soon

In factious opposition. *Milton*

—Nothing can better improve political schoolboy than the art of making plausible or implausible *barangues*, against the very opinion for which they resolve to determine. *Swift*.—Many preachers neglect method in their *barangues*. *Watts*.

(2.) **HARANGUES** were anciently made by the generals, previous to an engagement, both among the Greeks and Romans. See ALLOCUTIO. The word is often used in an ill sense, viz. for a pompous, prolix, or unseasonable speech or declamation.

(1.) * **To HARANGUE**. *v. a.* [*baranguer*, French.] To address by an oration ; as, he *barangued* the troops.

(2.) * **To HARANGUE**. *v. n.* To make a speech to pronounce an oration.

* **HARANGUER**. *n. f.* [from *baranguer*.] An orator ; a public speaker : generally with some mixture of contempt.

* **HARASS**. *n. f.* [from the verb.] Waste ; turbulence.—

The men of Judah, to prevent
The *harass* of their land, beset me round.

Mil

* **To HARASS**. *v. a.* [*barasser*, French, from *barasse*, a heavy buckler, according to *Du Cange*.] To weary ; to fatigue ; to tire with labour or uneasiness.—These troops came to the army the day before, *harassed* with a long and wearisome march. *Bacon*.—

Our walls are thinly mann'd, our best
slain ;

The rest, an heartless number, spent
watching,

And *barass'd* out with duty.

Dr

Nature oppress'd, and *barass'd* out with
Sinks down to rest.

Ad

—*Out* increases the force of the verb.

HARBACH, a river of Wirtemberg.

(1.) * **HARBINGER**. *n. f.* [*herbenger*, Dutch, one who goes to provide lodgings or an *barbour* those that follow.] A forerunner ; a precursor.

Make all our trumpets speak, give them
breath,

Those clam'rous *harbingers* of blood and

I'll be myself the *harbinger*, and make
The hearing of my wife with your approach

Sin, and her shadow death, and misery,
Death's *harbinger*.

And now of love they treat, 'till th' e
star,

Love's *harbinger*, appeared.

Before him a great prophet, to proclaim
His coming, is sent *harbinger*, who all
Invites.

As Ormond's *barbinger* to you they run ;
For Venus is the promise of the fun. *Dryden.*

(1.) **HARBINGER**, in the king's household, an officer who has 4 yeomen under him, who ride a day's journey before the court when it travels, to provide lodgings, &c.

HARBO, a town of Sweden, in Westmania.

HARBONNIERS, a town of France, in the dep. of Somme, 15 miles E. of Amiens, and 12 N. of Mondidier.

(1.) **HARBOROUGH**, or **MARKET HARBOUROUGH**, a town of Leicestershire, on the road to Derby, near the source of the Welland. It is a great thoroughfare, and was famous, in Camden's time, for its fairs, where the best horses and colts are still sold. They are held April 29, and Oct. 19. The market is on Tuesday. The Earl of Harborough built a neat market-house at his own expense, about 12 years ago. The town lies 14 m. S. of Leicester, and 83 NNW. of London. Lon. c. 51. W. Lat. 52. 28. N.

(2.) **HARBOROUGH**, a town in Lincolnshire.

(3.) **HARBOROUGH**, a village in Warwickshire.

HARBOTTLE, a village in Northumberland, near Hallifstones in Riddelsdale valley, with a manor and castle; formerly the residence of Margaret Tudor, the sister of K. Henry VII. and queen dowager of Scotland.

(1.) * **HARBOUR**. *n. f.* [*berberge*, French; *berberg*, Dutch; *albergo*, Italian.] 1. A lodging; a place of entertainment.—

For *barbour* at a thousand doors they knock'd;
Not one of all the thousand but was lock'd.

Dryden.

Doubly curs'd

Be all those easy fools who give it *barbour*.

Rowe.

2. A port or haven for shipping.—

Three of your argosies

Are richly come to *barbour* suddenly. *Shak.*

They leave the mouths of Po,

That all the borders of the town o'erflow;

And spreading round in one continu'd lake,

A spacious hospitable *barbour* make. *Addison.*

3. An asylum; a shelter; a place of shelter and security.

(2.) **HARBOUR** is also used for any place convenient for mooring shipping, though at a great distance from the sea. The qualities requisite in a good harbour are, that the bottom be entirely free from rocks or shallows; that the opening be of sufficient extent to admit the entrance or departure of large ships without difficulty; that it should have good anchoring ground, and be easy of access; that it should be well defended from the violence of the wind and sea; that it should have room and convenience to receive the shipping of different nations, and those which are laden with different merchandises; that it should be furnished with a good light-house, and have variety of proper rings, posts, moorings, &c. in order to remove or secure vessels contained therein; and, finally, that it have plenty of wood, and other materials for firing, besides hemp, iron, mariners, &c.

(1.) * **To HARBOUR**. *v. a.* [from the noun.] 1. To entertain; to permit to reside.—My lady bids me tell you, that though she *harbours* you

as her uncle, she's nothing allied to your disorders. *Shak.*

Knave I know, which in this plainness
Harbour more craft, and more corrupter ends,
Than twenty filky ducking observants. *Shak.*

Let not your gentle breast *harbour* one thought
Of outrage from the king. *Rowe.*

—We owe this old house the same kind of gratitude that we do an old friend, who *harbours* us in his declining condition, nay even in his last extremities. *Pope.*—How people, so greatly warmed with a sense of liberty, should be capable of *harbouring* such weak superstition; and that so much bravery and so much folly can inhabit the same breasts! *Pope.* 2. To shelter; to secure.—*Harbour* yourself this night in this castle: this country is very dangerous for murdering thieves to trust a sleeping life among them. *Sidney.*

(2.) * **To HARBOUR**. *v. n.* To receive entertainment; to sojourn; to take shelter.

This night let's *harbour* here in York. *Shak.*

They are sent by me,

That they should *harbour* where their lord
would be. *Shak.*

Southwards they bent their flight,
And *harbour'd* in a hollow rock at night,
Next morn they rose, and set up every sail;
The wind was fair, but blew a mack'el gale.

Dryden.

Let me be grateful; but let far from me
Be fawning cringe, and false dissembling look,
And servile flattery, that *harbours* oft
In courts and gilded roofs. *Philips.*

* **HARBOURAGE**. *n. f.* [*berbergage*, French; from *barbour*.] Shelter; entertainment.—

Let in us your king, whose labour'd spirits,
Forewearied in this action of swift speed,

Crave *harbourage* within your city walls. *Shak.*

* **HARBOURER**. *n. f.* [from *barbour*.] One that entertains another.

* **HARBOURLESS**. *adj.* [from *barbour*.] Wanting harbour; being without lodging; without shelter.

* **HARBROUGH** for *barbour*. *Spenser.*

(1.) **HARBURG**. See **HAARBURG**, N° 1.

(2.) **HARBURG**, a town of Germany, in the circle of the Lower Rhine, 9 miles SE. of Duderstadt.

HARBURN, a river of Devonshire.

(1.) **HARCOURT**, a town of France, in the dept. of Calvados, and late prov. of Normandy, 11 miles NW. of Falaise, and 12 S. of Caen.

(2.) **HARCOURT**, a town of France, in the dep. of Eure, 9 miles NE. of Bernay, and 5 NW. of Evreux.

(1.) * **HARD**. *adj.* [*beard*, Saxon; *bard*, Dutch.] 1. Firm; resisting penetration or separation; not soft; not easy to be pierced or broken.

Repose you there, while I to the *bard* house,
More *bard* than is the stone whereof 'tis rais'd;
Which ev'n but now, demanding after you,
Denied me to come in. *Shak.*

2. Difficult; not easy to the intellect. Some diseases, when they are easy to be cured, are *bard* to be known. *Sidney.*—The *bard* causes they brought unto Moses; but every small matter they judged themselves. *Exodus.*—

When

When *hard* words, jealousies, and fears,
Set folks together by the ears. *Hudibras.*

'Tis *hard* to say if Clymene were mov'd
More by his pray'r, whom she so dearly lov'd,
Or more with fury fir'd. *Dryden.*
—As for the *hard* words which I was obliged to
use, they are either terms of art, or such as I sub-
stituted in place of others that were too low. *Ar-*
buthnot. 3. Difficult of accomplishment; full of
difficulties.—Is any thing too *hard* for the Lord?
Genesis.—

Possess

As lords a spacious world, t' our native heav'n
Little inferior, by my adventure *hard*,
With peril great achiev'd. *Milton.*

Long is the way
And *hard*, that out of hell leads up to light:
Our prison strong. *Milton.*

—He now discern'd he was wholly to be on the
defensive, and that was like to be a very *hard*
part too. *Clarendon.*—Nervous and tendinous
parts have worse symptoms, and are harder of
cure, than fleshy ones. *Wiseman.*

The love and pious duty which you pay
Have pass'd the perils of so *hard* a way. *Dryden.*
4. Painful; distressful, laborious action or suffer-
ing.—Rachel travailed, and she had *hard* labour.
Genesis.—

Worcester's horse came but to-day:
And now their pride and mettle is asleep,
Their courage with *hard* labour tame and dull,
That not a horse is half of himself. *Shak.*
—Continual *hard* duty, with little fighting, lessen-
ed and diminished his army. *Clarendon.*—

When Sebastian weeps, his tears
Come *harder* than his blood. *Dryden.*
—A man obliged to *hard* labour is not reduced
to the necessity of having twice as much victuals
as one under no necessity to work. *Cheyne.*
5. Cruel; oppressive; rigorous: as a *hard* heart.
—The bargain of Julius III. may be accounted a
very *hard* one. *Brown's Vulgar Errors.*—

Whom scarce my sheep, and scarce my pain-
ful plough,
The needful aids of human life allow;
So wretched is thy son, so *hard* a mother thou.
Dryden.

—If you thought that *hard* upon you, we would
not refuse you half your time. *Dryden.*—A loss
of one third of their estates will be a very *hard* case
upon a great number of people. *Locke.*—No peo-
ple live with more ease and prosperity than the
subjects of little commonwealths; as, on the con-
trary, there are none who suffer more under the
grievances of a *hard* government than the subjects
of little principalities. *Addison.*—To find a bill
that may bring punishment upon the innocent,
will appear very *hard*. *Swift.* 6. Sour; rough;
severe.—What, have you given him any *hard*
words of late? *Shak.*—Rough ungovernable pas-
sions hurry men on to say or do very *hard* or of-
fensive things. *Atterbury.* 7. Unfavourable; un-
kind.—

As thou lov'st me, do him not that wrong,
To bear a *hard* opinion of his truth. *Shak.*
—Absalom and Achitophel he thinks is a little *hard*
on his fanatic patrons. *Dryden.*—Some *hard* ru-
mours have been transmitted from t'other side the

water, and rumours of the severest kind. *Swift.*—
8. Insensible; inflexible.—

If I by chance succeed
In what I write, and that's a chance indeed,
Know I am not so stupid, or so *hard*,
Not to feel praise, or fame's deserv'd reward.
Dryden.

9. Unhappy; vexatious.—It is a very *hard* quality
upon our soil or climate, that so excellent a fruit,
which prospers among all our neighbours, will
not grow here. *Temple.* 10. Vehement; keen;
severe: as, a *hard* winter; *hard* weather. 11.
Unreasonable; unjust.—It is a little *hard*, that in
an affair of the last consequence to the very being
of the clergy, this whole reverend body should
be the sole persons not consulted. *Swift.*—It is
the *hardest* case in the world, that Steele should
take up the reports of his faction, and put them
off as additional fears. *Swift.* 12. Forced; not
easily granted.—If we allow the first couple, at
the end of one hundred years, to have left ten
pair of breeders, which is no *hard* supposition;
there would arise from these, in fifteen hundred
years, a greater number than the earth was capa-
ble of. *Burnet.* 13. Powerful; forcible.—The
stag was too *hard* for the horse, and the horse
flies for succour to the man that's too *hard* for
him, and rides the one to death, and outright kills
the other. *L'Esrange.*—Let them consider the
vexation they are treasuring up for themselves, by
struggling with a power which will be always too
hard for them. *Addison.*—A disputant, when he
finds that his adversary is too *hard* for him, with
slyness turns the discourse. *Watts.* 14. Austere;
rough, as liquids.—In making of vinegar, set
vessels of wine over against the noon sun, which
calleth out the more oily spirits, and leaveth the
spirit more sour and *hard*. *Bacon.* 15. Harsh;
stiff; constrained.—Others, scrupulously tied to
the practice of the ancients, make their figures
harder than even the marble itself. *Dryden.*—His
diction is *hard*, his figures too bold, and his tropes,
particularly his metaphors, insufferably strained.
Dryden. 16. Not plentiful; not prosperous.—
There are bonfires decreed; and, if the times had
not been *hard*, my billet should have burnt too.
Dryden. 17. Avaricious; faultily sparing.—

(2.) * HARD. *adv.* [*harde*, very old German.]
1. Close; near: often with *by*.—*Hard by* was a
house of pleasure, built for a summer retiring
place. *Sidney.*—They doubted a while what it
should be, 'till it was cast up even *hard* before
them; at which time they fully saw it was a man.
Sidney.

A little lowly hermitage it was,
Down in a dale *hard by* a forest's side,
Far from resort of people that did pass
In travel to and fro. *Spenser.*
Scarce had he said, when *hard* at hand they
spy
That quicksand nigh with water covered. *Spen.*
—When these marshal the way, *hard* at hand
comes the master and main exercise. *Shak.*—Abi-
melech went *hard* unto the door of the tower, to
burn it with fire. *Judges.*—The Philistines follow-
ed *hard* upon Saul. 2 *Samuel.*—

Hard by a cottage chimney smokes,
From betwixt two aged oaks. *Milton.*
2. Dili-

2. Diligently ; laboriously ; incessantly ; vehemently ; earnestly ; importunately.—

Geneura rose in his defence,

And pray'd so *hard* for mercy from the prince,
That to his queen the king th' offender gave.

Dryden.

—An ant works as *hard* as a man who should carry a very heavy load every day four leagues.

Addison.—Whoever my unknown correspondent be, he presses *hard* for an answer, and is earnest in that point. Atterbury.—3. Uneasily ; vexatiously.—When a man's servant shall play the cur with him, look you it goes *hard*. Shak. 4. Distressfully ; so as to raise difficulties.—The question is *hard* set, and we have reason to doubt. Brown.

—A stag, that was *hard* set by the huntsmen, betook himself to a stall for sanctuary. L'Estrange.

5. Fast ; nimbly ; vehemently.—The wolves scampered away as *hard* as they could drive. L'Est.

6. With difficulty ; in a manner requiring labour.

—Solid bodies foreshew rain, as boxes and pegs of wood when they draw and wind *hard*. Bacon.

7. Tempestuously ; boisterously.—When the north wind blows *hard*, and it rains sadly, none but fools sit down in it and cry ; wise people defend themselves against it. Taylor.

HARDAN, a river of Saxony, which runs into the Ilmenau, near Ultzan, in Lunenburg.

(1.) HARDANGER, mountains of Norway, in the prov. of Bergen ; 60 miles E. of Bergen.

(2.) HARDANGER, GULF OF, a bay in the North Sea, on the coast of Norway. Lon. 6. 0. E. Lat. 59. 50. N.

HARDBERG, a town of Germany, in Stiria, 10 miles SSW. of Fridberg, and 52 S. of Vienna.

* HARDBOUND. *adj.* [*hard* and *bound*.] Costive.

Just writes to make his barrenness appear,
And strains from *hardbound* brains eight lines
a-year. Pope.

(1.) HARDECK, a town of Hungary.

(2.) HARDECK, or } a town of Austria, 7 m. W.

(2.) HARDEGG, } of Znaim, and 40 NNW. of Vienna.

HARDEGEN, a town of Saxony, in Calenberg, 10 miles NW. of Gottingen.

HARDEHAUSEN, a town of Westphalia, in the bishopric of Paderborn, 5 miles NW. of Warburg.

HARDEN, the name of 4 English villages : 1. in Cheshire, N. of Stockport. 2. in Durham, NW. of Hartlepool : 3. in Kent, N. of Elham : and 4. in Yorkshire : NW. of Bradford.

(1.) To HARDEN. *v. a.* [from *hard*.] 1. To make hard ; to indurate.—

Sure he, who first the passage try'd,

In *hardened* oak his heart did hide,

And ribs of iron arm'd his side. Dryden.

—A piece of the *hardened* marl. Woodward. 2. To confirm in effrontery ; to make impudent. 3. To confirm in wickedness ; to make obdurate.—But exhort one another daily, lest any of you be *hardened* through the deceitfulness of sin. Hebrews.—He stiffened his neck, and *hardened* his heart from turning unto the Lord. 2 Chron.—It is a melancholy consideration, that there should be several among us so *hardened* and deluded, as to think an oath a proper subject for a jest. Addison. 4. To make insensible ; to stupify.—Religion sets before

us not the example of a stupid Stoic, who had by obstinate principles *hardened* himself against all sense of pain, but an example of a man like ourselves, that had a tender sense of the least suffering, and yet patiently endured the greatest. Tillotson.

—Years have not yet *hardened* me, and I have an addition of weight on my spirits since we lost him.

Swift to Pope. 5. To make firm ; to endure with constancy.—Then should I yet have comfort ? yea I would *harden* myself in sorrow. Job.—One raises the soul, and *hardens* it to virtue ; the other softens it again, and unbends it into vice. Dryden.

(2.) * To HARDEN. *v. n.* [from *hard*.] To grow hard.—The powder of loadstone and flint, by the addition of whites of eggs and gum-dragon, made into paste, will in a few days *harden* to the hardness of a stone. Bacon.

(1.) HARDENBERG, a town of Germany, in the duchy of Berg, 13 miles ENE. of Dusseldorp.

(2.) HARDENBERG, or } a town of the Batavian
HARDENBURG, } republic, in the dept.
of Yssel and ci-devant prov. of Overijssel, seated on the Vecht, 10 miles S. of Coverden.

* HARDENER. *n. f.* [from *harden*.] One that makes any thing hard.

HARDENING, the giving a greater degree of hardness to bodies than they had before. There are several ways of hardening iron and steel, as by hammering them, quenching them in cold water, &c. See CASE-HARDENING, and STEEL.

HARDENS, a town of the United States, in Kentucky, 82 miles WSW. of Frankfort.

HARDERWICK, or } a town of Holland, in
HARDERWYCK, } the dept. of the Rhine,

and late prov. of Dutch Guelderland. It was only a village till 1219, when Otho surrounded it with walls. It was afterwards one of the HANSE TOWNS. In 1503, it was mostly burnt down, but was soon after rebuilt, with 7 gates. In 1511, it was taken by Charles D. of Guelders : in 1552, by the troops of Charles V. and in 1572, by the confederates. It has an university founded in 1618 : and the church of St Martin is much admired. It is seated on the Zuyder Zee, 19 miles W. of Deventer, and 25 NE. of Utrecht. Lon. 5. 40. E. Lat. 52. 22. N.

* HARDFAVOURED. *adj.* [*hard* and *favour*.] Coarse of feature ; harsh of countenance.—

When the blast of war blows in your ears,
Stiffen the sinews, summon up the blood,
Disguise fair Nature with *hardfavour'd* looks,
Then lend the eye a terrible aspect. Shak.

—The brother a very lovely youth, and the sister *hardfavoured*. L'Estrange.—When Vulcan came into the world, he was so *hardfavoured* that both his parents frowned on him. Dryden.

* HARDHANDED. *adj.* [*hard* and *band*.] Coarse ; mechanic ; one that has his hands hard with labour.—

—*Hardhanded* men that work in Athens here,
Which never labour'd in their minds 'till now.

Shak.

* HARDHEAD. *n. f.* [*hard* and *head*.] Clash of heads ; manner of fighting in which the combatants dash their heads together.—I have been at *hardhead* with your butting citizens ; I have routed your herd, I have dispers'd them. Dryden.

* HARDHEARTED. *adj.* [*hard* and *heart*.] Cruel ; inexorable ;

inexorable; merciless; pitiless; barbarous; inhuman; savage; uncompassionate.—

Hardhearted Clifford, take me from the world;
My soul to heaven. *Shak.*

Can you be so *hardhearted* to destroy
My ripening hopes that are so near to joy?

Dryden.

—John Bull, otherwise a good-natured man, was very *hardhearted* to his sister Peg. *Arbutnot.*

* **HARDHEARTEDNESS.** *n. f.* [from *hardhearted*.] Cruelty; want of tenderness; want of compassion. —*Hardheartedness* and cruelty is not only an inhuman vice, but worse than brutal. *L'Estrange.*—How black and base a vice ingratitude is, may be seen in those vices which it is always in combination with, pride and *hardheartedness*, or want of compassion. *South.*—*Hardheartedness* is an essential in the character of a libertine. *Clarissa.*

HARDICANUTE. See **ENGLAND**, § 18.

* **HARDHEAD.** } *n. f.* [from *hardy*.] Stoutness;

* **HARDHOOD.** } bravery. Obsolete.

Enflam'd with fury and fierce *hardyhead*,
He seem'd in heart to harbour thoughts unkind,

And nourish bloody vengeance in his bitter mind. *Spenser.*

Boldly assault the necromancer's hall,
Where if he be, with dauntless *hardihood*. *Milt.*
HARDILY, *adv.* boldly; stoutly.

* **HARDIMENT.** *n. f.* [from *hardy*, *bardiment*, *adv.* French.] Courage; stoutness; bravery. Not in use.—

But full of fire and greedy *bardiment*,
The youthful knight could not for aught be staid. *Spenser.*

On the gentle Severn's sedgey bank,
In single opposition hand to hand,
He did confound the best part of an hour
In changing *bardiment* with great Glendower. *Shak.*

Zeal was the spring whence flowed her *bardiment*. *Fairfax.*

* **HARDNESS.** *n. f.* [*bardieffe*, French; from *hardy*.] 1. Hardship; fatigue.—They are all valiant and hardy; great endurers of cold, hunger, and all *hardiness*. *Spenser.* 2. Stoutness; courage; bravery.—

If we, with thrice such powers left at home,
Cannot defend our own doors from the dog,
Let us be worried; and our nation lose
The name of *hardiness* and policy. *Shak.*
—Perkin had gathered together a power of all nations, neither in number, nor in the *hardiness* and courage of their persons contemptible. *Bacon.*—He has the courage of a rational creature, and such an *hardiness* we should endeavour by custom and use to bring children to. *Locke.*—Criminal as you are, you avenge yourself against the *hardiness* of one that should tell you of it. *Spectator.* 3. Effrontery; confidence.

(1.) **HARDING**, John, author of an English Chronicle, flourished in the 15th century, and died in 1461.

(2.) **HARDING**, Thomas, D. D. one of those time-serving priests, whose versatile conduct reflect no honour on any profession, was born in Devonshire, in 1512. He was educated at Winchester; chosen fellow of New College, Oxford, in

1556; and appointed professor of Hebrew by king Henry VIII. whose *half reforming* principles he adopted. On the accession of Edward VI. he became a complete protestant; but on that of the bloody Mary, he saw his *error*, recanted and became a confirmed Papist: whereupon he was made prebendary of Winchester, and treasurer of the cathedral of Salisbury. Being deprived of his preferments on the accession of Q. Elizabeth, he went to Louvaine, where he began his famous controversy with Bishop Jewel, against whom he wrote 7 tracts in favour of Popery, between 1555 and 1567. He died in 1570. His works show him to have been a man of learning and abilities.

HARDINGE, Nicholas, Esq. of Canbury, in Surry, grandson of Sir Robert Hardinge, was fellow of King's College, Cambridge, M. P. for Eye in Suffolk, and a secretary of the Treasury. He was well versed in history, law, and antiquities, and his poems are much admired. His Latin poems, in every measure and style, are published in the *Muse Anglicanae*. In Dec. 1738, he married Jane Pratt, sister to Lord Camden; and died 9th April 1785.

HARDINGHEN, a town of France in the dep. of the Straits of Calais, 15 m. NE. of Boulogne.

HARDINGS, a town of the United States in Virginia; 27 miles SW. of Washington.

HARDION, James, an ingenious French author, and member of the Academy of Inscriptions, born at Tours, in 1686. He published an Universal History in 18 vols. and a Treatise on French Poetry and Rhetoric. He died in 1766.

HARDISLEBEN, a town of Upper Saxony.

HARDKNOT HILL, a steep mountain of Cumberland, SE. of Copeland Forest.

* **HARDLABOURED.** *adj.* [*hard* and *labour*.] Elaborate; studied; diligently wrought.—

How cheerfully the hawkers cry

A satire, and the gentry buy!

While my *hardlabour'd* poem pines

Unfold upon the printer's lines. *Swift.*

* **HARDLY.** *adv.* [from *hard*.] 1. With difficulty; not easily.—Touching things which generally are received, although in themselves they be most certain, yet, because men presume them granted of all, we are *hardly* able to bring such proof of their certainty as may satisfy gainsayers, when suddenly and besides expectation they require the same at our hands. *Hooker.*—There are but a few, and they endued with great ripeness of wit and judgment, free from all such affairs as might trouble their meditations, instructed in the sharpest and subtlest points of learning; who have, and that very *hardly*, been able to find out but only the immortality of the soul. *Hooker.*—God hath delivered a law as sharp as the two-edged sword, piercing the very closest and most unsearchable corners of the heart, which the law of nature can *hardly*, human laws by no means, possibly reach unto. *Hooker.*—There are in living creatures parts that nourish and repair easily, and parts that nourish and repair *hardly*. *Bacon.*—The bark of those trees are more close and soft than those of oaks and ashes, whereby the moss can the *hardlier* issue out. *Bacon.*—

The father, mother, daughter they invite;
Hardly the dame was drawn to this repast. *Dryd.*
Recov'ring

Recov'ring *hardly* what he lost before,
His right endears it much, his purchase more.

Dryden.

—False confidence is easily taken up, and *hardly* laid down. *South.* 2. Scarcely; scant; not lightly; with no likelihood.—

The fish that once was caught, new bait will *hardly* bite.

They are worn, lord consul, so
That we shall *hardly* in our ages see
Their banners wave again.

Shak.

—*Hardly* shall you find any one so bad, but he desires the credit of being thought good. *South.*

3. Almost not; barely.—

The wand'ring breath was on the wing to part,
Weak was the pulse, and *hardly* heav'd the heart.

Dryden.

—There is *hardly* a gentleman in the nation, who hath not a near-alliance with some of that body. *Swift.* 4. Grudgingly; as an injury.—

If I unwittingly

Have aught committed that is *hardly* born
By any in this presence, I desire

To reconcile me.

Shak.

5. Severely; unfavourably.—If there are some reasons inducing you to think *hardly* of our laws, are those reasons demonstrative, are they necessary, or mere possibilities only? *Hooker.* 6. Rigorously; oppressively.—Many men believed that he was *hardly* dealt with. *Clarendon.*—They are now in prison, and treated *hardly* enough; for there are fifteen dead within two years. *Addison.*—They have begun to say, and to fetch instances, where he has in many things been *hardly* used. *Swift.*

7. Unwelcomely; harshly.—Such information comes very *hardly* and harshly to a grown man; and, however softened, goes but ill down. *Locke.*

8. Not softly; not tenderly; not delicately.—

Heav'n was her canopy; bare earth her bed;
So *hardly* lodg'd.

Dryden.

HARDMARK, a town of Norway.

* HARDMOUTHED. *adj.* [*hard* and *mouth.*]

Disobedient to the rein; not sensible of the bit.

'Tis time my *hardmouth'd* courser to controul,
Apt to run riot, and transgress the goal. *Dryden.*

But who can youth, let loose to vice, restrain?
When once the *hardmouth'd* horse has got the rein,

He's past thy power to stop.

Dryden.

(1.) * HARDNESS. *n. f.* [*from hard.*] 1. Du-

city; power of resistance in bodies.—*Hardness* is a firm cohesion of the parts of matter that make up masses of a sensible bulk, so that the whole does not easily change its figure. *Locke.*—From the various combinations of these corpuscles happen all the varieties of the bodies formed out of them, in colour, taste, smell, *hardness*, and specific gravity. *Woodward.* 2. Difficulty to be understood.—

This label on my bosom

Is so from sense in *hardness*, that I can

Make no collection of it.

Shakespeare.

3. Difficulty to be accomplished.—It was time now or never to sharpen my intention to pierce through the *hardness* of this enterprize. *Sidney.*—Concerning the duty itself, the *hardness* thereof is not such as needeth much art. *Hooker.*—4. Scar-

city; penury.—

The tenants poor, the *hardness* of the times,
Are all excuses for a servant's crimes. *Swift.*

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5. Obduracy; profligateness.—Every commission of sin introduces into the soul a certain degree of *hardness*, and an aptness to continue in that sin. *South.* 6. Coarseness; harshness of look.—By their virtuous behaviour they compensate the *hardness* of their favour, and by the pulchritude of their souls make up what is wanting in the beauty of their bodies. *Ray.* 7. Keeness; vehemence of weather or seasons.—If the *hardness* of the winter should spoil them, neither the loss of seed nor labour will be much. *Mortimer.* 8. Cruelty of temper; savageness; harshness; barbarity.

We will ask,

That if we fail in our request, the blame

May hang upon our *hardness*. *Shakespeare.*

They quicken sloth, perplexities untie,

Make roughness smooth, and *hardness* mollify.

Denham.

9. Stiffness; harshness.—Sculptors are obliged to follow the manners of the painters, and to make many ample folds, which are insufferable *hardnesses*, and more like a rock than a natural garment. *Dryd.*

10. Faulty parsimony; stinginess.

(2.) HARDNESS (*§ 1, def. 1.*), in bodies, is a property directly opposite to fluidity, by which they resist the impression of any other substance, sometimes in an extreme degree. As fluidity has been found to consist in the motion of the particles of a body upon one another, in consequence of a certain action of the universal fluid, or elementary fire, among them; we must conclude that hardness consists in the absence of this action, or a deficiency of what is called *latent heat*. This is confirmed by observing, that there is an intermediate state betwixt hardness and fluidity, in which bodies will yield to a certain force, though they still make a considerable resistance. This is principally observed in the metals, and is the foundation of their ductility. It appears, indeed, that this last property, as well as fluidity, is entirely dependent on a certain quantity of latent heat absorbed, or otherwise acting within the substance itself; for all the metals are rendered hard by hammering, and soft by being put again into the fire and kept there for some time. The former operation renders them hot as well as hard; probably, as Dr Black observes, because the particles of metal are thus forced nearer one another, and those of fire squeezed out from among them. By keeping them for some time in the fire, that element insinuates itself again among the particles, and arranges them in the same manner as before, so that the ductility returns. By a second hammering this property is again destroyed, returning on a repetition of the heating, or *annealing*, as it is called; and so on, as often as we please. Hardness appears to diminish the cohesion of bodies in some degree, though their fragility does by no means keep pace with their hardness. Thus, glass is very hard and very brittle; but flint, though still harder than glass, is much less brittle. Among the metals, however, these two properties seem to be more connected, though even here the connection is by no means complete. Steel, the hardest of all the metals, is indeed the most brittle; but lead, the softest, is not the most ductile. Neither is hardness connected with the specific gravity of bodies; for a diamond, the hardest substance

in nature, is little more than half the weight of the lightest metal. As little is it connected with the coldness, electrical properties, or any other quality with which we are acquainted: so that, though the principle above laid down, may be accepted as a general foundation for our inquiries, a great number of particulars remain yet to be discovered before we can offer any satisfactory explanation. All bodies become harder by cold; but this is not the only means of their doing so, for some become hard by heat as well as cold. Thus, water becomes hard by cold when it is frozen, but it becomes much harder when its steam is passed over red-hot iron, and it enters the substance of the metal, by an union with which it becomes almost as hard as glass.

(3.) **HARDNESS AND GRAVITY OF DIFFERENT SUBSTANCES.** Mr Quist and others have constructed tables of the hardness of different substances. The method pursued in constructing these tables was, by observing the order in which they were able to cut or make any impression upon one another. The following table, extracted from M. Magellan's edition of Cronstedt's Mineralogy, was taken from Dr Quist, Sir T. Bergman, and Mr Kirwan. The first column shows the hardness, and the second the specific gravity.

Diamond from Ormus	20	3.2
Pink diamond	19	3.4
Bluish diamond	19	3.3
Yellowish diamond	19	3.3
Cubic diamond	18	3.2
Ruby	17	4.2
Pale ruby from Brazil	16	3.5
Ruby spinell	13	3.4
Deep blue sapphire	16	3.8
Ditto paler	17	3.8
Topaz	15	4.2
Whitish ditto	14	3.5
Bohemian ditto	11	2.8
Emerald	12	2.8
Garnet	12	4.4
Agate	12	2.6
Onyx	12	2.6
Sardonyx	12	2.6
Occidental amethyst	11	2.7
Crystal	11	2.6
Cornelian	11	2.7
Green jasper	11	2.7
Reddish yellow ditto	9	2.6
Schoerl	10	3.6
Tourmaline	10	3.0
Quartz	10	2.7
Opal	10	2.6
Chrysolite	10	3.7
Zeolite	8	2.1
Fluor	7	3.5
Calcareous spar	6	2.7
Gypsum	5	2.3
Chalk	3	2.7

* **HARDOCK.** *n. f.* I suppose the same with *burdock*.—

Why he was met ev'n now,
Crown'd with rank fumiter and furrow weeds,
With *bardocks*, hemlock, nettles, cuckoo-flowers.
Shakespeare.

HARDOUIN, John, a learned French jesuit in the 18th century, remarkable for the paradoxes

he advanced in his writings; in particular, That all the works of the ancient profane writers, except Cicero's works, Virgil's Georgics, Horace's satires and epistles, and Pliny's natural history, are mere forgeries. He died at Paris in 1729, aged 83. His principal works are, 1. An edition of Pliny's natural history, with notes, which is much esteemed. 2. An edition of the councils, which made much noise. 3. Chronology restored by medals, &c. 4. A commentary on the New Testament, folio; in which he pretends that our Saviour and his Apostles preached in Latin, &c.

HARDOYE, a town of the French empire, in the dept. of Lys, and ci-devant province of Austrian Flanders, 2½ miles NNE. of Rousselaer.

* **HARDS.** *n. f.* The refuse or coarser part of flax.

* **HARDSHIP.** [from *bard*.] 1. Injury; oppression.—They are ripe for a peace, to enjoy what we have conquered for them; and so are we, to recover the effects of their *bardships* upon us. *Swift.* 2. Inconvenience; fatigue.—They were exposed to *bardship* and penury. *Spratt.*

You could not undergo the toils of war,
Nor bear the *bardships* that your leaders bore.

Addison.

In journeys or at home, in war or peace,
By *bardships* many, many fall by ease. *Prior.*

* **HARDWARE.** *n. f.* [*bard* and *ware*.] Manufactures of metal.

* **HARDWAREMAN.** *n. f.* [*hardware* and *man*.]

A maker or seller of metalline manufactures.—One William Wood, an *hardwareman*, obtains by fraud a patent in England to coin copper to pass in Ireland. *Swift.*

(1.) **HARDWICK**, a town of the United States, in Georgia, at the mouth of the Ogeechee, 18 miles S. by W. of Savannah.

(2—29.) **HARDWICK**, the name of 27 English towns and villages: viz. of one each in the counties of Bedford, Buckingham, Cambridge, Derby, Huntingdon, Monmouth, Northampton, Nottingham, Rutland, Stafford, Surry, Warwick, and York: of 2 each in those of Durham, Gloucester, Hereford, and Salop; and of 1 each in Norfolk and Oxford shires: also of a forest near Halifax, Yorkshire.

HARDWICKE, Earl of. See **YORKE**.

(1.) **HARDY**, Alexander, a French dramatic author, of considerable merit, who is said to have wrote 600 pieces, of which however only 41 were published. He died in 1630.

(2, 3.) **HARDY**, Sir Charles, a late eminent British admiral, grandson of a celebrated English naval commander of the same name, who flourished in Q. Anne's reign. Sir Charles commanded the channel fleet in 1779, when he died at Spithead. See **ENGLAND**, § 100.

(4.) * **HARDY.** *adj.* [*bardi*, Fr.] 1. Bold; brave; stout; daring; resolute.—Try the imagination of some in cock-fights, to make one cock more *bardy*, and the other more cowardly. *Bacon.*—

Recite

The feats of Amazons, the fatal fight
Betwixt the *bardy* queen and hero knight. *Dryd.*
—Who is there *bardy* enough to contend with the reproach which is prepared for those, who dare venture to dissent from the received opinions of their country? *Locke.*—

Could

Could thirst of vengeance, and desire of fame,
Excite the female breast with martial flame?

And shall not love's diviner pow'r inspire

More *hardy* virtue, and more gen'rous fire? *Prior*.

2. Strong; hard; firm.—Is a man confident of his present strength? An unwholesome blast may shake in pieces his *hardy* fabric. *South*. 3. Confident; impudent; viciously stubborn.

(1.) HARE, Dr Francis, an English bishop, bred at Eton school, and a member of King's college, Cambridge; where he had the tuition of the marquis of Blandford, only son of the illustrious duke of Marlborough, who appointed him chaplain general to the army. He afterwards obtained the deanery of Worcester, and from thence was promoted to the bishopric of Chichester, which he held with the deanery of St Paul's to his death, in 1740. He was dismissed from being chaplain to George I. in 1718, from party prejudices. About the end of queen Anne's reign, he published a remarkable pamphlet, entitled, *The difficulties and discouragements which attend the study of the scriptures in the way of private judgment*: in order to shew, that since such a study of the scriptures is an indispensable duty, it concerns all Christian societies to remove, as much as possible, those discouragements. In this work, his manner appeared to be so ludicrous, that the convocation fell upon him, as if he had been really against the study of the holy scriptures. He published many pieces against bishop Hoadly, in the Bangorian Controversy; and other learned works, which were collected after his death, and published in 4 vols. 8vo. 2. An edition of Terence, with notes, in 4to. 3. The book of Psalms in the Hebrew, put into the original poetical metre, 4to. In this last work, he pretends to have discovered the Hebrew metre, which was supposed to be irretrievably lost. But his hypothesis, though defended by some, has been confuted by Dr Lowth in his *Metricæ Hæreæ brevis confutatio*, annexed to his lectures *De Sacra Poesi Hebræorum*.

(2.) * HARE and HERE, differing in pronunciation only, † signify both an army and a lord. So *Harold* is a general of an army; *Hareman*, a chief man in the army; *Herwin*, a victorious army; which are much like *Stratocles*, *Polemarcbus*, and *Hegestratus* among the Greeks. *Gibson's Camden*.

(3.) HARE, in geography, an island near the coast of Norway, 20 miles in circumference. Lon. 6. 33. E. Lat 62. 10. N.

(4.) * HARE. *n. f.* [*hara*, Saxon; *karb*, Erse.] 1. A small quadruped, with long ears and a short tail, that moves by leaps, remarkable for timidity, vigilance, and fecundity; the common game of hunters.—

Dis-may'd not this

Our captains Macbeth and Banquo?

As sparrows, eagles; or the *bare*, the lion. *Shak*.—We view in the open champaign a brace of swift grey-hounds courting a good stout and well-breathed *bare*. *More*.—Your dressings must be with *bare's* fur. *Wifeman*.—

Poor is the triumpho'er the timid *bare*. *Thamf*. 2. A constellation.—

The *bare* appears, whose active rays supply
A nimble force, and hardly wings deny. *Creech*.

† Dr JOHNSON seems not to have adverted, that these words differ in orthography as well as in pronunciation. Interdum dormitat bonus Homerus.

(5.) HARE, in zoology. See LEPUS. The hare is a beast of venery, but peculiarly so termed in its 2d year. There are reckoned 4 sorts of them, from the places of their abode: viz. the *mountain*, the *field*, the *marsh*, and the *wandering bares*. The mountain hares are the swiftest; the field hares are not so nimble; those of the marshes are the slowest: but the wandering hares are the most dangerous to follow; for they are cunning in the ways and mazes of the fields, and, knowing the nearest ways, run up the hills and rocks, to the confusion of the dogs, and the discouragement of the hunters. See HUNTING, No. X. Hares and rabbits are very mischievous to nurseries and new planted orchards, by peeling off the barks of the young trees: to prevent which, some bind ropes about the trees up to such a height as they are able to reach; some daub them with tar; but though this keeps off the hares, it is itself mischievous to the trees; but this hurtful property of it is in some degree taken off by mixing any kind of fat or grease with it, and incorporating them well over the fire. This mixture is to be rubbed over the lower part of the trees in November, and will preserve them till that time next year, without any danger from these animals. It is only in winter, when other food is scarce, that these creatures feed on the barks of trees. Those who have the care of warrens, have an odd way of fattening hares, viz. stopping up their ears with wax, and rendering them deaf. The hare is so timorous, that she continually listens after every noise, and will run a long way on the least suspicion of danger; so that she always eats in terror, and runs herself out of flesh continually. These are both prevented by her feeding in a safe place, without apprehension.

(6.) HARE, JAVA. See CAVIA, N° II, § 3.

(7.) HARE, PATAGONIAN. See CAVIA, N° VI.

* To HARE. *v. n.* [*barier*, Fr.] To fright; to hurry with terror.—To *hare* and rate them, is not to teach but vex them. *Locke*.

(1.) * HAREBELL. *n. f.* [*bare* and *bell*.] A blue flower, campaniform.—

Thou shalt not lack

The flow'r that's like thy face, pale primrose; nor
The azur'd harebell, like thy veins. *Shakespeare*.

(2.) HAREBELL. See HYACINTHUS.

* HAREBRAINED. *adj.* [from *bare* the verb and *brain*.] Volatile; unsettled; wild; fluttering; hurried.—That *barebrained* wild fellow begins to play the fool, when others are weary of it. *Bacon*.

* HAREFOOT. *n. f.* [*bare* and *foot*.] 1. A bird. *Ainsworth*. 2. An herb. *Ainsworth*.

HARELINLAND. See HARRIA.

(1.) * HARELIP. *n. f.* A fissure in the upper lip with want of substance, a natural defect. *Quincy*.—

The blots of nature's hand

Shall not in their issue stand;

Never mole, *barelip*, nor scar,

Shall upon their children be.

Shakespeare.

—The third stitch is performed with pins or needles, as in *barelips*. *Wifeman*.

(2.) HARELIP. See SURGERY, 469—472.

HARENE, a town of Sweden, in W. Gothland.

HARENGUS. See CLUPPA, N° 4.

HARESBUY, an ancient borough of Wiltshire.

shire, on the Willy, near Warminster, 94 miles from London, in old records called *Heightsbury*, or *Heytsbury*; and now written HATCHBURY. It was once the seat of the empress Matildis; and has fairs May 14, and Sept. 15. It has sent members to parliament ever since Henry VI. It has an alms-house for 12 poor men and a woman; a collegiate church with 4 prebendaries, and a free school; and is governed by a bailiff and burgessees.

(1.) * HAREBEAR. *n. f.* [*bupleurum*, Latin.] A plant. *Miller*.

(2.) HARE'S EAR, in botany. See BUPLEURUM.

(3.) HARE'S EAR, BASTARD. See PHYLLIS, N^o. 2.

HARE'S LETTUCE. See SONCHUS.

HARFAN, a town of Hungary, 4 m. E. of Siclos.

HARFLEUR, an ancient town of France, in the dept. of Lower Seine, and late prov. of Normandy. Its fortifications have been demolished, and its harbour choked up. It was taken by the English, by assault, in 1415, and 1440. Its population is about 2400. It is seated on the Lizarda, near the Seine, 5 m. from Havre de Grace, 36 NW. of Rouen, and 106 of Paris. Lon. 0. 17. E. Lat. 49. 30. N.

(1.) HARFORD, a county of Maryland, on the Western shore.

(2.) HARFORD, or BUSHTOWN, a town in the above county, (N^o. 1.) seated on Bulh Creek, 25 miles E. by N. of Baltimore, and 77 SW. of Philadelphia.

HARG, a sea-port of Sweden, in Upland.

HARGENOW, a town of Mecklenburg.

HARIDI, a serpent, worshipped at Achmim in Upper Egypt. "Upwards of a century ago (says Mr Savary,) a religious Turk called *Scheilk Haridi* died here. He passed for a saint among the Mahometans; who raised a monument to him, covered with a cupola, at the foot of the mountain. The people flocked from all parts to offer up their prayers to him. One of their priests, profiting by their credulity, persuaded them that God had made the soul of *Scheilk Haridi* pass into the body of a serpent. Many of these are found in the Thebais, which are harmless; and he had taught one to obey his voice. He appeared with his serpent, dazzled the vulgar by his surprising tricks, and pretended to cure all disorders. Some lucky instances of success, due to nature alone, and sometimes to the imagination of the patients, gave him great celebrity. He soon confined his serpent *Haridi* to the tomb, producing him only to oblige princes and persons capable of giving him a handsome recompence. The successors of this priest, brought up in the same principles, found no difficulty in giving sanction to so profitable a fraud. They added to the general persuasion of his virtue that of his immortality. They had the boldness even to make a public proof of it. The serpent was cut in pieces in presence of the Emir, and placed for two hours under a vase. At the instant of lifting up the vase, the priests, no doubt, had the address to substitute one exactly resembling it. A miracle was proclaimed, and the immortal *Haridi* acquired a fresh degree of consideration. This knavery procures them great advantages. The people flock from all quarters to pray at this tomb; and if the serpent crawls out from under

the stone, and approaches the suppliant, it is a sign that his malady will be cured. It may be imagined, that he does not appear till an offering has been made proportioned to the quality and richness of the different persons. In extraordinary cases, where the sick person cannot be cured without the presence of the serpent, a *pure virgin* must come to solicit him. To avoid inconveniences of this head, they take care to choose a *very young girl indeed*. She is decked out in her best clothes and crowned with flowers. She puts herself in a praying attitude; and as the priests are inclined the serpent comes out, makes circles round the young suppliant, and goes and reposes on her. The virgin, accompanied by a vast multitude carries him in triumph amidst the general acclamation. No human reasoning would persuade these ignorant and credulous Egyptians that they are the dupes of a few impostors: they believe in the serpent *Haridi* as firmly as in the prophet.

HARJEDELAN, a province of Sweden in Norrland, about 100 miles long, and from 40 to 50 broad; abounding in pastures, cattle, wood, mines, lakes, rivers, and fish.

(1.) * HARIER. *n. f.* [from *bare*.] A dog for hunting hares. *Ainsworth*.

(2.) HARIERS, or HARRIERS, are endowed with an admirable gift of smelling, and are very bold in the pursuit of game. See CANIS, § 1. vi; N^o.

HARING, a town of Germany, in the bishopric of Brixen, 6 miles SSW. of Brixen.

(1.) HARIOT, or HERIOT, in law, a due belonging to a lord at the death of his tenant, consisting of the best beast, either horse, or cow, or ox, which he had at the time of his death; and in some manors the best goods, piece of plate, &c. are called harlots.

(2.) HARIOT, Thomas. See HARRIOT.

HARISCHION, Aaron, a learned rabbi, at KARATE, in the 15th century; who wrote a Hebrew grammar, printed at Constantinople, in 1580, probably the same with AARON, the Carate, Jewish physician at Constantinople, who, about 1294, wrote a Commentary on the Pentateuch printed at Jena, in folio, in 1710, and of which there is an original MS. copy in the National Library at Paris.

* HARK, *interj.* [It is originally the imperative of the verb *bark*.] Lift! hear! listen!—

What harmony is this? My good friends, *bark*! *Shakespeare*

—The butcher saw him upon the gallop with a piece of flesh, and called out, *Hark* ye, friend, you may make the best of your purchase. *L'Estrange*

Hark! methinks the roar that late pursued me
Sinks like the murmurs of a falling wind. *Rowe*

Hark! how loud the woods

Invite you forth!

Thomson

* To HARK. *v. n.* [Contracted from *hearken*.] To listen.—

The king,

To me inveterate, *barks* my brother's suit. *Shakespeare*

Pricking up his ears, to *bark*

If he could hear too in the dark. *Hudibras*

* HARL. *n. f.* 1. The filaments of flax. 2. A filamentous substance.—The general sort are wicker hives, made of privet, willow, or *harl*, daubed with cow dung. *Mortimer*.

(1.) HARLE. *n. f.* the bark of flax, which, when separated

separated from the useless woody part, called the *len*, by proper dressing, becomes itself the useful commodity well known by the name of FLAX.

(1, 3.) HARLE, in geography, two rivers of Germany, viz. 1. in Silesia, which runs into the Baltic, 2 mile E. of Hermstadt: 2. in Westphalia, rising 3 miles SSW. of Wittmund, and running into the sea, 8 miles N. of that town.

HARLEBECK, a town of the French empire, in the dep. of Lys, and ci-devant prov. of Austrian Flanders, 4 miles NE. of Courtray. Lon. 3. 31. E. Lat. 50. 56. N.

HARLECH, or HARLBICH, a town of N. Wales, in Merionethshire; seated on a rock, on the shore. It is but a poor place, though the county town, and sends a member to parliament. It has an ancient castle, built by Edward I. which is almost entire; and was, in 1460, the retreat of Margaret of Anjou, Henry VI's queen, before her flight to Scotland. It was used as a garrison for Charles I. in the civil wars. A garrison is still kept in it. It has 4 annual fairs and a weekly market, and is governed by a mayor. It lies 24 miles S. of Caernarvon, and 123 NW. of London. Lon. 4. 6. W. Lat. 52. 48. N.

HARLEF. See HAERLOF.

HARLEIAN COLLECTION, a most valuable collection of useful and curious MSS. begun near the end of the last century, by R. HARLEY of Hampton Bryan, Esq. afterwards E. of Oxford, and conducted upon the plan of the great Sir Robert Cotton. In August 1705, he published his first considerable collection, and in less than ten years he got together near 2500 rare and curious MSS. Soon after this, the celebrated Dr George Hickes, Mr Antia garter king at arms, bishop Nicholson, and many other eminent antiquaries, not only offered him their assistance in procuring MSS. but presented him with several that were very valuable. Being thus encouraged to perseverance by his success, he kept many persons employed in purchasing MSS. for him abroad, giving them written instructions for their conduct. By these means the MS. library was, in 1721, increased to near 6000 books, 14,000 original charters, and 200 rolls. His son Edward, E. of Oxford, still further enlarged the collection; so that when he died, June 16th, 1741, it consisted of 8000 vols. several of them containing distinct and independent treatises, besides many loose papers, which have been since sorted and bound up in volumes; and above 40,000 original rolls, charters, letters, patents, grants, and other deeds and instruments of great antiquity. The principal design of making this collection was the establishment of a MS. British historical library, and the rescuing from oblivion such national records as had eluded the diligence of preceding collectors; but lord Oxford's plan was more extensive; for his collection abounds also with curious MSS. in every science. This collection is now in the British Museum; and an enumeration of its contents may be seen in the Annual Register, vi. 140, &c.

(2.) HARLEM, or HARELEM, a large and populous city of Holland, in the dep. of Amstel, and ci-devant prov. of Holland, situated on the river. It stands near the lake, called HARLEM LAKE, with which it has a communication, as

well as with Amsterdam and Leyden, by several canals. It was burnt in 1347 and 1351. It was besieged by the Spaniards for ten months in 1572-3; the townsmen, before they capitulated, being reduced to eat the vilest animals, and even leather and grass. Their brave resistance irritated the bloody D. of Alva so much, that he put to death the governor, his deputy, the magistrates, the ministers, the principal citizens, and 1700 soldiers; besides exacting a fine of 100,000 florins. But in spite of all this barbarity the inhabitants joined the union in 1577. Harlem claims the invention of printing; and the first essays of the art are indisputably to be attributed to Laurentius, a magistrate of it. See LAURENTIUS, and PRINTING. It has 11 churches; one of which is the largest in the republic, and has the finest organ in Europe; consisting of 8000 pipes, the largest 38 feet long, and 16 inches diameter; with 68 stops. One of these pipes imitates the human voice. An academy of sciences was founded in 1752. Vast quantities of linen and thread are bleached here, the waters of the lake being peculiarly fit for that purpose. The number of houses is about 8000, and that of the citizens 40,000. Harlem lies 10 miles W. of Amsterdam. Lon. 4. 35. E. Lat. 52. 25. N.

(2.) HARLEM MERE. See HARLEM, N° 1.

(1.) * HARLEQUIN. *n. f.* [This name is said to have been given by Francis of France to a busy buffoon, in ridicule of his enemy Charles le Quint. *Menage* derives it more properly from a famous comedian that frequented Mr Harley's house, whom his friends called *Harlequino*, little Harley. *Trev.*] A buffoon who plays tricks to divert the populace; a Jack-pudding; a zani. The joy of a king for a victory must not be like that of a *harlequin* upon a letter from his mistress. *Dryden.*—

The man in graver tragic known,
Though his best part long since was done,

Still on the stage desires to tarry;

And he who play'd the *harlequin*,

After the jest still loads the scene,

Unwilling to retire, though weary. *Prior.*

(2.) HARLEQUIN, in the Italian comedy, a buffoon, dressed in party-coloured clothes; answering much the same purpose as a merry andrew in our drolls, on mountebank stages, &c. Upon our theatres also, harlequin is introduced, and is a standing character in modern pantomime entertainments.

(1.) HARLESTON, a town of Norfolk, seated on the Waveney, 16 miles S. of Norwich, and 100 NE. of London. It has a great market on Wednesday. Lon. 1. 20. E. Lat. 52. 26. N.

(2-5.) HARLESTON, 4 villages in Devonshire, Middlesex, Northamptonshire, and Suffolk.

(1.) HARLEY, Robert, E. of Oxford and Mortimer, was the eldest son of Sir Edward Harley, and born in 1661. At the Revolution, Sir Edward and his son raised a troop of horse at their own expense; and after the accession of K. William and Q. Mary, he obtained a seat in parliament. His promotions were rapid: in 1702, he was chosen speaker of the house of commons; in 1704, he was sworn of queen Anne's privy council, and made secretary of state; in 1706, he was one of the commissioners for the treaty of Union; and

in 1710, was appointed a commissioner of the treasury, and chancellor of the exchequer. A daring attempt was made on his life, March 8, 1711, by the marquis of Guiscard, a French papist; who, when under examination before a committee of the privy council, stabbed him with a penknife. Of this wound, however, he soon recovered; and was the same year created E. of Oxford, and lord high treasurer, which office he resigned just before the queen's death. In 1715, he was impeached of high treason, and committed to the Tower; but was cleared by trial, and died on the 21st May, 1724. He was not only an encourager of literature, but the greatest collector in his time of curious books and MSS. his collection of which makes a capital part of the British Museum. See HARLEIAN COLLECTION.

(2.) HARLEY, a town in Salop, E. of Aston.

(1.) HAZLING, or HERLING, a handsome town in Norfolk, seated on a rivulet between Buckingham and Thetford; with a market and manufacture of linen, 24 miles SW. of Norwich, and 88 NE. of London. Lon. 1. 0. E. Lat. 52. 28. N.

(2.) HARLING, MIDDLE, } two villages in Nor-

(3.) HARLING, WEST, } folk, near Harling, N^o 1.

HARLINGEN, a sea-port town of Holland, in the dept. of the Eems, and late province of W. Friesland. It stands on the coast of the Zuyder sea, at the mouth of a large canal. It was only a hamlet till 1234, when it was destroyed by the sea; and being afterwards rebuilt, became a considerable town. In 1543, and 1579, it was enlarged by William prince of Orange. It is now well fortified, and is naturally strong, as the adjacent country can easily be laid under water. The city is square; and the streets are handsome, straight, and clean, with canals in the middle. It has 5 gates; 4 towards the land, and one towards the sea; but though the harbour is good, vessels of great burden cannot get into it until they are lightened. The admiralty college of Friesland has its seat here. The manufactures are salt, bricks, and tiles; a considerable trade is also carried on in all sorts of linen cloth, and the adjacent country yields abundance of corn and good pastures. The town lies 14 miles W. of Lewarden. Lon. 5. 25. E. Lat. 53. 11. N.

HARLINGTON, 2 villages: 1. in Middlesex, N. of Hounslow Heath: 2. near Ampthill, Bedfordshire.

HARLUNGA, a town of Sweden, in W. Gothland.

HARLOCH, or HARLEICH. See HARLECH.

HARLOF, or HARLEF, a river of Germany, in the circle of the Upper Rhine, which rises about 4 miles E. of Laubach, and runs into the Nidda, near Studen.

(1.) * HARLOT. *n. f.* [*berlodes*, Welsh, a girl. Others from *whorelet*, a little whore. Others from the name of the mother of William the Conqueror. *Harlot* is used in *Chaucer* for a low male drudge.] A whore; a strumpet.—

Away, my disposition, and possess me with
Some harlot's spirit. *Shak.*
—They help thee by such aids as geese and harlots. *Ben Jonson.*—

The barb'rous harlots crowd the public place;
Go, fools, and purchase an unclean embrace.

Dryden.

(2.) HARLOTS were tolerated amongst the Jews, Greeks, and Romans. Fornication indeed was prohibited among the Jews, under several severe penalties; but these they explained as extending only to women of their own nation. The public stews were therefore stocked with foreign prostitutes, who seem to have been taken under the protection of government. Hence the word *strange woman* is often used to signify a harlot. Prostitutes at first wore veils or masks; but afterwards laying aside this affected modesty, they went abroad bare-faced. At Athens the prostitutes were generally strangers; and such as debauched an Athenian female were liable to a penalty. To frequent the public stews was not held disgraceful! The wisest of the heathen sages allowed it! Solon permitted common whores to go publicly to the young men who had engaged them, and encouraged the youth of Athens to gratify their lust with these, rather than debauch the wives and daughters of citizens. Cato the Censor was of the same sentiments; and Cicero challenges any person to name a time, when men were either reprov'd for this practice, or not countenanced in it. Among the Jews, the harlots used to ply in the highways and streets of cities; at Athens they frequented the *ceramicus*, *sciros*, and the old forum. In some places they were distinguished by their dress. Corinth was a remarkable nursery of harlots, and gave birth to the noted Lais. Their accomplishments were often great, in all the polite and elegant parts of female education, viz. philosophy, dancing, singing, rhetoric, &c. *Aspasia*, the mistress of Pericles, was admired by Socrates for her learning. The more accomplished prostitutes frequently amassed great fortunes. *Phryne* offered to rebuild the walls of Thebes, when destroyed by Alexander, on condition that they would perpetuate her memory and profession by an inscription. Prostitutes at Rome were obliged to fix a bill over their doors, indicating their character and profession. It was also customary for them to change their names, after they had signified to the prætor their intention of leading such a dissolute life: this they did, because their trade was unbecoming their birth and condition; but they reassumed their family names when they quitted their infamous mode of living. Women whose grandfather, father, or husband, had been a Roman knight, were forbidden by the laws to make a public profession of lewdness.

* HARLOTRY. *n. f.* [from *harlot*.] 1. The trade of a harlot; fornication.—

Nor shall,

From Rome's tribunal, thy harangues prevail
'Gainst harlotry, while thou art clad so thin.

Dryden.

2. A name of contempt for a woman.—

A peevish self-will'd harlotry,

That no persuasion can do good upon. *Shak.*

HARLOW, a town in Essex, 17 miles W. of Chelmsford, and 23 NE. of London. It has a great fair, held on a common two miles distant, on the 9th Sept. for cattle. Lon. 0. 12. E. Lat. 53. 9. E.

HARLOW

HARLOW HILL, a hill in Yorksh. near Leeds.

HARLSTON, a town 5 m. S. of Cambridge.

HARLTON, 1. a town NW. of Grimsby, Lincolnsh. 2. a village 7 miles from Cambridge.

HARLYN, a town in Cornwall, W. of Padstow.

HARM, *n. f.* [*bearm*, Saxon.] 1. Injury; crime; wickedness. 2. Mischief; detriment; hurt.

We, ignorant of ourselves,

Regard our own *harm*s, which the wise Powers
Do as for our good. *Shak.*

How are we happy still in fear of *harm*?

But *harm* precedes not sin.

Milton.

—They should be suffered to write on: it would
keep them out of *harm's* way, and prevent them
from evil courses. *Swift.*

To Haem. v. a. To hurt; to injure.—

What sense had I of her stol'n hours or lust?
I saw't not, thought it not, it *harm'd* not me.

Shak. Othello.

Passions ne'er could grow

To serve another, or impeach your rest. *Waller.*

—After their young are hatched, they brood them
under their wings, lest the cold, and sometimes
the heat, should *harm* them. *Ray.*

HARMA, [*Gr. ἄρμα*, a chariot,] an ancient
town of Boeotia, said to have been built on the
spot, where Amphiarus was swallowed up with
his chariot: whence the name.

HARMANSTORF, a town of Germany, in
the duchy of Silesia, 4 miles SE. of Graz.

HARMATTAN, a remarkable periodical wind
which blows from the interior parts of Africa to-
wards the Atlantic ocean. Of this wind we have
the following account in the *Philos. Transf.* vol. 71.

related by Mr Norris, a gentleman who had fre-
quent opportunities of observing its singular proper-
ties and effects. "On that part of the coast of Africa

which lies between Cape Verd in Lat. 15° N. and
Cape Lopez in Lat. 1° S. an easterly wind prevails
during December, January, and February, which
the Pantee, a nation on the Gold coast, is called

harmattan. The coast between these two capes
runs in an oblique direction nearly from WSW. to
SE. forming a range of upwards of 2100 miles.

The *isles de Los*, which are a little to the N. of
Cape Leone, and to the S. of Cape Verd, it blows
from the ESE. on the Gold coast from the NE.

at Cape Lopez, and the river Gabon, from
the NNE. This wind is by the French and Por-
tuguese, who frequent the Gold coast, called sim-
ply the NE. wind, the quarter from which it

blows. The English adopt the Pantee word *Har-*
matan. It comes on indiscriminately at any hour
of the day, at any time of the tide, or at any period

of the moon, and continues sometimes only a day
or two, sometimes 3 or 6 days, and it has been
known to last 13 or 16. There are generally 3 or 4

storms of it every season. It blows with a moderate
force, not quite so strong as the sea-breeze (which
blows every day during the fair season from the

E. N.W. and SW); but somewhat stronger than
the land wind at night from the N. and NNW.

One of the peculiarities which always ac-
companies the *harmattan*. The gloom occasioned
by the fog is so great, as sometimes to make even

the objects obscure. The English fort at Why-
dah stands about the midway between the French

and Portuguese forts, and not quite a quarter of
a mile from either, yet very often, from thence
neither of the other sorts can be discovered. The
sun, concealed the greatest part of the day, ap-
pears only a few hours about noon, and then of a
mild red, exciting no painful sensation on the eye.
Extreme dryness makes another extraordinary pro-
perty of this wind. No dew falls during its con-
tinuance, nor is there the least appearance of mois-
ture in the atmosphere. Vegetables of every kind
are very much injured; all tender plants, and most
of the productions of the garden, are destroyed; the
grass withers, and becomes dry like hay; the vigo-
rous evergreens likewise feel its pernicious influ-
ence; the branches of the lemon, orange, and lime-
trees droop; the leaves become flaccid, wither,
and, if the *harmattan* continues to blow for 10 or
12 days, are so parched, as to be easily rubbed to
dust between the fingers: the fruit of these trees,
deprived of its nourishment, and stunted in its
growth, becomes yellow and dry, without acquir-
ing half its usual size. The parching effects of
this wind are likewise evident on the external parts
of the body. The eyes, nostrils, lips, and palate,
are rendered dry and uneasy, and drink is often
required, not so much to quench thirst, as to re-
move a painful aridity in the fauces. The lips
and nose become sore, and even chapped; and
though the air be cool, yet there is a troublesome
sensation of prickling heat on the skin. If the *har-*
matan continues 4 or 5 days, the scarf-skin peels
off, first from the hands and face, and afterward
from the other parts of the body, if it continues a
day or two longer. Mr Norris observed, that
when sweat was excited by exercise on those parts
which were covered by his clothes from the wea-
ther, it was peculiarly acrid, and tasted, on ap-
plying his tongue to his arm, something like spirits
of hartshorn diluted with water. Salubrity forms
a third peculiarity of the *harmattan*. Though
this wind is so very prejudicial to vegetable life,
and occasions such disagreeable parching effects on
the human species, yet it is highly conducive to
health. Those labouring under fluxes and inter-
mitting fevers generally recover in an *harmattan*.
Those weakened by fevers, and sinking under eva-
cuations for the cure of them, particularly bleed-
ing, which is often injudiciously repeated, have
their lives saved, and vigour restored, in spite of
the doctor. It stops the progress of epidemics:
the small pox, remittent fevers, &c. not only dis-
appear, but those labouring under these diseases
when an *harmattan* comes on, are almost certain
of a speedy recovery. Infection appears not then
to be easily communicated even by art. In 1770,
there were on board the *Unity*, at Whydah, above
300 slaves; the small-pox broke out among
them, and it was determined to inoculate; those
who were inoculated before the *harmattan* came
on, got very well through the disease. About 70
were inoculated a day or two after the *harmattan*
set in, but not one of them had either sickness or
eruption. It was imagined that the infection was
effectually dispersed, and the ship clear of the dis-
order; but in a very few weeks it began to appear
among those 70. About 50 of them were inocu-
lated the second time; the others had the disease
in a natural way; an *harmattan* came on, and they
all

recovered, excepting one girl, who had an ugly ulcer on the inoculated part, and died some time afterwards of a locked jaw." This account differs remarkably from that given by Dr Lind, who calls the harmattan a malignant and fatal wind. See his *Diseases of Hot Climates*. As to the nature of the soil over which it blows, it appears, that excepting a few rivers and some lakes, the country about and beyond Whydah is covered for 400 miles back with verdure, open plains of grass, clumps of trees, and some woods of no considerable extent. The surface is sandy, and below that a rich reddish earth: it rises with a gentle ascent for 150 miles from the sea, before there is the appearance of a hill, without affording a stone of the size of a walnut. Beyond these hills there is no account of any great ranges of mountains.

HARMER, Thomas, an eminent dissenting clergyman, born at Norwich, in 1715, and settled at Wheatfield in Suffolk. He was famed for his skill in antiquities and oriental learning. His most admired works are, 1. *Outlines of a Commentary on Solomon's Song*, 8vo, 1768: and, 2. *Observations on divers passages of Scripture*, in 4 vols. 1777, and 1787. He was a man of unaffected piety and very liberal sentiments. He died at Wheatfield, 27th Nov. 1788.

* **HARMFUL**, *adj.* [*harm* and *full*.] Hurtful; mischievous; noxious; injurious; detrimental.—

His dearly loved squire

His spear of heben-wood behind him bare,

Whose *harmful* head, thrice heated in the fire,
Had riven many a breast with pike-head square.

Spenser.

—Let no man fear that *harmful* creature less, because he sees the apostle safe from that poison. *Hall*.—The earth brought forth fruit and food for man without any mixture of *harmful* quality. *Raleigh*.—

For flax and oats will burn the tender field,
And sleepy poppies *harmful* harvests yield.

Dryden.

* **HARMFULLY**, *adv.* [from *harmful*.] Hurtfully; noxiously; detrimentally.—A scholar is better occupied in playing or sleeping, than spending his time not only vainly, but *harmfully*, in such kind of exercise. *Ascham*.

* **HARMFULNESS**, *n. s.* [from *harmful*.] Hurtfulness; mischievousness; noxiousness.

* **HARMLESS**, *adj.* [from *harm*.] 1. Innocent; innoxious; not hurtful.—Touching ceremonies *harmless* in themselves, and hurtful only in respect of number, was it amiss to decree that those things that were least needful, and newliest come, should be the first that were taken away? *Hooker*.

She, like *harmless* lightning, throws her eye

On him, her brothers, me, her master; hitting
Each object with a joy. *Shak.*

2. Unhurt; undamaged.—The shipwright will be careful to gain by his labour, or at least to save himself *harmless*, and therefore suit his work slightly according to a slight price. *Raleigh*.

* **HARMLESSLY**, *adv.* [from *harmless*.] Innocently; without hurt; without crime.—He spent that day free from worldly trouble, *harmlessly*, and in a recreation that became a churchman. *Walton*.—Bullets batter the walls which

stand inflexible, but fall *harmlessly* into wood or feathers. *Deans of Piety*.

* **HARMLESSNESS**, *n. s.* [from *harmless*.] Innocence; freedom from tendency to injury or hurt.—

When, through tasteless flat humility,

In dough-bak'd men some *harmlessness* we see,

'Tis but his phlegm that's virtuous, and not he.

Donne.

—Compare the *harmlessness*, the credulity, the tenderness, the modesty, and the ingenuous pliancy to virtuous counsels, which is in youth untainted, with the mischievousness, the slyness, the craft, the impudence, the falshood, and the confirmed obstinacy, in an aged long practised sinner. *South*.

HARMODIUS, the friend of **ARISTOGITON**, who delivered his country from the tyranny of the Pisistratidæ. See **ARISTOGITON**, and **ATTICA**, § 10. The Athenians, to reward the patriotism of these illustrious citizens, made a law, that no person (according to some,) or, at others with more probability affirm, no *slave* should ever after be named Aristogiton or Harmodius.

HARMONDSWORTH, a village of Middlesex, 15 miles W. of London, and 2 E. of Colnbrook, remarkable for one of the largest barns in England. Its pillars are of stone, and esteemed very ancient.

HARMONIA, or **HERMIONE**, in fabulous history, the wife of Cadmus, both of whom were turned into serpents. See **CADMUS**, N° 1. Though many ancient authors make Harmonia a prince of divine origin, the daughter of Mars and Venus, Athenæus, quoting Buhemerus, tells us, that she was only a player on the flute, in the service of the prince of Zidon, previous to her departure with Cadmus. This circumstance renders it probable that as Cadmus brought letters into Greece, his wife brought **HARMONY** thither.

HARMONIC. See **HARMONICAL**.

(1.) **HARMONICA**. This word, when originally appropriated by Dr Franklin to that peculiar form or mode of musical glasses, which himself, after a number of happy experiments had constituted, was written **ARMONICA**. It derived from the Greek word *αρμονια*. The radical word is *αριω*, to suit or fit one thing to another. the word *αρμονια* the Greeks expressed aptitudes of various kinds; and from the use which they made of that expression, we have reason to conclude that it was intended to import the highest degree of refinement and delicacy in those relations which it was meant to signify. Relations or aptitudes found, in particular, were understood by it; in this view, Dr Franklin could not have selected a name more expressive of its nature and genus for the instrument we are now to describe; perhaps, no musical tone can possibly be finer nor consequently susceptible of juster conception than those which it produces. The Doctor in his letter to F. Beccaria, has given a minute elegant account of the Harmonica. "Perk (says he) it may be agreeable to you, as you are in a musical country, to have an account of a new instrument lately added here to the genus."

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musical that charming science was possessed of before. As it is an instrument that seems peculiarly adapted to Italian music, especially that of the soft and plaintive kind, I will endeavour to give you such a description of it, and of the manner of constructing it, that you or any of your friends may be enabled to imitate it, if you incline so to do, without being at the expense and trouble of the many experiments I have made in endeavouring to bring it to its present perfection. You have doubtless heard the sweet tone that is drawn from a drinking glass, by pressing a wet finger round its brim. One Mr Puckeridge, a gentleman from Ireland, was the first who thought of playing tunes formed of these tones. He collected a number of glasses of different sizes; fixed them near each other on a table; and tuned them, by putting into them water more or less as each note required. The tones were brought out by pressing his fingers round their brims. He was unfortunately burnt here, with his instrument, in a fire which consumed the house he lived in. Mr L. Delaval, a most ingenious member of our Royal Society, made one in imitation of it with a better choice and form of glasses, which was the first I saw or heard. Being charmed with the sweetness of its tones, and the music he produced from it, I wished to see the glasses disposed in a more convenient form, and brought together in a narrower compass, so as to admit of a greater number of tones, and all within reach of hand to persons sitting before the instrument; which I accomplished after various intermediate trials, and in commodious forms, both of glasses and construction, in the following manner. The glasses are blown as near as possible in the form of hemispheres, having each an open neck or socket in the middle. The thickness of the glass near the brim is about the tenth of an inch; or hardly quite so much, but thicker as it comes nearer the neck; which in the largest glasses is about an inch deep, and an inch or a half wide within; these dimensions lessening as the glasses themselves diminish in size, except that the neck of the smallest ought to be shorter than half an inch. The largest has a nine inches diameter, and the smallest three inches. Between these are 37 different sizes, differing from each other a quarter of an inch in diameter. To make a single instrument, there should be at least six glasses blown of each size; and out of this number one may probably pick 37 glasses which are different for three octaves with all the tones that will be each either the note one octave, or a little sharper than that note; and all will fit well into each other as to taper pretty nearly from the largest to the smallest. It is true there are 37 sizes; but it often happens that glasses of the same size differ a note or half a note in tone by reason of a difference in thickness; and they may be placed in the other without sensibly altering the regularity of the taper form. The glasses being chosen, and every one marked with a number the note you intend it for, they are to be tuned by diminishing the thickness of those that are too sharp. This is done by grinding them from the neck towards the brim, the thickness of one or two inches as may be required;

often trying the glass by a well tuned harpsichord, comparing the note drawn from the glass by your finger with the note you want, as founded by that string of the harpsichord. When you come near the matter, be careful to wipe the glass clean and dry before each trial, because the tone is something flatter when the glass is wet, than it will be when drying;—and grinding a very little between each trial, you will thereby tune to great exactness. The more care is necessary in this, because if you go below your required tone there is no sharpening it again but by grinding somewhat off the brim, which will afterwards require polishing, and thus increase the trouble. The glasses being thus tuned, you are to be provided with a case for them, and a spindle on which they are to be fixed. My case is about three feet long, eleven inches every way wide within at the biggest end, and five inches at the smallest end; for it tapers all the way, to adapt it better to the conical figure of the set of glasses. This case opens in the middle of its height, and the upper part turns up by hinges fixed behind. The spindle is of hard iron, lies horizontally from end to end of the box within, exactly in the middle, and is made to turn on brass gudgeons at each end. It is round, an inch in diameter at the thickest end, and tapering to a quarter of an inch at the smallest.—A square shank comes from its thickest end through the box, on which shank a wheel is fixed by a screw. This wheel serves as a fly to make the motion equable, when the spindle, with the glasses, is turned by the foot like a spinning wheel. My wheel is of mahogany, 18 inches diameter, and pretty thick, so as to conceal near its circumference about 25lb. of lead.—An ivory pin is fixed in the face of this wheel, about four inches from the axis. Over the neck of this pin is put the loop of the string, that comes up from the moveable step to give it motion. The case stands on a neat frame with four legs. To fix the glasses on the spindle, a cork is first to be fitted in each neck pretty tight, and projecting a little without the neck, that the neck of one may not touch the inside of another when put together, for that would make a jarring. These corks are to be perforated with holes of different diameters, so as to suit that part of the spindle on which they are to be fixed. When a glass is put on, by holding it firmly between both hands, while another turns the spindle, it may be gradually brought to its place. But care must be taken that the hole be not too small, lest in forcing it up the neck should split; nor too large, lest the glass, not being firmly fixed, should turn or move on the spindle, so as to touch or jar against its neighbouring glass. The glasses thus are placed one in another; the largest on the biggest end of the spindle, which is to the left hand; the neck of this glass is towards the wheel; and the next goes into it in the same position, only about an inch of its brim appearing beyond the brim of the first; thus proceeding, every glass when fixed shows about an inch of its brim (or three quarters of an inch, or half an inch, as they grow smaller) beyond the brim of the glass that contains it; and it is from these exposed parts of each glass that the

tone is drawn, by laying a finger on one of them as the spindle and glasses turn round. My largest glass is G, a little below the reach of a common voice, and my highest G, including three complete octaves.—To distinguish the glasses more readily to the eye, I have painted the apparent parts of the glasses within-side, every semitone white, and the other notes of the octave with the seven prismatic colours; *viz.* C, red; D, orange; E, yellow; F, green; G, blue; A, indigo; B, purple; and C, red again;—so that the glasses of the same colour (the white excepted) are always octaves to each other. This instrument is played upon by fitting before the middle of the set of glasses, as before the keys of a harpsichord, turning them with the foot, and wetting them now and then with a sponge and clean water. The fingers should be first a little soaked in water, and quite free from all greasiness; a little fine chalk is sometimes useful, to make them catch the glass and bring out the tone more readily. Both hands are used, by which means different parts are played together.—Observe, that the tones are best drawn out when the glasses turn *from* the ends of the fingers, and not when they turn *to* them. The advantages of this instrument are, that its tones are incomparably sweet beyond those of any other; that they may be swelled and softened at pleasure by stronger or weaker pressures of the finger, and continued to any length; and that the instrument, being once well tuned, never again wants tuning.” A farther account of this instrument, is inserted in the *Annual Register*, vol. iv. p. 149. The author proposes to use cork instead of the finger, but this substitute does not seem capable of producing the same mellowness and equality of tone with the finger. Alum water is also thought preferable to chalk. From what has already been said, it will easily be perceived, that this instrument requires to be tuned with the nicest degree of delicacy which the laws of temperament will possibly admit. See MUSIC, and TEMPERAMENT. The same rules, however, which are observed in tuning a harpsichord, will be equally effectual in tuning the *Harmonica*; with this only difference, that greater delicacy in adjusting the chords should, if practicable, be attempted. On *Plate clxxi. Fig. 3.* is represented an instrument of this kind, made by Mr Dobb, of St Paul’s church-yard, London.

(2.) *HARMONICA; NEW.* Dr Edmund Cullen of Dublin has made what he reckons an improvement on this instrument; but it is objected by connoisseurs, that a full bass cannot be executed upon it; and that the complete bass, practicable on the *Harmonica*, is greatly preferable to the chords with which the Dr proposes to grace each emphatic note, and with which, they allege, he deludes instead of satisfying the ear. Dr Cullen, however, insists, that his instrument “is the most exquisite and noble present the lovers of true harmony have ever yet received;” and that “the thrilling softness of its tones, inimitable by any other,” show it “to be an instrument more in the true style of music, of that music which the heart acknowledges, than any that either chance or ingenuity has hitherto produced. It is indeed incapable (he admits) of that whimsical subdivision to

which the taste of modern composers, that sworn enemy to harmony and real music, leads; which serves no end but to exhibit the wonderful executions of a favourite performer, and to overwhelm his hearers with stupid admiration. This is not music; and upon these occasions, though I acknowledge the difficulty of doing what I see done, I lament that the honest man has taken so much pains to so little purpose. Our instrument is not capable of this (at least not in so exquisite a degree as the harpsichord, violin, and a few others); yet if the true and original intent of music is not to astonish but to please, if that instrument which most readily and pleasingly seizes the heart through the ears is the best, I have not a moment’s hesitation in setting it down the first of all musical instruments.”

* *HARMONICAL.* } *adj.* [*ἁρμονικὸς*; *harmon-*
(1.) * *HARMONIC.* } *nique*, Fr.] 1. Relating to music; susceptible of musical proportion to each other.—After every three whole notes, nature requireth, for all *harmonical* use, one half note to be interposed. *Bacon.* 2. Concordant; musical; proportioned to each other: less properly.—*Harmonical* sounds, and discordant sounds, are both active and positive; but blackness and darkness are, indeed, but privatives. *Bacon.*

So swells each wind-pipe; as in tones to as,
Harmonic twang of leather, horn, and brass.

Pope

(2.) *HARMONICS, n. f.* the concomitant or accessory sounds, which, upon the principles resulting from the experiments made on sonorous bodies, attend any given sound, whatever and render it appreciable. Thus all the aliquot parts of a musical string produce harmonics, or *harmonical* sounds.

* *HARMONIOUS. adj.* [*harmonieux*, Fr. from *harmony*.] 1. Adapted to each other; having the parts proportioned to each other; symmetrical.—

All the wide-extended sky,

And all th’ *harmonious* worlds on high,

And Virgil’s sacred work shall die. *Cowley*

—God has made the intellectual world *harmonious* and beautiful without us; but it will never come into our heads all at once; we must bring it home piece-meal. *Locke.* 2. Having sound concordant to each other; musical; symphonious.

Thoughts that voluntary move *harmonious*
numbers. *Milton*

—The verse of Chaucer is not *harmonious* to us, they who, lived with him, thought it musical. *Dryden.*

* *HARMONIOUSLY. adv.* [from *harmonious*.] 1. With just adaptation and proportion of parts to each other.—

Not chaos-like, together crush’d and bruish’d,
But as the world *harmoniously* confus’d:

Where order in variety we see,

And where, though all things differ, they agree. *Pope*

—That all these distances, motions, and quantities of matter, should be so accurately and *harmoniously* adjusted in this great variety of our system is above the fortuitous hits of blind material causality and must certainly flow from that eternal fountain of wisdom. *Bentley.* 2. Musically; with concord of sounds.—If we look upon the world as a *musical*

instrument, well-tuned, and *harmoniously* struck, we ought not to worship the instrument, but him that makes the music. *Stillingfleet.*

* **HARMONIOUSNESS.** *n. f.* [from *harmonia*.] Proportion; musicalness.

* **HARMONIZE.** *v. a.* [from *harmony*.] To adjust in fit proportions; to make musical.

Love first invented verse, and form'd the rhyme;

The motion measur'd, *harmoniz'd* the chime.

Dryden.

(1) * **HARMONY.** *n. f.* [*ἁρμονία*; *harmonie*, French.] 1. The just adaptation of one part to another.—The pleasures of the eye and ear are but the effects of equality, good proportion, or correspondence; so that equality and correspondence are the causes of *harmony*. *Bacon.*—

The *harmony* of things,

As well as that of sounds, from discord springs.

Denham.

—See infinite wisdom must accomplish all its works with consummate *harmony*, proportion, and regularity. *Cleynae.* 2. Just proportion of sound; musical concord.—

The sound

Symphonious of ten thousand harps, that tun'd angelic *harmonies*.

Milton.

—*Harmony* is a compound idea, made up of different sounds united. *Watts.* 3. Concord; correspondent sentiment.—

In us both one soul,

Harmony to behold in wedded pair!

More grateful than harmonious sounds to th' ear.

Milton.

I so sooner in my heart divin'd,

My heart, which by a secret *harmony*

Still moves with thine, join'd in connexion sweet.

Milton.

(1) **HARMONY.** The sense which the Greeks gave to this word in their music, is not easy to be determined, because, the word itself being originally a substantive proper, it has no radical words by which we might analyse it, to discover its etymology. In the ancient treatises that are extant, *harmony* appears to be that department whose object is the agreeable succession of sounds, merely considered as high or low; in opposition to the two others called *rhythmica* and *metrica*, which have their principle in time and measure. This ancient idea concerning that aptitude of sound seems now undetermined; nor can we fix them without studying for that purpose all the rules of the art; and even after we have done so, it will be very difficult to distinguish harmony from melody, unless we add to the last the ideas of rhythm and measure; without which, in reality, no melody can have a distinguishing character: wherefore *harmony* is characterised by its own nature, independent of all other quantities except the chords or intervals which compose it. It appears, by a passage of Nicomachus, and by others, that they first gave the name of *harmony* to the chord of an octave, and to concerts of voices and instruments, which performed in the distance of an octave one from the other, and which is more commonly called **ARTIPHONE**.

(2) **HARMONY**, according to the moderns, is a succession of chords agreeable to the laws of modulation. For a long time this harmony had

no other principle but such rules as were almost arbitrary, or solely founded on the approbation of a practised ear, which decided concerning the agreeable or disagreeable succession of chords, and whose determinations were at last reduced to calculation. But F. Merseune and M. Saveur having found that every sound, however simple in appearance, was always accompanied with other sounds less sensible, which constitute with itself a perfect chord-major; with this experiment M. Rameau set out, and upon it formed the basis of his harmonic system, which he has extended to many volumes, and which at last M. D'Alembert has taken the trouble of explaining to the public. Signior Tartini, taking his route from an experiment which is newer and more delicate, yet not less certain, has reached conclusions similar to those of Rameau, by pursuing a path whose direction seems quite opposite. According to M. Rameau, the treble is generated by the bass; Signior Tartini makes the bass result from the treble. One deduces harmony from melody, and the other supposes quite the contrary. To determine from which of the two schools the best performances are likely to proceed, no more is necessary than to investigate the end of the composer, and discover whether the air is made for the accompaniments, or the accompaniments for the air. At the word **SYSTEM** in Rousseau's *Musical Dictionary*, is given a delineation of that published by Signior Tartini. Here he continues to speak of M. Rameau, whom he has followed through this whole work, as the artist of greatest authority in the country where he writes. He thinks himself obliged, however, to declare, that this system, however ingenious it may be, is far from being founded upon nature; an affirmation which he incessantly repeats: "that it is only established upon analogies and congruities, which a man of invention may overturn to-morrow, by substituting others more natural: that, in short, of the experiments from whence he deduces it, one is detected fallacious, and the other will not yield him the consequences which he would extort from it. In reality, when this author took it in his head to dignify with the title of *demonstration* the reasonings upon which he established his theory, every one turned the arrogant pretence into ridicule. The Academy of Sciences loudly disapproved a title so ill founded, and so gratuitously assumed; and M. Estive, of the Royal Society at Montpellier, has shown him, that even to begin with this proposition, that according to the law of nature, sounds are represented by their octaves, and that the octaves may be substituted for them; there was not any one thing demonstrated, or even firmly established, in his pretended demonstration." He returns to his system. "The mechanical principle of resonance presents us with nothing but independent and solitary chords; it neither prescribes nor establishes their succession. Yet a regular succession is necessary; a dictionary of selected words is not an oration, nor a collection of legitimate chords a piece of music; there must be a meaning, there must be connections in music as well as in language: it is necessary that what has preceded should transmit something of its nature to what is subsequent, so that all the parts conjoined may form a whole, and be stamped with

the genuine character of unity. Now, the complex sensation which results from a perfect chord must be resolved into the simple sensation of each particular sound which composes it, and into the sensation of each particular interval which forms it, ascertained by comparison one with another. Beyond this there is nothing sensible in any chord; from whence it follows, that it is only by the relation between sounds, and by the analogy between intervals, that the connection now in question can be established; and this is the genuine, the only source, from whence flow all the laws of harmony and modulation. If, then, the whole of harmony were only formed by a succession of perfect chords-major, it would be sufficient to proceed by intervals similar to those which compose such a chord; for then some one or more sounds of the preceding chord being necessarily protracted in that which is subsequent, all the chords would be found sufficiently connected, and the harmony would, at least in this sense, be one. But besides that these successions must exclude all melody, by excluding the diatonic series, which forms its foundation, it would not arrive at the real end of the art; because, as music is a system of meanings like a discourse, it ought, like a discourse, to have its periods, its phrases, its suspenses, its cadences, its punctuation of every kind; and because the uniformity of a harmonical procedure implies nothing of all this, diatonic procedures require that major and minor chords should be intermixed; and the necessity of dissonances has been felt in order to distinguish the phrases, and render the cadences sensible. Now a connected series of perfect chords-major can neither be productive of perfect chords minor nor of dissonances, nor can sensibly mark any musical phrase, and the punctuation must there be found entirely defective. M. Rameau being absolutely determined, in his system, to deduce from nature all the harmony practised among us, had recourse, for this effect, to another experiment of his own invention, which, by a different arrangement, is taken from the first. He pretended, that any simple sound whatever afforded in it multiplies a perfect minor or flat chord, of which it was the dominant or fifth, as it furnished a perfect chord-major by the vibration of its aliquot parts, of which it is the tonic or fundamental sound. He has affirmed as a certain fact, that a vocal string caused two others lower than itself to vibrate through their whole extent, yet without making them produce any sound, one to its twelfth major and the other to its seventeenth; and from this, joined to the former fact, he has very ingeniously deduced, not only the application of the minor mode and of dissonances in harmony, but the rules of harmonic phrases and of all modulation." This experiment, M. Rousseau says, is false. But without quoting his arguments, which are too long for insertion, we readily grant, that the *system of harmony* by M. Rameau is neither demonstrated, nor capable of demonstration. But it will not follow, that any man of invention can so easily and so quickly subvert those aptitudes and analogies on which the system is founded. Every hypothesis is admitted to possess a degree of probability proportioned to the number of phenomena for which it offers a satisfactory solution.

The first experiment of M. Rameau is, that every sonorous body, together with its principal sound and its octave, gives likewise its twelfth and seventeenth major above; which being approximated as much as possible, even to the chords immediately represented by them, return to the third, fifth, and octave, or, in other words, produce perfect harmony. This is what nature, when solicited, spontaneously gives; this is what the human ear, unprepared and uncultivated, imbibes with ineffable avidity and pleasure. Could any thing which claims a right to our attention, and acceptance from nature, be impressed with more genuine or more legible signatures of her sanction than this? We do not contend for the truth of M. Rameau's second experiment. Nor is it necessary we should. The first, expanded and carried into all its consequences, resolves the phenomena of harmony in a manner sufficient to establish its authenticity and influence. The difficulties for which it affords no solution are too few and trivial either to merit the regard of an artist, or a philosopher, as M. D'Alembert, in his *Elements*, has clearly shown. The facts with which M. Rousseau confronts this principle, the armies of multiplied harmonics generated *in infinitum*, which he draws up in formidable array against it, only show the thin partitions which sometimes may divide philosophy from whim. For, as bodies are infinitely divisible, according to the philosophy now established, or as, according to every philosophy, they must be indefinitely divisible, each infinitesimal of any given mass, which are only harmonics to other principal sounds, must have fundamental tones and harmonics peculiar to themselves; so that, if the reasoning of Rousseau has any force against M. Rameau's experiment, the ear must be continually distracted with a chaos of inapprehensible harmonics, and melody itself must be lost in the confusion. But the truth is, that there is such a conformity established between our senses and their proper objects, as must prevent all these disagreeable effects. Rousseau and his opponent are agreed in this, that the harmonics conspire to form one predominant sound; and are not to be detected but by the nicest organs, applied with the deepest attention. It is equally obvious, that, in an artificial harmony, by a proper management of this wise institution of nature, dissonances themselves may be either entirely concealed or considerably softened. So that, since by nature sonorous bodies in actual vibration are predisposed to exhibit perfect harmony; and since the human ear is fabricated in such a manner as to perceive it; the harmonical chaos of M. Rousseau has in fact no existence. Nor does it avail him to pretend, that before the harmonics can be distinguished, sonorous bodies must be impelled with a force which alters the chords, and destroys the purity of the harmony; for this position is equally false both in theory and practice: in theory, because an impulse, however forcible, must proportionally operate on all the parts of any sonorous body, so far as it extends; in practice, because the human ear actually perceives the harmony to be pure. What effects his various manœuvres upon the organ may have, we leave to such as have leisure and curiosity enough to try the experiments; but it is apprehended,

prehended, that when tried, their results will leave the system of Rameau, particularly as remodelled by D'Alembert, in its full force. Of all the whims and paradoxes maintained by this philosopher, none is more extravagant than his assertion, that every chord, except the simple unison, is displeasing to the human ear; nay, that we are only reconciled to octaves themselves, by being inured to hear them from our infancy. Strange, that nature should have fixed this invariable proportion between male and female voices, whilst at the same time she inspired the hearers with such violent prepossessions against it, as were invincible, but by long and confirmed habit! See farther on this subject, under CHORD, § II, III; DISCORD, § 2, ENHARMONIC; FUNDAMENTAL BASS; MODULATION N° 3, 4; MUSIC, &c.

(4.) HARMONY, DIRECT, is that in which the bass is fundamental, and in which the upper parts preserve among themselves, and with that fundamental bass, the natural and original order which ought to subsist in each of the chords that compose this harmony.

(5.) HARMONY, INVERTED, is that in which the fundamental or generating sound is placed in some of the upper parts, and when some other sound of the chord is transferred to the bass beneath the others.

(6.) HARMONY OF THE SPHERES, or CELESTIAL HARMONY, an ideal sort of music, much talked of by many of the ancient philosophers and fathers, supposed to be produced by the motions of the planets. This harmony they attributed to the various proportionate impressions of the heavenly globes upon one another, acting at proper intervals. It is impossible, they alleged, that such prodigious large bodies, moving with so much rapidity, should be silent: on the contrary, the atmosphere, continually impelled by them, must yield a set of sounds proportionate to the impressions it receives; consequently, as they do not all run the same circuit, nor with one and the same velocity, the different tones arising from the diversity of motions, directed by the hand of the Almighty, must form an admirable concert. They therefore supposed, that the moon, being the lowest of the planets, corresponded to *mi*; Mercury, to *fa*; Venus, to *sol*; the Sun, to *la*; Mars, to *fi*; Jupiter, to *ut*; Saturn, to *re*; and the orb of the fixed stars, as being the highest of all, to *mi*; or the octave.

(7.) HARMONY, in geography, a town of Pennsylvania, 124 miles N. of Philadelphia.

HARMOSTA, or } [*Ἀρμόστια*, Gr. from *ἄρμος*,
HARMOSTES, } to adapt.] in antiquity, a magistrate among the Spartans, whereof there were several, whose business was to look to the building of citadels, and repairing the forts and fortifications.

HARMOSYNIA, [*Ἀρμόσυνη*,] in antiquity, magistrates among the Spartans, who, after the death of Lycurgus, were appointed to enforce the observance of that law, which required married women to wear veils in the streets; whereby they were distinguished from single females, who were allowed to go abroad with their faces uncovered.

HARNAD-NEMETI, a town of Hungary.

(1.) * HARNESS, *n. f.* [*barnois*, Fr. supposed from *iern* or *hiern*, Runick; *biairn*, Welsh and

Erse, iron.] 1. Armour; defensive furniture of war. Somewhat antiquated.—

A goodly knight, all dress'd in *barnefs* meet,
That from his head no place appeared to his feet.

Spenser.

Of no right, nor colour like to right,
He doth fill fields with *barnefs*.

Shak.

Were I a great man, I should fear to drink:
Great men should drink with *barnefs* on their throats.

Shakespeare.

2. The traces of draught horses, particularly of carriages of pleasure or state: of other carriages we say *gear*.—

Or wilt thou ride? Thy horses shall be trapp'd,
Their *barnefs* studded all with gold and pearl.

Shakespeare.

Their steeds around,
Free from their *barnefs*, graze the flow'ry ground.

Dryden.

(2.) HARNESS (§ 1. *def.* 1.) comprehends the whole equipage and accoutrements of a cavalier heavily armed: as casque, cuirass, &c. Some derive the word from the Greek *ἀγναξία*, a lamb's skin, because they anciently covered themselves therewith. Du Cange observes, that the word *HARNESUM* is used in the corrupt Latin in the same sense, and that it comes from the High Dutch *baruass* or *baruissch*. Others derive it from the Italian *arnese*; others from the Celtic *barnefs*, a cuirass.—Under king Richard II. (Stat. 7. c. 13.) it was expressly forbidden to ride in harness with launcegays. In stat. 2 Henry VI. c. 14. harness seems to include all kinds of furniture for offence as well as defence, both of men and horses; as swords, buckles for belts, girdles, &c.

* To HARNESS. *v. a.* [from the noun.] 1. To dress in armour.—

He was *barnefs* light, and to the field goes he.

Shakespeare.

Full fifty years, *barnefs*'d in rugged steel,
I have endur'd the biting winter's blast.

Rowe.

2. To fix horses in their traces.—

Before the door her iron chariot stood,
All ready *barnefs*ed for journey new.

Spenser.

—*Harnefs* the horses, and get up the horsemen,
and stand forth with your hamlets. *Jer.* xlv. 4.—
When I plow my ground, my horse is *barnefs*ed
and chained to my plough. *Hale's Origin of Mank.*

To the *barnefs*ed yoke

They lend their shoulder, and begin their toil.

Thomson.

HARNIT, or ARNE, an islet in the English Channel, 2 m. from Guernsey, and 1 from Sark.

(1.) HARO, a town of Spain, in Old Castile, on the Ebro, surrounded with walls; containing 3 parishes and 700 families: 7 miles N. of Cabzada, and 32 NE. of Burgos. Lon. 2. 23. W. Lat. 22. 40. N.

(2.) HARO, } or HAROU, or *Glamour de Haro*, in
HAROL, } the Norman customs, was a cry or formula of invoking the assistance of justice against the violence of some offender, who, upon hearing the word *baro*, was obliged to desist, on pain of being severely punished for his outrage, and to go with the party before the judge. The word is commonly derived from *ba* and *rout*, as being supposed an invocation of the sovereign power, to assist the weak against the strong; from *Raoul* first duke of Normandy, who, about A. D. 912, rendered

dered himself venerable by his strict justice; so that they called on him even after his death when they suffered any oppression. Some derive it from Harold king of Denmark, who, in 816, was made grand conservator of justice at Mentz. Others from the Danish *aa, rau, q. d. help me*; a cry raised by the Normans in flying from a king of Denmark, named Roux, who made himself duke of Normandy. The letters of the ci-devant French chancery had usually this clause, *Nonobstant clameur de haro, &c.* The haro had anciently such vast power, that a poor man of Caen, named Affelin, in virtue of it, arrested the corpse of William the Conqueror, in the middle of the funeral procession, till his son Henry paid the value of the land whereon the chapel was built in which he was interred.

HAROLD I. and II. See ENGLAND, § 18.

HARON-ADAB, a town of Persia, in Irak.

HARONIA, a town of Turkey, in the Arabian Irak, 45 miles N. of Bagdad.

HAROE, a town of France, in the dept. of Meurthe, 4 miles E. of Verzelize, and 13½ SW. of Luneville.

HAROUN AL RASHID. See BAGDAD, § 5.

(1.) * HARP. *n. f.* [*hearp, Sax. harpe, Fr.* It is used through both the Teutonic and Roman dialects, and has been long in use.—*Romanusque lyra plaudat tibi, Barbarus harpâ.* Ven. Fort.] 1. A lyre; an instrument strung with wire, and commonly struck with the finger.—

Arion, when through tempests cruel wreck
He forth was thrown into the greedy seas,

Thro' the sweet music which his *harp* did
make

Allur'd a dolphin him from death to ease. *Spenser.*

They touch'd their golden *harps*, and hymn-
ing prais'd

God and his works. *Milton.*

Nor wanted tuneful *harp*, nor vocal quire;

The muses sung, Apollo touch'd the lyre. *Dryd.*

2. A constellation.—

Next shines the *harp*, and thro' the liquid skies

The shell, as lightest, first begins to rise;

Thus when sweet Orpheus struck, to list'ning
rocks

He senses gave, and ears to wither'd oaks. *Creech.*

(2.) The HARP (§ 1. def. 1.) is of a triangular figure, and held upright between the legs of the performer. Papias and Du Cange suppose its name derived from the *Arpi*, a people of Italy, who invented it; and from whom, they say, it was borrowed by other nations. Menage, &c. derive the word from the Latin *harpa*, and that from the German *herp* or *barp*. Others trace it from the Latin *carpo*, because thrummed with the fingers. Dr Hickes derives it from *barpa* or *bearpa*, which signify the same thing in the Cimbrian and Anglo-Saxon. The harp was the favourite musical instrument of the Britons and other northern nations in the middle ages; as is evident from their laws, and various passages in their history. By the laws of Wales, a harp was one of the 3 things that were necessary to constitute a gentleman, or a freeman: and none could pretend to that character who had not one of these favourite instruments, or could not play upon it. To prevent slaves from pretending to be gentlemen, it was expressly forbidden to teach, or to permit,

them to play upon the harp; and none but the king, the king's musicians, and gentlemen, were allowed to have harps in their possession. A gentleman's harp was not liable to be seized for debt; because the want of it would have degraded him from his rank, and reduced him to that of a slave. The harp was in no less estimation and universal use among the Saxons and Danes. Those who played upon this instrument were declared gentlemen by law; their persons were esteemed inviolable, and secured from injuries by very severe penalties; they were readily admitted into the highest company, and treated with distinguished marks of respect wherever they appeared. King David is usually painted with a harp, but we have no testimony in all antiquity that the Hebrew harp, which they called CHINNOB, was any thing like ours. On a Hebrew medal of Simon Maccabæus we see two sorts of musical instruments; but they are both very different from our harp, and consist of only 3 or 4 strings. All authors agree, that our harp is very different from the lyra, cithara, or barbiton, used among the Romans. Fortunatus, lib. vii. carm. 8. (quoted above by Dr Johnson, § 1.) mentions it as an instrument of the barbarians.

(3.) HARP, EOLIAN. See ACOUSTICS, p. 125.

(4.) HARPS, ANCIENT:—Fig. 5, Plate CLXXII. represents a TRIGONUM or triangular harp, taken from an ancient painting in the museum of the king of Naples, in which it is placed on the shoulder of a little dancing Cupid, who supports the instrument with his left hand, and plays upon it with his right. The trigonum is mentioned by Athenæus, lib. iv. and by Julius Pollux, lib. iv. cap. 9. According to Athenæus, Sophocles calls it a *Phrygian instrument*; and one of his dipnosophists tells us, that a certain musician, named *Alexander Alexandrinus*, was such an admirable performer upon it, and had given such proofs of his abilities at Rome, that he made the inhabitants *μυσομανεύειν*, "musically mad." Fig. 6. and 7. are varieties of the same instrument. Fig. 8. is the Theban harp, according to a drawing made from an ancient painting in one of the sepulchre grottos of the first kings of Thebes, and communicated by Mr Bruce to Dr Burney. The performer is clad in a habit made like a shirt, such as the women still wear in Abyssinia, and the men in Nubia. It reaches down to his ancles; his feet are without sandals, and bare; his neck and arms are also bare; his loose white sleeves are gathered above his elbows; and his head is close shaved. His left hand seems employed in the upper part of the instrument, among the notes in *alto*, as if in an arpeggio; while, stooping forwards, he seems with his right hand to be beginning with the lowest string, and promising to ascend with the most rapid execution: this action, so obviously represented by an indifferent artist, shows that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that music was well understood and diligently followed. On this instrument Dr Burney makes some plausible conjectures. See his *Hist. of Music*, p. 224.

(5.) HARP, THE BELL, a musical instrument of the string kind, thus called from the players on it swinging it about, as a bell on its basis. It is
about

about 3 feet long; its strings, which are of no determinate number, are of brass or steel wire, fixed at one end, and stretched across the sound-board by screws fixed at the other. It takes in 4 octaves, according to the number of the strings, which are struck only with the thumbs, the right hand playing the treble, and the left hand the bass: and in order to draw the sound the clearer, the thumbs are armed with a little wire pin. This may perhaps be the *LYRA*, or *cythara* of the ancients; but we find no mention made of it under the name it now bears, which must be allowed to be modern.

(6.) **HARP, the IRISH**:—*Plate CLXXII. Fig. 4.* represents the harp of Brian Boiromh, king of all Ireland, slain in battle with the Danes, A. D. 1014, at Clontarf. His son Donagh having murdered his brother Teig, A. D. 1023, and being deposed by his nephew, retired to Rome, and carried with him the crown, harp, and other regalia of his father, which he presented to the Pope in order to obtain absolution. Adrian IV. alleged this as one of his principal titles to this kingdom, in his bull transferring it to Henry II. These regalia were kept in the Vatican till the Pope sent the harp to Henry VIII. with the title of Defender of the Faith; but kept the crown, which was of massive gold. Henry gave the harp to the first earl of Clanricard; in whose family it remained till the beginning of the 18th century, when it came by a lady of the De Burgh family into that of MacMahon of Clenagh in the county of Clare, after whose death it passed into the possession of commissioner MacNamara of Limerick. In 1782 it was presented to the Rt. Hon. William Conyngham, who deposited it in Trinity College library. It is 32 inches high, and of extraordinary good workmanship; the sounding board is of oak, the arms of red sally; the extremity of the uppermost arm in part is cap't with silver, extremely well wrought and chiseled. It contains a large crystal set in silver, and under it was another stone now lost. The buttons or ornamental knobs at the sides of this arm are of silver. On the front arm are the arms, chased in silver, of the O'Brien family, the bloody hand supported by lions. On the sides of the front arm, within two circles, are two Irish wolf dogs cut in the wood. The holes of the sounding board, where the strings entered, are neatly ornamented with escutcheons of brass carved and gilt; the larger sounding holes have been ornamented, probably with silver, as they have been the object of theft. This harp has 28 keys, and as many string holes, consequently there were as many strings. The foot-piece or rest is broken off, and the parts round which it was joined are very rotten. The whole bears evidence of an expert artist.

(7.) **HARP, THE WELSH, or the TRIPLE HARP**, has 97 strings or chords in 3 rows, extending from C in the tenor clef to double G in alt, which make 5 octaves: the middle row is for the semitones, and the two outside rows are perfect unisons. On the bass side, which is played with the right hand, there are 36 strings; on the treble side, 26; and in the middle row, 35 strings. There are two rows of pins or screws on the right side, serving to keep the strings tight in their holes, which are fastened at the other end to 3 rows of pins on the upper side. The harp, within the last 60 years,

has been in some degree improved by the addition of 8 strings to the unison, viz. from E to double F in alt. This instrument is struck with the finger and thumb of both hands. Its music is much like that of the spinet, all its strings going from semitone to semitone; whence some call it an *inverted spinet*. It is capable of a much greater degree of perfection than the lute.

* *To HARP. v. n. [harper, Fr. from the noun.]*

1. To play on the harp. I heard the voice of harpers *harping* with their harps. *Rev.*—Things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or *harped*? 1 *Cor.*

The helmed cherubim,

And sworded seraphim,

Are seen in glitt'ring ranks with wings display'd,

Harping in loud and solemn quire,

With unexpressive notes, to heav'n's new-born heir. *Milton.*

—You *harp* a little too much upon one string.

Collier. 2. To touch any passion, as the harper touches a string; to dwell on a subject.

Gracious duke,

Harp not on that, nor do not banish reason

For inequality; but let your reason serve

To make the truth appear. *Shak.*

For thy good caution, thanks:

Thou'lt *harp'd* my fear aright. *Shak.*

He seems

Proud and disdainful, *harping* on what I am,

Not what he knew I was. *Shak.*

HARPAGINES, [*ἁρπαγίς*,] in antiquity, were hooks of iron, hanging on the top of a pole, which, being secured with chains to the masts of ships, and then let down with great velocity into the enemy's vessels, caught them up into the air. By way of defence against these machines, they covered their ships with hides, which broke and blunted the force of the iron. The harpagines were invented by Anacharsis the Scythian philosopher.

HARPAGUS. See **ARPAGIUS**.

HARPAGIUS, the preserver of Cyrus, according to Herodotus, and afterwards one of his generals, who subdued Asia Minor. See **PERSIA**, § 5.

HARPALUS, a Greek astronomer, who flourished about A. A. C. 480, corrected the cycle of 8 years invented by Cleostratus: and proposed a new one of 9 years, in which he imagined the sun and moon returned to the same point. But Harpalus's cycle was afterwards altered by Meton, who added ten full years to it. See **CHRONOLOGY**.

HARPALYCE, in fabulous history, the daughter of Lycurgus king of Thrace, and queen of the Amazons, who by her valour set her father at liberty, after he had been taken prisoner by the Getes.

HARPAREN, a town of France, in the dep. of the Lower Pyrenees, $7\frac{1}{2}$ miles E. of Ustaritz, and 10 SE. of Bayonne.

HARPASA, a town of Caria, on the Harpasus, famous for an immense **ROCKING STONE**, which was moveable by the finger, but could not be displaced by any force.

HARPASUS, a river of Caria.

HARPETH, a river of the United States, in Tennessee

Tennessee, which runs into the Cumberland, 14 miles SE. of Clarksville.

HARPE, in mythology, a crooked sword where-with Mercury cut off Argus's head, and Perseus that of Medusa.

* **HARPER**. *n. f.* [from *barp*.] A player on the harp.—

Never will I trust to speeches penn'd,
Nor to the motion of a schoolboy's tongue;
Nor woo in rhyme, like a blind *barper's* song.

Shakesp.

I'm the god of the harp: stop, my fairest! —
in vain;

Nor the harp, nor the *barper*, could fetch her
again.

Tickell.

HARPER'S FIELD, a post town of New York, in Otsego county, 322 m. N. by E. of Philadelphia.

HARPIES. See **HARPY**, and **HARPYIAE**.

(1.) * **HARPING IRON**. *n. f.* [from *harpago*, Lat.] A bearded dart with a line fastened to the handle, with which whales are struck and caught.—

The boat, which on the first assault did go,
Struck with a *harping iron* the younger foe;
Who, when he felt his side so rudely gor'd,
Loud as the sea that nourish'd him he roar'd.

Waller.

(2.) **HARPING IRON**. See **HARPOON**.

HARPINGS, *n. f.* the fore parts of the wales which encompass the bow of a ship, and are fastened to the stem, being thicker than the after part of the wales, in order to reinforce the ship in this place, where she sustains the greatest shock of resistance in plunging into the sea, or dividing it, under a great pressure of sail.

HARPOCRATES, in mythology, the son of Isis and Osiris; an Egyptian deity, represented with his fingers applied to his mouth, denoting that he is the god of SILENCE. His statue was fixed in the entrance of most of the Egyptian temples, and he was commonly exhibited under the figure of a young man naked, crowned with an Egyptian mitre, holding in one hand a cornucopia, and in the other the flower of lotus, and sometimes bearing a quiver.

HARPOCRATION, Valerius, a celebrated ancient rhetorician of Alexandria, who wrote an excellent *Lexicon upon the ten orators of Greece*. Aldus first published this lexicon in Greek at Venice in 1603. Many learned men have laboured upon it; but the best edition was given by James Gronovius at Leyden in 1696.

* **HARPONEER**. *n. f.* [*harponneur*, Fr. from *harpoon*.] He that throws the harpoon in whale-fishing.

(1.) **HARPONELLY**, a district of Indostan, in the Mysore country.

(2.) **HARPONELLY**, the capital of the above district, 65 miles NNE. of Bedamore, and 152 NNW. of Seringapatam. Lon. 75. 28. E. Lat. 14. 40. N.

(1.) * **HARPOON**. *n. f.* [*harpon*, Fr.] A harping iron.

(2.) **The HARPOON**, or **HARPING IRON**, is a spear or javelin used to strike the whales in the Greenland fishery. It is furnished with a long staff, having at one end a broad and flat triangular head, sharpened at both edges, so as to penetrate the whale with facility: to the head of this weapon is fastened a long cord, called the *whale line*,

which lies carefully coiled in the boat, in such a manner as to run out without being interrupted or entangled. See **WHALE-FISHERY**.

(3.) **HARPOON, GUN**, a kind of fire-arm for discharging harpoons at whales, and thereby killing them more easily and expeditiously than formerly, when the harpoons were thrown by the hand. Though this method was projected many years ago, it has but lately come into use; and premiums have been annually offered by the society for encouraging arts, &c. to the persons who first struck a fish in this manner. In the Transactions of that society for 1786, we have an account of the first fish struck in this manner in 1784. The gun was of the blunderbuss construction, loaded with 4 common tobacco pipes full of glazed powder; the fish was shot at the distance of ten fathoms, the harpoon going into her back up to the ring; and she was killed in about an hour. In 1785, 3 whales were killed in this manner; 4 in 1786, and 3 in 1787. Since that time the gun harpoon has come more into use, and will probably soon supersede the other method entirely. In the *Phil. Transf.* for 1789, we have accounts of a number of whales killed in this manner. The instrument appears to be extremely useful in calm weather, as the whale, though a timorous creature, will frequently allow a boat to approach within 20, 15, or even 10 fathoms, all of which distances are within reach of the gun harpoon though not within reach of that thrown by the hand. The greatest inconvenience was in case of rain or snow, by which the lock was apt to get wet. To remedy this, a case of leather was made to fit round the gun and over the lock, lined with tallow, and big enough to fire the gun when it was on. The fish struck with an harpoon discharged in this manner are soon killed, by reason of its penetrating their bodies to the depth of 3 or 6 feet which no man's strength would be able to accomplish. In the volume just quoted, we have an account of one which was shot through the tail. The harpoon broke in the slit, but 3 fathoms line went through the tail. The fish was killed 8 hours, which is perhaps the only instance of a fish struck in that part being caught. In another the harpoon carried six feet of line into his body the creature died in ten minutes. Others were killed in 15 minutes or half an hour, and one had a rib broken by the violence of the stroke. In the Transactions of the Society for 1790, there are other accounts similar to the foregoing, all agreeing as to the great usefulness of the instrument, both for striking the fish at a considerable distance, and for killing them in a very short time.

(1.) * **HARPSICHOORD**. *n. f.* A musical instrument, strung with wires, and played by striking keys.

(2.) **The HARPSICHOORD** is the most harmonious of all the musical instruments of the string kind. It is played on after the manner of the organ, and is furnished with a set, and sometimes with 2 sets of keys; the touching or striking of these keys moves a kind of little jacks, which also move a double row of strings, of brass or iron, stretched over 4 bridges on the table of the instrument.

HARPSTEDE, a town of Westphalia, in the county of Hoya, 22 miles WNW. of Hoya.

(1.) * **HAR**

[*HARPY*, *n. f.* [*barpyia*, Lat. *barpie*, *barpye*, *fu*.] The *barpies* were a kind of birds which had the faces of women, and foul long claws, very filthy creatures; which, when the table was furnished for Phineas, came flying in, and devouring or carrying away the greater part of the victuals, did so till the rest that they could not be endured. *Ecclij.*—That an *barpy* is not a centaur is by this way as much a truth, as that a square is not a circle. *Locke*. 2. A ravenous wretch; an extortioner.—I will do you any ambassage to the pippin, rather than hold three words conference with this *barpy*. *Shakspeare*.

[*HARPYE*, the *HARPIES*, [*APTITIAI*,] in mythology, (*§ 1. def. 1.*) were a rapacious impure sort of monsters, with wings, ears like bears, bodies like vultures, faces like women, and feet and hands hooked like the talons of birds of prey. The ancients believed the harpies to be genii or demons. Some make them the daughters of Oceanus and Terra, the seas and earth; whence Servius says, that they inhabited an island, half on land and half in water. Valerius Flaccus makes them the daughters of Typhon. There were three harpies, Aello, Ocypete, and Celceno, which last Homer calls *Polarge*. Hesiod, in his Theogony, ver. 267. only mentions two, Aello and Ocypete, and makes them the daughters of Thaumias and Electra, affirming that they had wings, and went with the rapidity of the wind. Zephyrus begat of them Balius and Antias, Achilles's horses. Pherecydes relates, that the Boreades expelled them from the Ægean and Sicilian seas, and pursued them as far as the winds which he calls *Plota*, and Homer *Calyne*; later called *Strophades*. Vossius (*De Idolo*, lib. iii. cap. 99. p. 63.) thinks that the ancients, by the harpies, could mean nothing else but the winds; and that it was on this account they were made daughters of Electra, the daughter of Oceanus. Such is the opinion of the scholiasts of Apollonius, Hesiod, and Eustathius. Mr Bryant supposes that they were priests in Bithynia, who, on account of their repeated acts of violence and cruelty, were driven out of the country: their temple was called *Arpy*, and the environs *Arpiai*, and he observes that *Barpyia Agria*, was of old the name of a place.

[*HARQUEBUSS*, *n. f.* [See *AARQUEBUSS*.] a handgun.

[*HARQUEBUSS* is of the length of a musket, usually cocked with a wheel. It carries a ball weighing 1½ oz. There was also a larger sort, called the great harquebuss, used for the defence of strong places, which carried a ball of about 3½ lb. They are now little used, except in some castles and garrisons.

[*HARQUEBUSSIER*, *n. f.* [from *barquebus*.] armed with a harquebuss.—Twenty thousand *barquebussiers* were ranged in length, and in two in a rank. *Knoles*.

HARRA, a town of Persia, in Segestan.

HARRAD, a town of Arabia Felix, in Yemen.

HARRAN, a town of Turkey, in Diarbekir.

HARRASS, a town of Austria, 4 m. S. of Laab.

HARRAY, a parish of Scotland, in Orkney,

bounded with that of Birsay. See *BIRSAY*, § 1, 2.

It is 6 miles long, and 2½ broad; and contains

about 25 square miles. It is flat and swampy, be-

ing intersected by numerous rivulets, whose wa-

ter is often swelled and rush down in torrents from the hills. The soil is very various, partly fertile, partly barren; and the air is moist. Barley and oats are the chief produce. Within these 80 years, a water spout fell, during a thunder storm, which, by removing the earth down to the rock, left a great gulf many yards broad and a quarter of a mile long. The population, in 1793, stated by the Rev. Geo. Low, in his report to Sir J. Sinclair, was 663: the number of horses above 172, and of black cattle, 258. There were also a few sheep.

HARRIA, or *HARELINLAND*, a province of Livonia, NW. of the Gulf of Finland. Revel is the capital.

HARRICANAW, a river of Canada, which runs into Hannah Bay.

* *HARRIDAN*, *n. f.* [corrupted from *baridelle*, a worn-out worthless horse.] A decayed trumpet.

She just endur'd the winter she began,

And in four months a batter'd *harridan*;

Now nothing's left, but wither'd, pale, and shrunk,

To bawd for others, and go shares with punk.

Swift.

HARRIER. See *HARIER*, § 1 and 2.

(1.) *HARRINGTON*, James, a most eminent English writer in the 17th century; the son of Sir Sapcote Harrington, by Jane, daughter of Sir William Samuel, of Upton, in Northamptonshire. He was born at Upton, bred at Oxford, travelled into Holland, France, Denmark, and Germany, and learned the languages of those countries. Upon his return to England, he was admitted one of the privy chamber extraordinary to Charles I. Though democratic in his principles, he served the king with great fidelity, and endeavoured to get matters accommodated with all parties. He found means to see the king at St James's; and attended him on the scaffold, when he received a token of his majesty's affection. After the death of king Charles, he wrote his *Oceana*: a kind of political romance, in imitation of Plato's Commonwealth, which he dedicated to Oliver Cromwell. It is said, that when Oliver perused it, he declared, that "the gentleman had written very well, but must not think to cheat him out of his power and authority; for that what he had won by the sword, he would not suffer himself to be scribbled out of." This work was attacked by several writers, against whom he defended it. Besides writing to promote republican principles, he instituted a nightly club, of several ingenious men, in the New Palace-Yard, Westminster; which was called the *Rota*, and continued till the secluded members of parliament were restored by Gen. Monk. In 1661, he was committed to the Tower for treasonable practices; and chancellor Hyde, at a conference with the lords and commons, charged him with being concerned in a plot. But the committee could make nothing of it. He was conveyed to St Nicholas's island, and from thence to Plymouth, where he fell into an uncommon disorder of the imagination, owing, it is said, to his having drunk great quantities of gualiacum. Having obtained his liberty by means of the earl of Bath, he was carried to London, and died in 1677. He published several other works, which were first collected by Toland, in one vol. fol. in 1700; but

a more complete edition was published in 1737, by the Rev. Dr Birch.

(2.) HARRINGTON, Sir John, an ingenious English poet, the son of John Harrington, Esq. who was committed to the Tower by queen Mary, for holding a correspondence with her sister Elizabeth; who, when she came to the crown, stood godmother to this son, and afterwards knighted him. Before he was 30, he published a translation of Ariosto's *Orlando Furioso*. A collection of his works have been printed, entitled *Nugæ Antiquæ*. He was created a knight of the Bath by James I. and in 1603 a baron, by the title of Lord Harrington. He attended the princess Elizabeth, after her marriage with the elector palatine, to Heidelberg, in April 1613, and died at Worms, Aug. 24, 1613, aged 31.

(3.) HARRINGTON, Sir John, Lord Harrington, son to the preceding, (N^o 2.) was the intimate friend of Prince Henry, son to king James I. and was remarkable for his humanity, piety, and virtue, as well as for his learning. He was created a knight of the Bath in 1604. He is said to have kept an exact diary of his life, and to have examined himself weekly as to his progress in virtue. There are several letters extant which passed between him and prince Henry on classical subjects. He died in Feb. 1614.

(4.) HARRINGTON, in geography, a sea-port of Cumberland, 4 miles from Workington, and 6 from Whitehaven. Its chief trade arises from the coaleries and ship-building.

(5-7.) HARRINGTON, 3 English villages; 1. in Cumberland, near Carlisle: 2. in Lincolnshire, near Alford: 3. in Worcestersh. N. of Evesham.

HARRIOPOUR, a town of Indostan, in Orissa, 105 miles WSW. of Calcutta.

HARRIOT, Thomas, an eminent algebraist, born at Oxford in 1560, where he took the degree of B.A. in 1579. Being distinguished for his mathematical learning, he was recommended to Sir Walter Raleigh, who, in 1585, sent him with the colony, under Sir Richard Grenville, to Virginia. After having remained there about a year, he published a topographical description of it. About 1588, he was introduced by his patron Sir Walter Raleigh, to Henry earl of Northumberland, who allowed him a pension of 120*l.* per annum. He spent many years in Sion College; where he died in July 1621, of a cancer in his lip, and was buried in the church of St Christopher, where a handsome monument was erected to his memory. Anthony Wood tells us he was a deist. He was one of the first mathematicians of the age in which he lived, and will always be remembered as the inventor of the present improved method of algebraical calculation; which was adopted by Des Cartes, and for a considerable time imposed upon the French nation as his own invention; but the theft was at last detected by Dr Wallis, in his *History of Algebra*, where our author's invention is accurately specified. His works are, 1. A brief and true report of the New found land of Virginia; of the commodities there found, and to be raised, &c. 2. *Artis analyticae praxis ad æquationes algebraicas nova expedita, et generali methodo resolvendas, e posthumis Thomæ Harrioti, &c.* 3. *Ephemeris chymometrica*; MS. in the library of Sion

college. He left several other MSS. which were inspected by Dr Zach, astronomer to the duke of Saxe-Gotha, in 1784, at Petworth, in Suffex, the seat of the earl of Evremont, a descendant of Henry Earl of Northumberland. Dr Zach published an account of them in the *Astronomical Ephemeris* for 1788: from which it appears, that Harriot had made great discoveries in astronomy; particularly that he had observed the spots in the sun so early, as Dec. 8, 1610; which was 18 months earlier than Galileo's first published observations respecting them; and that he had also discovered the satellites of Jupiter, and made drawings of their positions, and calculations of their revolutions, in Jan. 1610, the same month when Galileo discovered them. Dr Zach adds, that Harriot's observations of the comet of 1607 are still of use.

(1.) HARRIS, James, Esq. an English gentleman of very uncommon parts and learning, the son of James Harris, Esq. by a sister of Lord Shaftesbury, author of *The Characteristicks*. He was born at Salisbury, in 1709; and educated there. In 1726 he was removed to Wadham college, in Oxford. He was member for Christ-church, Hants, in several successive parliaments. In 1763, he was appointed a lord commissioner of the Admiralty, and soon after removed to the board of treasury. In 1774, he was made secretary and comptroller to the queen, which post he held until his death. He died Dec. 21, 1780, in his 72d year, after a long illness. He was author of some valuable works 1. Three Treatises: concerning Art, Music, Painting, and Poetry; and Happiness, 1745, 8vo. 2. *Hermes*; or, A Philosophical Enquiry concerning Universal Grammar. 3. *Philosophical Arrangements*. 4. *Philological Inquiries*; 1782, vols. 8vo. published since his death.

(2.) HARRIS, William, a protestant dissenting minister of eminent abilities, who resided at Honiton, in Devonshire. On Sept. 20, 1765, the degree of D.D. was unanimously conferred on him by the university of Glasgow. He published an Historical and Critical account of the lives of James I. Charles I. and Oliver Cromwell, in 5 vols. 8vo. after the manner of Mr Bayle. He was preparing a similar account of James II. He also wrote the life of Hugh Peters; besides many fugitive pieces occasionally, for the public prints, in support of liberty and virtue. All his works, (says his patron Mr Hollis,) have been well received; and those who differ from him in principle, still value him in point of industry and faithfulness." Dr Harris died at Honiton, Feb. 4, 1770.

(3.) HARRIS, in geography, [*Gael. Na Heradhb, Hardubb*, i. e. the heights.] a parish of Scotland in Invernesshire, 48 miles long, and from 6 to broad; consisting of 7 large inhabited islands, BERNERAY, Pabbay, Calligray and Ensay, on the S.; and Taransay, Scalpay, and Scarp, on the N. (see these articles:) besides the peninsula, (N^o 1) and above 30 lesser isles uninhabited. Of the islands some produce good crops of oats, barley and potatoes, and all of them pasture; but the soil in general is poor, and the greater part barren. The population in 1793, stated by the Rev. John McLeod, in his report to Sir J. Sinclair, was 2536, and had increased 567 since 1755, owing chiefly to early marriages. The number of the

(wl)

(which range unheeded through the mountains and commons,) was about 11,000; that of goats 250; of horses, 1000; of black cattle, 2460; and of deer, 800. All these animals are small in size; but the beef and mutton are delicious, and the wool is extremely fine. About 350 persons are employed in making from 400 to 500 tons of kelp annually.

(4.) HARRIS, a peninsula of the Hebrides, in the above parish, (N^o 3.) forming with Lewis one of the Western Islands of Scotland. (See LEWIS, N^o 1.) Harris is 20 miles long, and 10 broad. Upon the east side it is mostly rock; but on the W. there are some tolerable farms, and the number of people amounts to 2000. It has Lewis on the N. and North Uist on the S. from which it is separated by the SOUND. (See N^o 5.) Harris abounds on the E. side in excellent bays, and its shores on both sides form one continued fishery.

(5.) HARRIS, SOUND OF, a navigable channel, between Harris and N. Uist, 9 miles broad, and 9 long. It is the only passage between the Butt of Lewis and Barra, for vessels of burden passing to and from the W. side of Long Island. It requires a skilful pilot, being greatly encumbered with rocks and islands. The fish on this coast are more numerous, and of larger dimensions, than those on the opposite continent; on which account, two royal fishing stations were begun in the reign of Charles I. one in Loch Maddie, and the other in the Sound of Harris. A phenomenon is remarked by the Rev. Mr McLeod, in the tides of this Sound:—"From the autumnal to the vernal equinox, the current in neap tides passes all day from E. to W. and all night in the contrary direction. Immediately after the vernal equinox, it changes this course, going all day from W. to E. and the contrary at night. In spring tides the current corresponds nearly to the common course." *Stat. Acc.* Vol. X. p. 373.

(1.) HARRISBURGH, a town of the United States, in N. Carolina, 47 miles W. of Halifax.

(2.) HARRISBURGH, or LOUISBURG, a post town of Pennsylvania, and the capital of Dauphine county, seated on the Susquehanna, 80 miles W. of Pennsylvania. Lon. 1. 42. W. of that city. Lat. 40. 16. N.

(1.) HARRISON, John, one of the regicide judges who sat upon the trial of K. Charles I. and one of the ten who were executed for that act, after the restoration. See ENGLAND, § 55. He was the son of a butcher, and had been raised to the rank of Colonel, and afterwards of general, in the army of the parliament. Dr Goldsmith gives the following account of his behaviour at his trial and execution: "Gen. Harrison, who was first brought to his trial, pleaded his cause with that undaunted firmness which he had shewn through life. 'What he had done, he said, was from the impulse of the Spirit of God. He would not, for any benefit to himself, hurt a hair of the poorest man or woman upon earth; and during the usurpation of Cromwell, when all acknowledged his right, or bowed down to his power, he had boldly upbraided the usurper to his face; and all the terrors of imprisonment, and allurements of ambition, had not been able to bend him to a com-

pliance to that deceitful tyrant.' Harrison's death was marked with the same admirable constancy which he shewed at his trial.—Some circumstances of scandalous barbarity attended the execution. Harrison's entrails were torn out, and thrown in the fire before he expired. His head was fixed on the sledge that drew Coke and Peters to the place of execution with the face turned towards them." Vol. III. p. 331, 332.

(2.) HARRISON, John, the celebrated inventor of the famous TIME-KEEPER for ascertaining the longitude at sea, and also of the compound, or, as it is commonly called, the *gridiron pendulum*; was born at Foulby, near Pontefract, in Yorkshire, in 1693. The vigour of his natural abilities, if not strengthened by want of education, which confined his attention to few objects, at least amply compensated for it; as appeared from the astonishing progress he made in that branch of mechanics to which he devoted himself. His father was a carpenter, in which he assisted, and occasionally surveyed land, and repaired clocks and watches. He was, from his childhood, attached to any machinery moving by wheels, as appeared while he lay sick of the small-pox about the 6th year of his age, when he had a watch placed open upon his pillow, to amuse himself by contemplating the movement. In 1700, he removed with his father to Barrow, in Lincolnshire; where he eagerly improved every incident from which he might collect information; frequently employing great part of his nights in writing or drawing: and he always acknowledged his obligations to a clergyman who lent him a MS. copy of professor Saunderson's Lectures; which he carefully transcribed, with all the diagrams. In 1716, he had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention: these surpassed every thing then made, scarcely erring a second in a month. In 1728, he came up to London with the drawings of a machine for determining the longitude at sea, in expectation of being enabled to execute one by the Board of Longitude. Upon application to Dr Halley, he referred him to Mr George Graham; who advised him to make his machine before he applied to the Board. He returned home to perform this task; and in 1735, came to London with his first machine; with which he was sent to Lisbon the next year for a trial of its properties. In this short voyage he corrected the dead reckoning about a degree and a half; which success procured him both public and private encouragement. About 1739, he completed his 2d machine, of a construction much more simple than the former, and which answered much better: this, though not sent to sea, recommended him still more to patronage. His third machine, in 1749, was still less complicated than the 2d, and superior in accuracy, erring only 3 or 4 seconds in a week. This he conceived to be the *me plus ultra* of his attempts; but in an endeavour to improve pocket watches, the principles he applied surpassed his expectations so much, as to encourage him to make his 4th time-keeper, which is in the form of a pocket watch, about six inches diameter. With this time-keeper his son made two voyages, the one to Jamaica, and the other to Bar-

badoes : in both which experiments it corrected the longitude within the nearest limits required by the act of the 12th of Q. Anne ; and the inventor therefore, at different times, though not without great trouble, received the proposed reward of 20,000l. These 4 machines were given up to the Board of Longitude. The three former were now of no use, as all their advantages were comprehended in the last ; they were worthy, however, of being carefully preserved as mechanical curiosities, in which might be traced the gradations of ingenuity executed with the most delicate workmanship. They are kept in the royal observatory at Greenwich. The 4th machine, emphatically called *The TIME-KEEPER*, has been copied by the ingenious Mr Kendal ; and that duplicate, during a 3 years circumnavigation of the globe in the southern hemisphere by Captain Cook, answered as well as the original. The latter part of Mr Harrison's life was employed in making a 5th improved time-keeper on the same principles with the preceding one ; which at the end of a ten week's trial, in 1772, at the king's private observatory, at Richmond, erred only $4\frac{1}{2}$ seconds. Within a few years of his death, he had frequent fits of the gout, a disorder that never attacked him before his 77th year : he died at his house in Red-Lion Square, in 1776, aged 83. His reclusé manner of life in the unremitted pursuit of his favourite object, was not calculated to qualify him as a man of the world ; and the many discouragements he encountered, in soliciting the legal reward of his labours, still less disposed him to accommodate himself to the humours of mankind. In conversing on his profession, he was clear, distinct, and modest ; but found a difficulty in explaining his meaning by writing ; in which he adhered to a peculiar and uncouth phraseology. This was evident in his *Description concerning such mechanism as will afford a nice or true mensuration of time, &c.* 8vo. 1775 ; in which he obstinately refused to accept of any assistance whatever. This work contains also an account of his new musical scale, or mechanical division of the octave, according to the proportion which the radius and diameter of a circle have respectively to the circumference. He had in his youth been the leader of a distinguished band of church-singers ; had a very delicate ear for music ; and his experiments on sound, with a most curious monochord of his own improvement, are reported to have been no less accurate than those he was engaged in for the mensuration of time.

(3.) HARRISON, William, a writer much patronised by the literati of his time. He was fellow of New College, Oxford, and was some time tutor to the Duke of Queensberry's son. Dr Swift, by his interest with Mr St John, obtained for him the employment of secretary to lord Raby, ambassador at the Hague, and afterwards earl of Strafford. A letter of his, dated Utrecht, Dec. 16, 1712, is printed in the Dean's works. Mr Harrison did not long enjoy his rising fortune. He was sent to London with the Barrier treaty, and died Feb. 14, 1712-13. Dr Swift laments his loss in his *Journal to Stella*. Mr Tickel mentions him with respect in his *Prospect of Peace* ; and Dr Young, in the close of an *Epistle to Lord Lansdowne*, bewails his loss. Dr Birch, who has given a cu-

rious note on Harrison's Letter to Swift, has confounded him with Thomas Harrison, M. A. of Queen's-college. In Nichols's Select Collection are some pleasing specimens of his poetry ; which with Woodstock Park in Doddsley's Collection, and an ode to the Duke of Marlborough, 1707, in Duncombe's Horace, are all the poetical writings that are known of this excellent young man ; who figured both as a humourist and a politician in the 5th vol. of the Tatler, of which (under the patronage of Bolingbroke, Henley, and Swift) he was professedly the editor. See the Supplement to Swift.

(4.) HARRISON, William, another writer in Q. Anne's reign, was author of *the Pilgrim, or the Happy Convert*, a pastoral tragedy, published in 1709.

(5.) HARRISON, in geography, a county of Virginia, bounded on the NE. by Monongalia, S. by Greenbrier, SW. by Kanhawa, and N. by Ohio county. It is 120 miles long, and 80 broad ; and had 2013 citizens, and 67 slaves, in 1795. CLARKSBURG is the capital.

HARRISTOWN, a town of Ireland, in Kildare, Leinster, 18 miles SW. of Dublin.

HARRODSBURG, or } a town of Kentucky,

HARRODSTOWN, } in Mercer county, 25 m. SW. of Lexington, and 82½ from Philadelphia. Lon. 10. 22. W. of that city. Lat. 37. 48. N.

HARROGATE, or HARROWGATE, a village in the W. Riding of Yorkshire, in the parish of Knaresborough, remarkable for three medicinal springs, all different in their qualities, notwithstanding their vicinity : viz. 1. *The Treet Water*, or *Sweet Spa*, a vitriolic spring, of a sort of milky taste, used in gravelly cases, discovered by Mr Slingby, in 1638. 2. *The Stinking or Sulphur spring*, useful in dropical, scorbutic, and gouty cases. It rises in the town, and is received in 4 basons under 4 different buildings ; at one it is drunk ; at the others used for hot or cold baths. It is perfectly clear, and very salt ; but the taste and smell resemble those of a mixture of rotten eggs, sulphur, and sea-water. Bathing is the most general mode of using it. It is the strongest sulphur water in Great Britain ; and does not lose the sulphureous smell even when exposed to almost a boiling heat. In distilling it, when 3 pints had been taken off from a gallon of it, the last was as strong as the first, and stunk intolerably. It is discutient and attenuating, and a warm bath of it is of great benefit in pains, strains, and lameness ; dissolving hard swellings, curing old ulcers, and scrophulous complaints, and cleansing the stomach and bowels. 3. *St Mungo's Well*, is so called from St Mungo, or St Kentigern, a Scotch saint, much honoured hereabouts. See KENTIGERN. The Harrogate season is from May to Michaelmas ; and the company lodge in large houses or inns on the heath, a mile from the village, each house having a long room and an ordinary. Harrogate lies 3 miles W. of Knaresborough, and 208 N. of London.

HARROLD, a village near Bedford.

(1.) * HARROW. n. f. [*ebarrone*, Fr. *barcke*, German, a rake.] A frame of timbers crossing each other, and set with teeth, drawn over sowed ground to break the clods, and throw the earth over the seed. —

The land with daily care
besercis'd, and with an iron war
Of rakes and *barrows*.

Dryden.

—Two small *barrows*, that clap on each side of
the side, harrow it right up and down. *Mortimer.*

(1.) *HARROW*, in agriculture. See *HUS-*
BARROW.

(3.) * *HARROW*. *interj.* An exclamation of sud-
den distress. Now out of use.†—

Barrow now, out and weal away! he cried;
What dismal day hath sent this curfed light,
To see my lord so deadly damnify'd? *Spenser.*

(4.) *HARROW HILL*, a hill in Worcestershire, 2
miles from Evesham.

(5.) *HARROW ON THE HILL*, a town of Mid-
dlex, with a church and lofty spire, seated on
the top of the highest hill in the county, 10 miles
WNW. of London. It is noted for a free school,
founded in the reign of Queen Elizabeth. A sil-
ver arrow is shot for annually, on Aug. 4. by the
scholars, dressed in the habit of archers.

* *To HARROW*. *v. a.* [from the noun.] 1. To
cover with earth by the harrow.—

Friend, *barrow* in time, by some manner of
means,

Not only thy peason, but also thy beans. *Tupper.*
1. To break with the harrow.—Canst thou bind
the unicorn with his band in the furrow? or will
he *harrow* the valleys after thee? *Job.*—

Let the Volscians

Flow Rome, and *barrow* Italy. *Shak.*

3. To tear up; to rip up.—

I could a tale unfold, whose lightest word
Would *barrow* up thy soul, freeze thy young
blood,

Make thy two eyes, like stars, start from their
spheres. *Shak.*

Imagine you behold me bound and scourg'd,
My aged muscles *barrow*'d up with whips;
Or hear me groaning on the rending rack.

Rowe.

4. To pillage; to strip; to lay waste. See *HAR-*
ROW, which in Scottish is the same thing.—As the
king did excel in good commonwealth laws, so he
was secret a design to make use of them, as well
for collecting a treasure, as for correcting of man-
ners; and so meaning thereby to *barrow* his peo-
ple, did accumulate them the rather. *Bacon.* 5.
To invade; to harass with incursions. [From
barra, Saxon.] Obsolete.—

And he that *barrow*'d hell with heavy stowre,
The faulty souls from thence brought to his
heavenly bowre. *Fairy Queen.*

Most glorious Lord of life, that on this day
Didst make thy triumph over death and sin;
And having *barrow*'d hell didst bring away
Captivity thence captives us to win. *Spenser.*

6. To disturb; to put into commotion. [This
should rather be written *barry*, *barer*, French.]

Most like: it *barrows* me with fear and won-
der. *Shak.*

Amaz'd I stood, *barrow*'d with grief and care.
Milton.

BARROW BRIDGE, a village in Devonshire.

* *HARROW*, or (as it is pronounced) *ARRAH*, is still very much in use among the Irish, though it
is to be used by them as an unmeaning kind of expletive, or at most an exclamation of surprise, rather
than of sudden distress.

* *HARROWER*. *n. f.* [from *barrow*.] 1. He
who harrows. 2. A kind of hawk. *Ainsworth.*

HARROWGATE. See *HARROGATE*.

HARROW-WEALD, a village in Middlesex, at
the foot of Harrow hill.

* *To HARRY*. *v. a.* [*barer*, Fr.] 1. To tease;
to hare; to ruffle.—

Thou must not take my former sharpness ill.

—I repent me much

That I so *barry*'d him.

Shak.

2. In Scotland it signifies to rob, plunder, or op-
press: as, *one harried a nest*; that is, he took the
young away: as also, *he harried me out of house*
and home; that is, he robbed me of my goods,
and turned me out of doors. See *To HARROW*.

HARRY, BLIND. See *HENRY, N° 31.*

HARRY ISLAND, an island of the United States,
near the mouth of the Santee, on the coast of S.
Carolina.

* *HARSH*. *adj.* [*herwische*, German, *Skinner*.]
1. Austere; roughly sour.—

Our nature here is not unlike our wine;
Some sorts, when old, continue brisk and fine:
So age's gravity may seem severe,
But nothing *barsh* or bitter ought t' appear.

Denham.

—Sweet, bitter, sour, *barsh* and salt, are all the
epithets we have to denominate that number-
less variety of relishes. *Locke.*—The same defect
of heat which gives a fierceness to our natures,
may contribute to that roughness of our language,
which bears some analogy to the *barsh* fruit of
colder countries. *Swift.* 2. Rough to the ear.—

A name unmusical to Volscian ears,

And *barsh* in sound to thine.

Shak.

Age might, what nature never gives the
young,

Have taught the smoothness of thy native
tongue;

But satire needs not that, and wit will shine
Through the *barsh* cadence of a rugged line.

Dryden.

—The unnecessary consonants made their spelling
tedious, and their pronunciation *barsh*. *Dryden.*

Thy lord commands thee now,

With a *barsh* voice, and supercilious brow,
To servile duties.

Dryden.

3. Crabbed; morose; peevish.—He was a wise
man and an eloquent; but in his nature *barsh* and
haughty. *Bacon.*—Bear patiently the *barsh* words
of thy enemies, as knowing that the anger of an
enemy admonishes us of our duty. *Taylor.*—

No *barsh* reflection let remembrance raise;

Forbear to mention what thou canst not praise.

Prior.

—A certain quickness of apprehension inclined
him to kindle into the first motions of anger; but,
for a long time before he died, no one heard an in-
temperate or *barsh* word proceed from him. *Atter-*
bury. 4. Rugged to the touch; rough.—Black
feels as if you were feeling needles' points, and
some *barsh* sand: and red feels very smooth. *Boyle.*
5. Unpleasing; rigorous.—

With

With eloquence innate his tongue was arm'd;
Though *barsh* the precept, yet the preacher
charm'd. *Dryden.*

* **HARSHLY.** *adv.* [from *harsh*.] 1. Sourly; austere to the palate, as unripe fruit. 2. With violence; in opposition to gentleness; unless in the following passage it rather signifies unripely.—

'Till, like ripe fruit, thou drop
Into thy mother's lap; or be with ease
Gather'd, not *barshly* pluck'd. *Milton.*

3. Severely; morosely; crabbedly.—I would rather he was a man of a rough temper, that would treat me *barshly*, than of an effeminate nature. *Addison.* 4. Unpleasantly to the ear.—

My wife is in a weyward mood to day;
I tell you, 'twould sound *barshly* in her ears. *Shak.*

Get from him why he puts on this confusion,
Grating so *barshly* all his days of quiet
With turbulent and dangerous lunacy. *Shak.*
The rings of iron that on the doors were hung,
Sent out a jarring sound, and *barshly* rung. *Dryden.*

* **HARSHNESS.** *n. f.* [from *harsh*.] 1. Sourness; austere taste.—Take an apple and roll it upon a table hard: the rolling doth soften and sweeten the fruit, which is nothing but the smooth distribution of the spirits into the parts; for the unequal distribution of the spirits maketh the *barshness*. *Bacon.* 2. Roughness to the ear.—Neither can the natural *barshness* of the French, or the perpetual ill accent, be ever refined into perfect harmony like the Italian. *Dryden.*—Cannot I admire the height of Milton's invention, and the strength of his expression, without defending his antiquated words, and the perpetual *barshness* of their sound? *Dryden.*—

'Tis not enough no *barshness* gives offence;
The sound must seem an echo to the sense. *Pope.*

3. Ruggedness to the touch.—*Harshness* and ruggedness of bodies is unpleasant to the touch. *Bacon.* 4. Crabbedness; moroseness; peevishness.

Thy tender hasted nature shall not give
Thee o'er to *barshness*; her eyes are fierce, but thine

Do comfort and not burn. *Shak.*

HARSKIRCH, a town of Germany, in the circle of the Upper Rhine, and late county of Nassau Saarbruck; annexed to the French empire, and included in the dept. of Sarre and Moselle, in 1795; and finally ceded to it by the treaty of Luneville, in 1801. It lies 30 m. SSW. of Deux Ponts.

HARSLA, a town of Sweden, in W. Gothland.

HARSLET. See **HASLET.**

HARSO, an island in the Baltic, near the coast of Sweden. Lon. 17. 16. E. Lat. 58. 44. N.

(1.) * **HART.** *n. f.* [*hart*, Sax.] A he-deer of the large kind; the male of the roe.—

That instant was I turn'd into a *hart*,
And my desires, like fell and cruel hounds,
E'er since pursue me. *Shak.*

The deer
And fearful *harts* do wander every where
Amidst the dogs. *May's Virgil.*

(2.) **HART**, a stag, or male deer, in the 6th year. See **CERVUS**, N° vi.

(3.) **HARTS**, HORNS OF, the horns of the male

deer.—The scrapings or raspings of these are medicinal, and used in decoctions, ptisans, &c. The horns of harts yield by distillation a very penetrating volatile spirit called *Volatile Alkali*, or *Ammoniac*; which is also procured in equal perfection from the horns, bones, &c. of other animals. See **ALKALI**, § 6; **ALKALINE SALTS**, § 7—10; **CHEMISTRY**, § 1228, &c.; and **HARTSHORN**, § 1, 4, 5.

(4.) **HARTS**, KING OF THE. See **CAPRA**, § VII, N° 16.

HART-BREEST. See **CAPRA**, § VII, N° 1, 8.

HARTE, a town on the coast of Durham.

HARTENSDORF, a town of Saxony, in the circle of Erzgebürg. 4 miles ESE. of Zwickau.

HARTENSTAIN, a town of Germany, in Austria, 12 miles W. of Crems.

HARTENSTEIN, a town of Saxony, in Schönbürg, 6 m. SE. of Zwickau, and 18 E. of Greitz.

HARTEY, a town in the isle of Sheppey.

HARTFIELD, a village in Suffex.

(1, 2.) **HARTFORD**, a town and county of England, so named from the harts with which the latter anciently abounded, being then over-run with woods. See **HERTFORD**.

(3—5.) **HARTFORD**, 3 English villages: 1. in Cheshire, NW. of Northwich: 2. near Huntingdon: 3. in Yorkshire, near Ravensworth.

(6.) **HARTFORD**, a populous and hilly country of Connecticut, bounded on the E. by Tolland, S. by Newhaven and part of Middlesex, and W. by Litchfield counties; on the N. by Massachusetts. It is divided into 14 townships, and in 1790, contained 37,766 citizens, and 263 slaves.

(7.) **HARTFORD**, a flourishing city in the above county, (N° 6.) and one of the capitals of the state, seated on the W. side of the Connecticut, 50 miles above Long Island. It is divided by Little River, over which there is a bridge, with high and romantic banks on each side. It contained in 1800 above 500 houses, 5000 citizens, and three churches; and has a bank, a state house, court house, distillery, and several manufactories of cloth, glass, iron, paper, powder, &c. It lies 50 miles W. of Boston, and 90 NE. of New York. Lon. 2. 4. E. of Philadelphia. Lat. 41. 44. N.

(8.) **HARTFORD**, a town of N. Carolina, 45 miles E. of Halifax.

(9.) **HARTFORD**, a town of Vermont, 8 miles NW. of Windsor.

(10.) **HARTFORD, EAST**, a town of Connecticut, on the E. side of the Connecticut, 3 miles SSE. of **HARTFORD**, N° 7.

HARTFORDSHIRE. See **HERTFORDSHIRE**.

HARTHA, a town of Saxony, 5 miles SW. of Dobeln.

HARTHAM, a town of Austria, 4 miles E. of Efferding.

HARTHEIM, a town of Franconia, 12 miles S. of Wertheim.

HARTLAND, a market town in Devonshire, near the Bristol Channel, 18 miles W. of Barnstaple, and 113 W. by S. of London.

HARTLAND POINT, a cape at the entrance of Bristol Channel. Lon. 4. 45. W. Lat. 51. 9. N.

(1.) **HARTLEBURY**, a town near Worcester.

(2.) **HARTLEBURY**, a town 4 miles from Gloucester.

(1.) **HARTLE.**

HARTLEPOOL, a sea-port town in Durham, seated on a promontory, and almost encompassed by the sea. It is an ancient corporation, governed by a mayor and aldermen, with other subordinate officers. In the reign of Edward III. it furnished ships to the navy. It depends chiefly on the fishing trade; and its harbour is much frequented by colliers passing to and from Newcastle. It is 10 miles N. of Stockton, and 234 W. of London. Lon. 1. 16. W. Lat. 54. 38. N.

(1.) **HARTLEY**, David, M. A. an eminent physician, born in 1704, at Ilkington, where his father was curate. He received his academical education at Jesus college, Cambridge, of which he was a fellow. He first practised physic at Newark upon Trent; afterwards at London; and lastly went to Bath, where he died in 1757, aged 53, leaving two sons and a daughter. He published "A view of the evidence for and against Mrs STEPHENS'S MEDICINES as a solvent for the stone, containing 155 cases, with some experiments and observations;" London, 1739. He is also said to have written against Dr Warren, of St Edmund's-bury, in defence of inoculation; and some letters of his are to be met with in the *Philosophical Trans.* His chief literary production is "Observations on man, his frame, his duty, and his expectations, in two parts;" London, 1749, 3 vols. 8vo.

(2.) **HARTLEY**, Thomas, M. A. rector of Winkley, in Northamptonshire, an English clergyman of great piety, charity, and universal philanthropy. He was born in 1707; wrote A treatise on the Millennium, and several sermons; and translated the works of Baron Swedenbourg into English. He died at E. Malling in Kent, Dec. 10th 1758, aged 78.

(3.) **HARTLEY**, a river of Northumberland, which runs into the S. Tyne at Featherstonehaugh.

(4.) **HARTLEY**, a town of Northumberland, on the coast, NW. of Tynemouth, and 12 miles NE. of Newcastle; where Lord Delaval has constructed a pretty haven, whence coals are sent to London. Here are large salt, copperas, and glass works, which yield 10,000l. a-year to Lord Delaval. A canal is cut through a solid rock to the harbour, 51 feet deep, 30 broad, and 900 long.

(5.) **HARTLEY**, 3 villages: 1. in Dorsetshire; 2. in Hants, near Selborn.

(6.) **HARTMANN**, George, a German mathematician, who, in 1540, wrote a book on perspective.

(7.) **HARTMANN**, John Adolphus, a learned divine and historian, born at Munster in 1680. After being a Jesuite for several years, he became a Calvinist at Cassel, in 1715; and soon after was made professor of philosophy and poetry, and in 1720 professor of history and eloquence, at Marburg, where he died in 1744. The most esteemed of his works are, 1. The state of the sciences & life, in German. 2. *Historia Hostiata*, 3 vols. 3. *Præcepta eloquentiæ rationalis*, &c.

(8.) **HARTMANN**, Wolfgang, a German historian, who, in 1596, composed *Annals of Augsburg*. **HARTOGIA**, in botany; a genus of the pentandria order, belonging to the monœcia class of plants; and in the natural method ranking under the 4th order, *Aggregate*. The male calyx is

pentaphyllous, the petals five; the female calyx triphyllous, with 5 petals, and 5 barren and 5 castrated stamina. There are 3 capsules; and the seeds are arillated, or inclosed in a deciduous case.

HARTON, 5 English villages: 1. in Devonsh. near Hartland: 2. in Durham, S. of Shields: 3. in Salop, NW. of Diddlebury: 4 and 5. in Yorksh. near Flaxton.

HARTPURY, a town 4 m. NW. of Gloucester.

* **HART-ROYAL**, *n. f.* A plant. A species of buckthorn plantain. See **PLANTAGO**, and **MUSA**, N° III.

HARTS-HILL, a hill in Warwickshire.

HARTSHOLM, a village near Lincoln.

(1.) * **HARTSHORN**. *n. f.*—*Hartshorn* is a drug that comes into use many ways, and under many forms. What is used here are the whole horns of the common male deer, which fall off every year. This species is the fallow deer; but some tell us, that the medicinal *hartshorn* should be that of the true hart or stag. The salt of *hartshorn* is a great sudorifick, and the spirit has all the virtues of volatile alkalies: it is used to bring people out of faintings by its pungency, holding it under the nose, and pouring down some drops of it in water. *Hill*.—Ramosse concretions of the volatile salts are observable upon the glass of the receiver, whilst the spirits of vipers and *hartshorn* are drawn. *Woodward*.

(2.) * **HARTSHORN**. *n. f.* An herb. *Ainsworth*.

(3.) **HARTSHORN**, in geography, a village in Derbyshire, N. of Ashby de la Zouch.

(4.) **HARTSHORN**, CALCINED, or coal of hartshorn, a very white earth, procured by calcining the horns of harts in a long continued and strong fire. This earth is employed in medicine, as an absorbent, and when levigated, is the basis of Sydenham's white decoction, which is commonly prescribed in dysenteries.

(5.) **HARTSHORN JELLY** is nutritive and strengthening, and is sometimes given in diarrhoeas; but a decoction of burnt hartshorn in water is more frequently used for this purpose, and is called *hartshorn drink*.

(6.) **HARTSHORN PLANTAIN**. See **PLANTAGO**.

(7.) **HARTSHORN SALT OF**. } See § 1; AL-

(8.) **HARTSHORN SPIRIT OF**. } KALI, § 6; ALKALINE SALTS, § 7—10; and CHEMISTRY, § 1228, &c.

HARTSOEKER, Nicholas, a Dutch philosopher, born at Gouda, in 1656. He received a liberal education from his father, who was a minister among the Remonstrants, and became so eminent in natural philosophy and mathematics, that Peter the Great invited him to Moscow, but he declined the honour. He became professor of philosophy at Heidelberg, and mathematician to the Elector Palatine. He wrote a course of Natural Philosophy, in 4to, with some other works; and died in 1725.

* **HARTSTONGUE**. *n. f.* [*lingua cervina*, Lat.] A plant.—It commonly grows out from the joints of old walls and buildings, where they are moist and shady. There are very few of them in Europe. *Miller*.—*Hartstongue* is propagated by parting the roots, and also by seed. *Mortimer*.

HARTUNGUS, John, a German author of the 16th century. He was professor of Greek at Heidelberg;

delberg; translated Apollonius into Latin; published notes on Homer's *Odyssey*; and died in 1579.

(1.) * **HARTWORT.** *n. f.* [*tordylium*, Lat.] An umbelliferous plant. *Miller*.

(2.) **HARTWORT.** See **TORDYLIUM**.

(3.) **HARTWORT**, ETHIOPIAN SHRUBBY. See **BUPLEURUM FRUTICOSUM**.

(4.) **HARTWORT**, MARSEILLES. See **SESELI**. **HARTY**, an island of Kent, near Sheppey.

(1.) **HARTZ**, [Germ. *i. e.* resinous, or pine trees.] A forest of Germany in Brunswic, which forms a part of the ancient **HERCYNIAN FOREST**.

(2.) **HARTZ**, a mountain of Upper Saxony, in the principality of Anhalt Bernburg.

HARTZEROTH, a town of Germany, in the circle of the Lower Rhine, and lately in the electorate of Treves; now included in the French empire, and dep. of the Rhine and Nahe: 8 miles NE. of Treves.

HARTZGEROD, a town of Upper Saxony, in Anhalt Bernburg, with a castle, near Mount **HARTZ**: 24 m. SW. of Bernburg, and 44 WSW. of Dessau. The houses and walls are built of a kind of marble. Lon. 28. 48. E. of Ferro. Lat. 51. 46. N.

HARTZIGRODA, a town of Upper Saxony, in the county of Mansfeldt, 2 m. W. of Hetstadt.

HARVA, a town of Sweden, in W. Gothland.

HARVARD, a village in Middlesex.

(1.) * **HARVEST.** *n. f.* [*harvest*, Sax.] 1. The season of reaping and gathering the corn.—

As it ebbs, the seedsman

Upon the slime and ooze scatters his grain,

And shortly comes to *harvest*. *Shak.*

—With *harvest* work he is worse than in spring. *L'Estrange*. 2. The corn ripened, gathered, and inned.—

From Ireland come I with my strength,
And reap the *harvest* which that rascal sow'd.

bak.

When the father is too fondly kind,
Such seed he sows, such *harvest* shall he find.

Dryden.

3. The product of labour.—

Let us the *harvest* of our labour eat:

'Tis labour makes the coarsest diet sweet.

Dryden.

(2.) **HARVEST**, in the Saxon, (§ 1.) signifies *herb feast*.

* **HARVESTER.** *n. f.* [from *harvest*.] One who works at the harvest.

HARVEST FLY, in zoology, a large four-winged fly of the cicada kind, very common in Italy, and erroneously supposed to be a grasshopper. See **CICADA**.

(1.) **HARVEST-HOME.** *n. f.* 1. The song which the reapers sing at the feast made for having inned the harvest.—

Your hay it is mow'd, and your corn is reap'd;

Your barns will be full, and your hovels heap'd;

Come, my boys, come,

Come, my boys, come,

And merily roar out *harvest-home*. *Dryden.*

2. The time of gathering harvest.—

At *harvest-home*, and on the shearing-day,
When he should thanks to Pan and Pales pay.

Dryden.

3. The opportunity of gathering treasure—His wife I will use as the key of the cuckoldy rogue's coffer; and there's my *harvest-home*. *Shak.*

(2.) **HARVEST-HOME.** See **DECEMBER**, § 2.

* **HARVEST-LORD.** *n. f.* The head reaper at the harvest.—

Grant *harvest-lord* more by a penny or two,
To call on his fellows the better to do. *Tusser.*

* **HARVESTMAN.** *n. f.* [*harvest* and *man*.] A labourer in harvest.—

Like to a *harvestman* that's task'd to mow
Or all, or lose his hire. *Shak.*

(1.) **HARVEY**, Dr William, an eminent English physician of the 17th century, took his degree of M. D. at Cambridge; was afterwards admitted into the college of physicians in London, and was appointed lecturer of anatomy and chirurgery in that college. In these lectures he opened his discovery relating to the circulation of the blood; which, after a variety of experiments, he communicated to the world in his *Exercitatio anatomica de matu cordis et sanguinis*. He was physician to king James I. and to king Charles I. and adhered to the royal cause. His discovery has eternized his memory. In 1651, he published his *Exercitationes de generatione animalium*, a very curious work. His papers were destroyed during the civil wars. In 1654, he was chosen president of the college of physicians in his absence: but as he could not discharge the duty of that office, he desired them to choose Dr Pringle. As he had no children, he settled his paternal estate upon the college. In 1653 he built a library, and a museum; and in 1656 he brought the deeds of his estate, and presented them to the college. He was then present at the first feast, instituted by himself, together with a commemoration speech in Latin, to be spoken on the 18th of October annually in honour of the benefactors to the college: and he appointed a handsome stipend for the orator, and also for the keeper of the library and museum, which are still called by his name. He died in 1657. This great physician had the happiness, in his lifetime, to find the clamours of ignorance, envy, and prejudice, against his doctrine, totally silenced, and to see it universally established. It is of the utmost importance in medicine; as it is perhaps impossible to define health and sickness in fewer words, than that the one is a free, and the other an obstructed, circulation.—Dr Harvey was not only an excellent physician, but an excellent man; his modesty, candour, and piety, were equal to his knowledge; the farther he penetrated into the wonders of nature, the more he venerated the Author of it.

(2.) **HARVEY**, Gideon, M. D. an English physician, born in Surrey. He studied at Leyden, and was admitted fellow of Exeter College, in 1655. He was physician to Charles II. during his exile, and to the English army in Flanders. After the revolution he was made physician of the Tower. He wrote several works on medicine, but of no esteem. He died about 1700.

HARVEY'S ISLAND, an island in the S. Pacific Ocean, composed of 3 or 4 small isles united by submarine rocks, and about 20 miles in circumference, discovered by Capt. Cook, in 1773. See **COOK**, N° III. § 9, 10.

HARVIE,

HARVIE, Alexander, a native of Scotland, who merits to be commemorated in a *Dictionary of Arts*, for having, at the eminent risk of his life, first introduced the inkle manufacture into Britain. He went over to Holland about 1732, and in spite of the care which the Dutch took to conceal their methods of manufacturing, brought over from Haerlem two of their inkle looms, and one of their workmen; by whose assistance he established the first inkle manufactory at Glasgow, which has since been copied at Manchester, &c. See *Sir J. Sinclair's Stat. Acc.* vol. V. p. 503.

HARUM, a village in Yorkshire.

HARUN, a town of Persia, in Segestan.

HARUSPICES, or **ARUSPICES**, pretenders to divination by certain signs or omens among the Romans. The Roman haruspices were at first all taken from Hetruria; afterwards young Romans were sent there to be brought up in the science. See **ARUSPICES**, and next article.

HARUSPICY, *n. f.* The art of divination. See **DIVINATION**, § II. 1, 2. It consisted in foretelling future events by attending to various circumstances of the victims. 1. It was an ill omen if the victim needed to be dragged to the altar, if it broke its rope, fled away, avoided the stroke, struggled much after it, made a great bellowing, was long a-dying, or bled but little. 2. Presages were drawn from inspecting the noble parts, as the heart, lungs, spleen, and especially the liver. If all these were sound, if the top of the liver was large and well made, and if its fibres were strong, it presaged well. 3. They were also drawn from the manner in which the fire consumed the victim. If the flame brightened immediately, was pure and clear, rose out till the victim was consumed, these were happy signs. 4. The smoke also was considered, whether it whirled about in curls, or spread itself to the right or the left, or gave a smell different from the common one of broiled meat. 5. It was a lucky omen if the incense they burned melted all at once, and gave a most agreeable smell.

(1.) **HARWICH**, a populous and well built town of Essex, 72 miles NE. of London. It has a good maritime trade, is almost encompassed by the sea, and has strong works. It is walled, and the streets are paved for the most part with clay, which, tumbling down from the cliff, where there is a petrefying water between the town and Beacon-hill, soon grows as hard as stone; and the inhabitants boast that the wall is as strong, and the streets are as clean, as those that are of real stone. The harbour or bay is very large, safe, and deep; and is commanded by a strong fort on the Suffolk side. Here is a dock belonging to government, with all conveniences for building, cleaning, and refitting men of war. Near the town, on *Beacon-hill*, is a very fine light-house, which is seen at a great distance, and is very useful on this dangerous coast. (See **BEACON-HILL**, N^o. 2.) At this place the packet boats between England and Holland are stationed. The bay is so spacious, by the influx of the Stour from *Manningtree*, and the Orwell from *Ipswich*, and such use was made of it in the Dutch war, that 100 men of war have been seen there at one time, with their tenders, besides 300 or 400 colliers; for it is a perfect harbour to

within two miles of *Ipswich*, and able to receive ships of 100 guns all the way. The inns are good, but the accommodations dear. Harwich was first made a free borough, and had a grant of its market on Tuesdays, in the reign of Edward II. Its government was settled by charter of king James I. in a mayor, chosen yearly, November 30, out of 8 aldermen, who with 24 capital burgesses, the electors, and the recorder, make the corporation. By this charter it had also a power to elect two burgesses to parliament, the grant of its Friday market, and its two fairs on May-day and October 18, which are each for three days. The town has also an admiralty jurisdiction within its liberties, and the return of all writs, fines, &c. Though the entrance into the sea here is between 2 and 3 miles wide at high water, yet the channel where the ships must keep to come to the harbour, which is on the Suffolk side, is deep and narrow; so that all ships that come in or go out are commanded by the guns of Landguard Fort on that side. This town was fortified heretofore on the land side, but in the reign of king Charles I. the fortifications were demolished. It has since been ordered to be refortified. The sea makes frequent encroachments on the land here. Lon. 1. 25. E. Lat. 52. 0. N.

(2.) **HARWICH**, a town of Massachusetts, on Barnstable Bay. Lon. 70. 5. E. Lat. 41. 43. N.

(3.) **HARWICH**, a town of Vermont, 25 miles N. of Bennington.

HARWINGTON, a town of Connecticut, 18 miles W. of Hartford, and 209 from Philadelphia. Lon. 1. 37. E. of that city. Lat. 41. 41. N.

(1.) **HARWOOD**, Edward, D. D. a learned dissenting clergyman, born in Lancashire, in 1729. He was pastor of a congregation at Bristol, whence he was obliged, on account of his zeal in the Arian controversy, to remove to London; where he taught the classics. He published a Translation of the New Testament; a view of the various editions of the Greek and Roman classics; and many other books and pamphlets. He died at London of a paralytic complaint, which had confined him to the house for 14 years, and deprived him of the use of his left side; Jan. 14. 1794, aged 65.

(2.) **HARWOOD**, a small but neat town in the N. Riding of Yorkshire, with a costly stone bridge of 11 arches over the Wharfe, which runs in a bed of stone, and is as clear as rock water. Near it are the ruins of an ancient castle, built soon after the conquest; and which was a neat strong building in Cambden's time. It had a variety of masters; one of whom, in the reign of king John, obtained a grant for a market and fair here. In the reign of Edward III. it was valued at 400 marks a year. This castle was ruined in the civil wars. It has 8 or 9 dependent constabularies, wherein are many antiquities. The remains of the castle are still in a condition to last long. It covered near an acre of ground. Near it is *Harwood House*, one of the first houses in the county for elegance, built on part of the site of *Gawthorp-Hall*. In the church are some ancient monuments, particularly that of lord chief justice Gascoigne, who committed Henry, Prince of Wales, to prison, for insulting him in the execution of his office, and

interrupting the course of justice. See ENGLAND, § 32, and GASCOIGNE, N^o 2.

(3.—5.) HARWOOD, 3 villages: 1. in Bucks, N. of Winslow: 2. in Hertfordshire, W. of Rofs: 3. in Lancashire, S. of Clithero.

(6.) HARWOOD, GREAT, } 2 villages in Lan-

(7.) HARWOOD, LITTLE, } cashire, N. of Black-

HARZ, a large mountain of Upper Saxony, covered with a forest, 48 miles long, and 20 broad; extending from Langlesheim, in Wolfenbüttele, through Grubenhagen, Wernigerode, and Blankenburg, to Hohnstein and Stolberg, as far as Hartzgerod. The air is so cold, that the winters usually last 6 months. The forest consists of oak, beech, ash, alder, birch, pine, and fir trees. The mines afford gold, and abound with silver, copper, lead, iron, zinc, cobalt; borax, sulphur, yellow ochre, nitre, lapis calaminaris, &c. The value of the gold amounts to 2880 rix-dollars a-year; and is coined into ducats on the spot; the silver, which is also coined on the Harz, amounts to 802,800 rix-dollars annually; and the whole product of the mines to 1,172,730; which, after deducting all charges, leave a profit of 425,274 rix-dollars.

(1.) HAS, a district of Arabia, in Yemen.

(2.) HAS, the capital of the above district, 40 m. N. of Mocha. Lon. 43. 25. E. Lat. 14. 58. N.

HASAB, a town of Candahar.

HASAKLU, a town of Turkey, in Natolia.

HASAU, a town of Courland, 6 miles W. of Peltyn.

HASBAIN, or } a country of Germany, in

HASBEIN, } Westphalia, in the ci-devant bishoprick of Liege, now annexed to France, and included in the department of the Ourte. Vilet and St Tron are the chief towns.

HASBERG, a fort of Germany, in Carniola.

HASBET, a town of Egypt, on the E. side of the Nile, opposite to Rosetta.

HASCK, a town of Arabia, in Hadramaunt.

HASCUSIE, a small island in Scotland, in Shetland, between Fetlar and Yell.

(1.) HASE, a river of Germany, which rises in Osnaburg, and runs into the Ems at Meppin.

(2, 3.) HASE, James and Theodore, two learned German writers of the 18th century, brethren, and authors of Dissertations, and other classical works. Theodore was professor of Hebrew at Bremen, and died in 1731, aged 49. James died in 1723.

HASEL, a river of Franconia, which runs into the Werra, 2 miles SE. of Meinungen.

HASELDORP, a town of Holstein.

HASELOCH, a town of Germany, in the circle of the Lower Rhine, 12 miles SW. of Mannheim; now included in the French republic, and dept. of Mont Tonnere.

HASELOE, an island of Denmark, in the Categate, 12 miles from Zealand. Lon. 11. 45. E. Lat. 56. 11. N.

HASENDORF, a town of Austria, 8 miles WSW. of Tulln.

HASER, a town of Egypt, 15 m. SE. of Tinch.

* To HASH. v. n. [*hacker*, Fr.] To mince; to chop into small pieces, and mingle.—

He rais'd his arm

Above his head, and rain'd a storm

Of blows so terrible and thick,

As if he meant to *bash* her quick. *Hudibras*.

—What have they to complain of but too great variety, though some of the dishes be not served in the exactest order, and politeness; but *bash'd* up in haste? *Garth*.

* HASK. n. f. This seems to signify a case or habitation made of rushes or flags. Obsolete.

Phœbus, weary of his yearly task,

Establish'd hath his steeds in lowly lay,

And taken up his inn in fishes *bash*. *Spenser*.

HASLACH, 2 towns of Germany: 1. in Austria, 6 miles E. of Aigen: 2. in Suabia, on the Kinzig.

HASLAU, or HASSEL. See HASSEL.

HASLED, a town of Sweden, in W. Gothland.

HASLEMERE, a town of Surry, on the edge of the county, next Hampshire, 43 miles from London. It is an ancient place, and was once destroyed by the Danes. It is a borough by prescription, and has sent 2 members to parliament, since the reign of Edward IV. chosen by a bailiff, and burgage-teeners. It is said to have had 7 parish churches formerly, though now but one; and that it then stood upon a hill more to the south. It now lies 19 miles N. of Chichester, and 42 SSW. of London. Lon. 0. 35. W. Lat. 51. 7. N.

* HASLET, HARSLET. n. f. [*basla*, Islandic, a bundle; *baslerel*, *baslereau*, *baslier*, Fr.] The heart, liver, and lights of a hog, with the windpipe and part of the throat to it.

HASLI, a district of the Helvetic Republic, in the canton of Bern, in the fine valley SE. of lake Brientz, and watered by the Aar; famous for cheese, which the citizens export to Italy.

HASLINDEN, or } a town of Lancashire, 14

HASLIGDON, } miles N. of Manchester, and 196 NNW. of London. Lon. 2. 24. W. Lat. 53. 41. N.

HASLOB. See HASELOE.

(1.) * HASP. n. f. [*haps*, Saxon, whence in some provinces it is yet called *hapse*.] A clasp folded over a staple, and fastened on with a padlock.—Have doors to open and shut at pleasure, with *hasps* to them. *Mortimer*.

(2.) HASP AND STAPLE, in Scots law, the symbol commonly used in burgage tenements for entering and infeffing an heir, by delivering into his hands the hasp and staple of the door.

* To HASP. v. n. [from the noun.] To shut with a hasp.

HASPARAN, a town of France, in the dept. of the Lower Pyrenees, 7 miles SE. of Bayonne.

HASSAN, a town of Persia, 81 miles NE. of Amadan.

HASSEL, a town of Hanau, 11 m. E. of Hanau.

HASELBACH, a river of Upper Saxony.

HASELBECH, a village in Northampton.

HASELBIERG, a town of Holstein.

HASELFELDE, a town of Lower Saxony, in Blankenburg, 11 miles S. of Blankenburg.

HASELINE, a town of Germany, in the bishopric of Munster, 7 miles E. of Meppin.

HASELQUIST, Frederick, M. D. an eminent Swedish naturalist, born at Tournalla, in E. Gothland, in 1722, and educated at Upsal, under the great Linnæus. By the advice of that eminent botanist, with the assistance of the University of Upsal,

Upsal, who granted him a salary for the purpose, he set out upon a voyage to Palestine, in summer 1749, with the view of investigating the natural history of that country, and thereby illustrating eastern philology, and elucidating many passages in the Old Testament. In this enterprise he also received much pecuniary aid, by private subscriptions. By the interest of Counsellor Lagerstroem, he obtained a free passage in a Swedish E. Indiaman, to Smyrna; where he arrived in Dec. 1749, and was most hospitably received by M. A. Rydel, the Swedish consul. In Jan. 1750, he set out for Egypt, and spent 9 months at Cairo, whence he transmitted to Linnæus some specimens of his discoveries, which were published with great approbation. One of his letters to Linnæus is inserted under the article BOTANY, § 74. A collection of 10,000 dollars was then made to enable him to continue his travels and researches. In spring 1751, he passed through Jaffa to Jerusalem, Jericho, &c. returning through Rhodes and Scio, to Smyrna. Thus he completed the object of his mission, but unfortunately fell a sacrifice to the heat of the climate, which, in his travels through Arabia, had affected his lungs so severely, that he died at Smyrna, Feb. 9th, 1752, aged 30. The Turks, with their usual rapacity, having seized his collections, were prevented from selling them, by the Swedish consul, who wrote home an account of his death and circumstances; whereupon Q. Louisa Ulrica, generously sent 14,000 dollars to redeem them; and the whole collection, consisting of numerous antiques, shells, birds, insects, serpents, Arabian MSS. &c. arrived in good preservation at Stockholm, and was lodged in the cabinets at Ulrichsdale, and Drottningholm; duplicates of many of them being also sent to Linnæus at Upsal, who published an account of his deceased friend's voyage and observations, and named a plant after him. See next article.

HASSELQUISTIA, in botany, a genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The fruits are quite smooth; the seeds of the radius oval, plane, marginated, and convex in the middle; those in the disk hemispherical and urceolated, or bladder-shaped.

(1.) HASSELT, a handsome town of the Batavian republic, in the dep. of Yssel, and late prov. of Overijssel; seated on the Vecht, 10 miles E. of Campen. Lon. 6. 5. E. Lat. 23. 46. N.

(2.) HASSELT, a town of France, in the dep. of Ourte, and ci-devant territory of Liege; seated on the Demer, which runs through it; 16 miles NNW. of Liege, and 14 NW. of Maestricht. Long. 5. 20. E. Lat. 50. 54. N.

HASSELUNE. See HASSELINE.

HASSELWICK, a town of Norway.

HASSI, a town of Turkey, in Macedonia.

HASSIDEANS. See ASSIDEANS.

* HAS SOCK. *n. f.* [*hasseck*, German. *Skinner.*]

1. A thick mat on which men kneel at church. —He found his parishioners very irregular; and in order to make them kneel, and join in the responses, he gave every one of them a *hassock* and common prayer-book. *Addison.* 2. In Scotland it is applied to any thing made of rustles or privet,

on which a person may sit: it is therefore probable that *hassock* and *hask* are the same.

* HAST. The second person singular of *have*.

(1.) HASTA, or HASTA PURA, among medalists, signifies a kind of spear or javelin, not shod or headed with iron; or rather an ancient sceptre, somewhat longer than ordinary, occasionally given to all the gods.

(2.) HASTA, in some countries, is a measure, or quantity of ground, amounting to 30 paces: thus called according to M. Du Cange, from the *hasta* or rod wherewith it was measured.

HASTATA FOLIA. } See BOTANY, *Glossary*.

HASTATED LEAVES. }

HASTATI. See BATTLE, § 3.

* HASTE. *n. f.* [*hasse*, Fr. *hasse*, Dutch.] 1. Hurry; speed; nimbleness; precipitation.—

Spare him, death!

But O, thou wilt not, canst not spare!

Haste hath never time to hear. *Crashaw.*

Our lines reform'd, and not compos'd in *haste*,
Polish'd like marble, would like marble last;

But as the present, so the last age writ;

In both we find like negligence and wit. *Waller.*

—In as much *haste* as I am, I cannot forbear giving an example. *Dryden.*—

The wretched father, running to their aid

With pious *haste*, but vain; they next invade. }
Dryden.

2. Passion; vehemence.—I said in my *haste*, all men are liars. *Psalms.*

(1.) * To HASTE. To HASTEN. *v. n.* [*hasse*, Fr. *hasse*, Dutch.] 1. To make haste; to be in a hurry; to be busy; to be speedy.—I have not *hastened* from being a pastor to follow thee. *Jer.*

2. To move with swiftness, eagerness, or hurry.

'Tis Cinna, I do know him by his gait;

He is a friend. Cinna, where *haste* you so? *Shak.*

—They were troubled, and *hasted* away. *Psalms.*

—All those things are passed away like a shadow, and as a post that *hasted* by. *Wisdom.*—

Hasting to pay his tribute to the sea,

Like mortal life to meet eternity. *Denham.*

These rites performed, the prince, without delay,

Hastes to the nether world, his destin'd way. *Dry.*

To distant Sparta, and the spacious waste

Of sandy Pyle, the royal youth shall *haste*. *Pope.*

Soon as the sun awakes, the sprightly court

Leave their repose, and hasten to the sport. *Prior.*

(2.) * To HASTE. } *v. a.* To push forward; to
* To HASTEN. } urge on; to precipitate;
to drive to a swifter pace.—Let it be so *hasted*,
that supper be ready at the farthest by five of the
clock. *Shakespeare.*—

All hopes of succour from your arms is past;

To save us now, you must our ruin *haste*. *Dryd.*

Each sees his lamp with diff'rent lustre crown'd;

Each knows his course with diff'rent periods
bound;

And in his passage through the liquid space,

Nor *hastens*, nor retards his neighbour's race.

Prior.

HASTENBECK, a town of Lower Saxony, in Calenber, 5 miles S. of Hameln; near which the French, under Marshall D'Estrees, defeated the British under the Duke of Cumberland, in 1757. See ENGLAND, § 82.

* **HASTENER**. *n. f.* [from *hasten*.] One that hastens or hurries.

* **HASTILY**. *adv.* [from *hasty*.] 1. In a hurry; speedily; nimbly; quickly.—

A voice that called loud and clear,
Come hither, hither, O come *hastily*! *Spenser*.

If your grace incline that we should live,
You must not, sir, too *hastily* forgive. *Waller*.

The next to danger, hot pursu'd by fate,
Half cloth'd, half naked, *hastily* retire. *Dryden*.

2. Rashly; precipitately.—Without considering consequences, we *hastily* engage in a war which hath cost us sixty millions. *Swift*. 3. Passionately; with vehemence.

* **HASTINESS**. *n. f.* [from *hasty*.] 1. Haste; speed. 2. Hurry; precipitation.—A fellow being out of breath, or seeming to be for haste, with humble *hastiness* told Basilus. *Sidney*. 3. Rash; eagerness.—The turns of his verse, his breakings, his propriety, his numbers, and his gravity, I have as far imitated as the poverty of our language, and the *hastiness* of my performance, would allow. *Dryden*.—There is most just cause to fear, lest our *hastiness* to embrace a thing of so perilous consequence, should cause posterity to feel those evils. *Hooker*. 4. Angry testiness; passionate vehemence.

HASTING PEAR, a name given by the gardeners to a species of pear, called also by some *green chissel pear*. This is a moderately large pear, and is longish towards the pedicle; its skin is thin, and of a whitish green; the pulp is melting, and of a sugary flavour. It ripens in July. See *PYRUS*.

(1.) **HASTINGS**, a town of Sussex, 64 miles SE. of London. It is the chief of the cinque ports; and was formerly obliged to find 21 ships, within 40 days after the king's summons, well furnished and armed for service, and to maintain the crews a fortnight at its own charge. This town is said to have been named from Hastings, the famous Danish pirate. In king Athelstan's reign it had a mint. It had charters from Edward the Confessor, William I. and II. Henry II. Richard I. Henry III. Edward I. and Charles II. exempting it from toll, and empowering it to hold courts of judicature on life and death. It has about 600 handsome houses, and 3000 inhabitants; but frequent storms have rendered the harbour indifferent, though a vast sum of money has been laid out upon it. Hastings has sent members to parliament ever since Edward III. It supplies London with great quantities of fish, taken on the coast. It lies between two high cliffs towards the sea, and as high a hill on the land side, having two streets, and in each a parish church, divided by a stream called *the Bourn*. About 1377, this town was burnt by the French; and after it was rebuilt, it was divided into two parishes. It has two charity schools, for teaching 200 or 300 children. An ancient castle on the hill, which overlooked the town, is now in ruins. The markets are on Wed. and Sat. the fairs on Tues. and Wed. in Whitfun-week, and July 26, October 23 and 24. It had formerly a priory, and was a barony in the Huntingdon family, now in that of Rawdon. Hastings is remarkable for a battle fought in its neighbourhood, between Harold II. K. of England, and William D. of Normandy, on the 15th Oct. 1066, in which the former was defeated and killed; and

by his death William became king of England. (See *ENGLAND*, § 18, 19.) The night before the battle, the aspect of things was very different in the two camps. The English spent the time in riot, jollity, and disorder; the Normans in prayer. The next day both armies prepared for battle. The duke divided his army into 3 lines: the first, headed by Montgomery, consisted of archers and light armed infantry: the 2d, commanded by Mar tel, was composed of his bravest battalions, heavily armed, and ranged in close order: his cavalry, at whose head he placed himself, formed the third line; and were so disposed, that they stretched beyond the infantry, and flanked each wing of the army. Having given the signal of battle, the whole army moved at once, and singing the song of Roland, the famous peer of Charlemagne, advanced with alacrity towards the enemy. Harold had seized the advantage of a rising ground, and having drawn some trenches to secure his flanks, he resolved to stand upon the defensive, and to avoid all action with the cavalry, in which he was inferior. The Kentish men were placed in the van, the Londoners guarded the standard; and the king, accompanied by his valiant brothers Gurth and Leotwin, dismounting from horseback, placed himself at the head of his infantry, and expressed his resolution to conquer or perish. The first attack of the Normans was desperate, but was received with equal valour by the English; and after a furious combat, which remained long undecided, the former, overcome by the difficulty of the ground, and hard pressed by the enemy, began first to relax their vigour, then to give ground; and confusion was spreading among their ranks, when William hastened, with a select band to the relief of his dismayed forces. His presence restored their courage; the English were obliged to retreat; and the duke, ordering his 2d line to advance, renewed the attack with fresh forces, and with redoubled vigour. Finding that the enemy, aided by the advantage of ground, and animated by the example of their prince, still made a vigorous resistance, he commanded his troops to make a hasty retreat, and to allure the enemy from the ground by the appearance of flight. The artifice succeeded; the inexperienced troops, heated by the action, and sanguine in their hopes, precipitately followed the Normans into the plain. William ordered the infantry to face about upon the pursuers, and the cavalry to make an assault at the same instant upon their wings, and both to pursue the advantage which the surprise and terror of the enemy must give them in that critical moment. The English were repulsed with great slaughter, and driven back to the hill; where, rallying again by the brave Harold, notwithstanding their loss, they maintained the post, and continued the combat. The duke tried the stratagem a second time, with the same success; but even after this doubtful advantage, he still found a great body of the English, who, in firm array, seemed determined to dispute the victory to the last. He ordered his heavy armed infantry to make the assault upon them; while his archers, placed behind, galled the enemy, who were excited by the situation of the ground. By this disposition he at last prevailed. Harold was slain

in row, while combating with great bravery at the head of his men. His brothers shared the same fate; and the English, discouraged by their fall, gave ground on all sides, and were pursued with great slaughter by the victorious Normans. Thus was gained the decisive victory of Hastings, after a battle fought from morning till sunset, wherein the utmost valour was displayed by both armies, and by both commanders. William had 3 horses killed under him; and near 15,000 Normans fell in the action. The loss was still more considerable on that of the vanquished; besides the death of the king and his two brothers. The dead body of Harold was brought to William, who restored it without ransom to his mother. Hastings lies 24 m. E. of Lewes, and 40 of Brighton. Lon. O. 34. E. Lat. 50. 50. N.

(1.) * **HASTINGS**. *n. f.* [from *hasty*.] Peas that come early.—The large white and green *hastings* are not to be set till the cold is over. *Mortimer*.

(2.) **HASTINGS**, lady Elizabeth, daughter of Theophilus, Earl of Huntingdon, a lady equally eminent for piety and charity. In the 32d N^o of the *Tatler*, a fine character is drawn of her under the name of *Aspasia*, by Mr Congreve. She died in 1700, unmarried, aged about 55.

HASTINGUES, a town of France, in the dep. of Landes, 10 miles S. of Dax.

HASTIVE, *adj.* a French term, used in English for early, forward, or before the ordinary season, as *hastive* peas, &c. The *hastive* fruits are strawberries and cherries.

* **HASTY**. *adj.* [*hastif*, Fr. from *haste*; *hæstig*, Dutch.] 1. Quick; speedy.—

Is this the counsel that we two have shar'd,
The sisters' vows, the hours that we have spent,
When we have chid the *hasty* footed time
For parting us! *Shak.*

2. Passionate; vehement.—He that is slow to wrath and great understanding; but he that is *hasty* of spirit exalteth folly. *Proverbs*. 3. Rash; precipitate.—Is not thou a man that is *hasty* in his words? There is more hope of a fool than of him. *Proverbs*.—Do not rash with thy mouth, and let not thine heart be *hasty* to utter any thing before God. *Ecclesiastes*. 4. Early ripe.—Beauty shall be a fading flower, and as the *hasty* fruit before the summer. *Isaiah*.

* **HASTY-PUDDING**. *n. f.* A pudding made of milk and flower, boiled quick together; as also of oatmeal and water boiled together.—

Sure *hasty* pudding is thy chiefest dish,
With bullock's liver, or some stinking fish. *Dorset.*

HASWELL, a town in Somersetshire.

(1.) * **HAT**. *n. f.* [*hæt*, Saxon; *batt*, German.] A cover for the head.—She's as big as he is; and there's her thrum *bat*, and her muffler too. *Shak.*

Out of mere ambition you have made
Your holy *bat* be stamp'd on the king's coin. *Shak.*
The *bat* was like a helmet, or Spanish montero. *Bacon.*

Homes o'er his head in air appear'd,
And with soft words his drooping spirits cheer'd;
His *bat* adorn'd with wings disclos'd the god,
And in his hand he bore the sleep-compelling rod. *Dryden.*

(2.) **HAT** is also figuratively used for the dignity of a cardinal, or a promotion to that dignity. Pope

Innocent IV. first made the hat the symbol or cognizance of the cardinals, enjoining them to wear a red hat at the ceremonies and processions, in token of their being ready to spill their blood for Jesus Christ.

(3.) **HATS** (§ 1.) are said to have been first used by men, about A.D. 1400, for country wear, riding, &c. But the hatters have a tradition among them, that the origin of their art, at least of that branch of it called *felting*, is much more ancient. The tradition is, that while St Clement, the 4th bishop of Rome, was flying from his persecutors, his feet became blistered; in consequence of which he was induced to put wool between the soles of his feet, and the sandals which he wore. The consequence was, that in continuing his journey, the wool, by the sweat and motion of his feet, became as completely felted as if wrought on purpose. When he afterwards settled at Rome, he improved the discovery, and hence the origin of felting and hat-making. The hatters in Ireland, as well as in several catholic countries, still hold a festival on St Clement's day. Whatever truth may be in the above tradition, F. Daniel relates, that when Charles II. made his public entry into Rouen, in 1449, he had on a hat lined with red velvet, and surmounted with a plume or tuft of feathers: he adds, that it is from this entry, or at least under this reign, that the use of hats and caps is to be dated, which henceforward began to take place of the chaperons and hoods that had been worn before. In process of time, from the laity, the clergy also took this part of the habit; but it was looked on as a great abuse, and several regulations were published, forbidding any priest or religious person to appear abroad in a hat without coronets, and enjoining them to keep to the use of chaperons, made of black cloth, with decent coronets; if they were poor, they were at least to have coronets fastened to their hats, and this upon penalty of suspension and excommunication. Indeed the use of hats is said to have been of a longer standing among the ecclesiastics of Brittany, by 200 years, and especially among the canons; but these were only a kind of caps, and from hence arose the square caps worn in colleges, &c. Lobineau observes, that a bishop of Dol, in the 12th century, zealous for good order, allowed the canons alone to wear such hats; enjoining, that if any other person come with them to church, divine service should immediately be suspended. Hats make a very considerable article in commerce: the finest, and those most valued, are made of the hair of the beaver. See **BEAVER** and **CASTOR**, N^o IV. § 1.

(4.) **HATS, METHOD OF MAKING**. Considerable improvements have been made in the art of **HAT-MAKING** within these 30 years. The following, which is chiefly extracted from the ingenious Mr *Nicholson's Philosophical Journal*, we are assured by an intelligent artist in this city, is the method now generally practised by the principal hat-makers in Scotland, as well as by Messrs Collinsons, hatters in Gravel-lane, Southwark, whose manufactory Mr Nicholson visited. "The materials for making hats are rabbits fur cut off from the skin, after the hairs have been plucked out, together with wool and beaver. The two former are

are mixed in various proportions, and of different qualities, according to the value of the article intended to be made; and the latter is universally used for facing the finer articles, and seldom for the body or main stuff. Experience has shewn, that these materials cannot be evenly and well felted together, unless all the fibres be first separated, or put into the same state with regard to each other. This is the object of the first process, called *bowing*. The material, without any previous preparation, is laid upon a platform of wood, or of wire, somewhat more than 4 feet square, called a *hurdle*, which is fixed against the wall of the workshop, and is enlightened by a small window, and separated by two side partitions from other hurdles, which occupy the rest of the space along the wall. The hurdle, if of wood, is made of deal planks, not quite 3 inches wide, disposed parallel to the wall, and at the distance of one 40th or one 50th of an inch from each other, for the purpose of suffering the dust, and other impurities of the stuff, to pass through; a purpose still more effectually answered by the hurdle of wire. The workman is provided with a bow, a bow-pin, a basket, and several cloths. The bow is a pole of yellow deal wood, between 7 and 8 feet long, to which are fixed two bridges, somewhat like that which receives the hair in the bow of the violin†. Over these is stretched a catgut, about one 12th of an inch in thickness. The bow-pin is a stick with a knob, and is used for plucking the bow-string. The basket is a square piece of osier work, consisting of open strait bars with no crossing or interweaving. Its length across the bars may be about two feet, and its breadth 18 inches. The sides into which the bars are fixed are slightly bended into a circular curve, so that the basket may be set upright on one of these edges near the right hand end of the hurdle, where it usually stands. The cloths are linen. Besides these implements, the workman is also provided with brown paper. The *bowing* commences by shovelling the material towards the right hand partition with the basket, upon which, the workman holding the bow horizontally in his left hand, and the bow-pin in his right, lightly places the bow-string, and gives it a pluck with the pin. The string, in its return, strikes part of the fur, and causes it to rise, and fly partly across the hurdle in a light open form. By repeated strokes, the whole is thus subjected to the bow; and this beating is repeated, till all the original clots or masses of the filaments are perfectly opened and obliterated. The quantity thus treated at once is called a *batt*, and

never exceeds half the quantity required to make one hat. When the batt is sufficiently bowed, it is ready for *bardening*; which term denotes the first commencement of felting. The prepared material being evenly disposed on the hurdle, is first pressed down by the convex side of the basket, then covered with a cloth, and pressed successively in its various parts by the hands of the workman. The pressure is gentle, and the hands are very slightly moved back and forwards at the same time, through a space of perhaps a quarter of an inch, to favour the hardening or entangling of the fibres. This pressure brings the hairs against each other, and multiplies their points of contact; the agitation of them gives to each hair a progressive motion towards the root; by means of this motion the hairs are twisted together, and the *lamelle* of each hair, by fixing themselves to those of other hairs, which happen to be directed the contrary way, keep the whole in that compact state which the pressure makes it acquire. In proportion as the mass becomes compact, the pressure of the hands should be increased; not only to make it more close, but also to keep up the progressive motion and twisting of the hairs, which then takes place with greater difficulty: but throughout the whole of this operation, the hairs fix themselves only to each other, and not to the cloth with which they are covered, the fibres of which are smooth, and have no disposition to felting. (See HAIR, § 2.) “In a short time the stuff acquires sufficient firmness to bear careful handling. The cloth is then taken off, and a sheet of paper, with its corners doubled in, so as to give it a triangular outline, is laid upon the batt, which last is folded over the paper as it lies, and its edges, meeting one over the other, form a conical cap. The joining is soon made good by pressure with the hands on the cloth. Another batt, ready hardened, is next laid on the hurdle, and the cap here mentioned placed upon it, with the joining downwards. This last batt being also folded up, will consequently have its place of junction diametrically opposite to that of the inner felt, which it must therefore greatly tend to strengthen. The principal part of the hat is thus put together, and now requires to be worked with the hands a considerable time upon the hurdle, the cloth being also occasionally sprinkled with clear water. During the whole of this operation, which is called *basoning*‡, the article becomes firmer and firmer, and contracts in its dimensions. It may easily be understood, that the chief use of the paper is to prevent the sides from felting together. The *basoning*

† Mr Nicholson's correspondent, who is an experienced hatter, says that the bow is best made of ash; that it is composed of the *flang* or handle; that the bridge at the smaller end, or that which is nearest the window in the act of bowing, is called the *cock*; and that the other bridge, which is nearest to the workman's hand, is called the *breach*.

‡ Mr Nicholson's correspondent says, that after bowing, and previous to the basoning, a *bardening skin*, that is, a large piece of skin, about 4 feet long and 3 feet broad, of leather alumed or half tanned, is pressed upon the batt, to bring it by an easier gradation to a compact appearance; after which it is basoned, being still kept upon the hurdle. This operation, the basoning, derives its name from the process or *mode of working*, being the same as that practised upon a wool hat after bowing, the last being done upon a piece of cast metal 4 feet across, of a circular shape, called a *bason*: the joining of each batt is made good here by shuffling the hand, that is, by rubbing the edges of each batt folded over the other, to excite the progressive motion of each of the filaments in felting, and to join the two together,

soning is followed by a still more effectual continuation of the felting, called working §. This is done in another shop, at an apparatus called a *battery*, consisting of a *kettle* (containing water slightly acidulated with sulphuric acid, to which, for beaver hats, a quantity of the grounds of beer is added, or else plain water for rinsing out), and 8 *planks* of wood joined together in the form of a frustum of a pyramid, and meeting in the kettle at the middle. The outer or upper edge of each plank is about 2 feet broad, and rises a little more than 2 feet and a half above the ground; and the slope towards the kettle is considerably rapid, so that the whole battery is little more than six feet in diameter. The quantity of sulphuric acid, added to the liquor, is not sufficient to give a sour taste, but only renders it rough to the tongue. In this liquor, heated rather higher than unpractised hands could bear, the article is dipped from time to time, and then worked on the planks with a roller, and also by folding or rolling it up, and opening it again; in all which a certain degree of care is at first necessary, to prevent the sides from felting together; of which, in the more advanced stages of the operation, there is no danger. The imperfections of the work now present themselves to the eye of the workman, who picks out knots and other hard substances with a bodkin, and adds more felt upon all such parts as require strengthening. This added felt is patted down with a wet brush, and soon incorporates with the rest. The beaver is laid on towards the conclusion of this kind of working. Mr Nicholson could not distinctly learn why the beer grounds were used with beaver hats. Some workmen said, that by rendering the liquor more tenacious, the hat was enabled to hold a greater quantity of it for a longer time; but others said, that the mere acid and water would not adhere to the beaver facing, but would roll off immediately when the article was laid on the plank. It is probable, as he observes, that the manufacturers who now follow the established practice, may not have tried what are the inconveniences this addition is calculated to remove." Several objections have been urged against the use of vitriol, or sulphuric acid, by some who prefer the use of the dregs; but these objections, from experience, are found to be frivolous. And from repeated discoveries and improvements made within these 30 years, it has been found that vitriol occasions a very great saving in the stuff, many parts of which are now rendered useful by the sulphuric acid, which were formerly thrown away as of no value. But to proceed. "It must be remembered, (says Mr Nicholson,) that our hat still possesses the form of a cone, and that the whole of the several actions it has undergone have only converted it into a soft flexible felt, capable of being extended, tho' with some difficulty, in every direction. The next thing to be done is to give it the form required by the wearer. For this purpose, the workman turns up

the edge or rim to the depth of about an inch and a half, and then returns the point back again through the centre or axis of the cap, so far as not to take out this fold, but to produce another inner fold of the same depth. The point being returned back again in the same manner, produces a third fold; and thus the workman proceeds, until the whole has acquired the appearance of a flat circular piece, consisting of a number of concentric undulations or folds, with the point in the centre. This is laid upon the plank, where the workmen, keeping the piece wet with the liquor, pulls out the point with his fingers, and presses it down with his hand, at the same time turning it round on its centre in contact with the plank, till he has, by this means rubbed out a flat portion equal to the intended crown of the hat. In the next place, he takes a block, to the crown of which he applies the flat central portion of the felt, and by forcing a string down the sides of the block, he causes the next part to assume the figure of the crown, which he continues to wet and work, until it has properly disposed itself round the block. The rim now appears like a flounced or puckered appendage round the edge of the crown; but the block being set upright on the plank, the requisite figure is soon given by working, rubbing, and extending this part. Water only is used in this operation of fashioning or blocking; at the conclusion of which it is pressed out by the blunt edge of a copper implement for that purpose. Previous to the dyeing (see § 5.) the nap of the hat is raised or loosened out with a wire brush, or carding instrument. The fibres are too rotten after the dyeing to bear this operation. The dyed hats (after being dried) are taken to the stiffening shop. One workman, assisted by a boy, does this part of the business. He has two vessels, or boilers, the one containing the grounds of strong beer, which costs 7s. per barrel, and the other vessel containing melted glue, a little thinner than it is used by carpenters. The beer grounds are applied in the inside of the crown to prevent the glue from coming through to the face, and to give the requisite firmness at a less expense than could be produced by glue alone. If the glue were to pass through the hat in different places, it might be more difficult to produce an even gloss upon the face in the subsequent finishing. The glue stiffening is applied after the beer grounds are dried, and then only upon the lower face of the flap, and the inside of the crown. For this purpose, the hat is put into another hat, called a stiffening hat, the crown of which is notched, or slit open in various directions. These are then placed in a hole in a deal board, which supports the flap, and the glue is applied with a brush. The dry hat, after this operation, is very rigid, and its figure irregular." The next operation, therefore, is *clearing* with soap and boiling water, to cleanse the glue from the nap or pile. It is then dried; and "the last dressing is given by the application

§ The intelligent writer, repeatedly quoted, says, that before this operation is begun, the hat is dipped into the boiling kettle, and allowed to lie upon the plank until cold again; this is called *soaking*, that is, being perfectly saturated with the hot liquor: if they are put in too hastily in this state, for they are then only bowed and bafoned, they would burst from the edges, each batt not being sufficiently felted into the other.

application of moisture and heat, and the use of the brush, and a hot iron, somewhat in the shape of that used by tailors, but shorter and broader on the face. The hat being softened by exposure to steam, is drawn upon a block, to which it is securely applied by the former method of forcing a string down from the crown to the commencement of the rim. The judgment of the workman is employed in moistening, brushing, and ironing the hat, in order to give and preserve the proper figure. When the rim of the hat is not intended to be of an equal width throughout, it is cut by means of a wooden, or perhaps metallic pattern; but as no such hats are now in fashion, Mr Nicholson saw only the tool for cutting them round. The contrivance is very ingenious and simple. A number of notches are made in one edge of a flat piece of wood, for the purpose of inserting the point of a knife, and from one side or edge of this piece of wood, there proceeds a strait handle, which lies parallel to the notched side, forming an angle somewhat like that of a carpenter's square. When the legs of this angle are applied to the outside of the crown, and the board lies flat on the rim of the hat, the notched edge will lie nearly in the direction of the radius, or line pointing to the centre of the hat. A knife being therefore inserted in one of the notches, it is easy to draw it round by leaning the tool against the crown, and it will cut the border very regular and true. This cut is made before the hat is quite finished. When completely finished, the crown is tied up in gauze paper, which is neatly ironed down. It is then ready for the subsequent operations of lining." &c.

(5.) **HATS, METHODS OF DYEING:** According to Dr Lewis, the best proportion of ingredients for dyeing hats is as follows: 100 lb. of logwood, 12 lb. of gum, and 6 lb. of galls, are boiled in a proper quantity of water for some hours; after which, about 6 lb. of verdigris and 10 of green vitriol are added, and the liquor kept just simmering, or of a heat a little below boiling: 10 or 12 doz. of hats are immediately put in, each on its block, and kept down by cross bars for about an hour and an half: they are then taken out and aired, and the same number of others put in their room. The two sets of hats are thus dipped and aired alternately, 8 times each; the liquor being refreshed each time with more of the ingredients, but in less quantity than at first. This process (says Dr Lewis) affords a very good black on woollen and silk stuffs as well as on hats, as we may see in the small pieces of both kinds which are sometimes dyed by the hatters. The workmen lay great stress upon the verdigris, and affirm that they cannot dye a black hat without it: it were to be wished that the use of this ingredient were more common in the other branches of the black dye; for the hatter's dye, both on silk and woollen, is reckoned a finer black than what is commonly produced by the woollen and silk dyer. The present practice among the hatters, however, is to leave out the galls and verdigris, on account of the late advance in the prices, and to use blue vitriol instead of them, in the proportion of 5 lb. to 12 dozen of hats, which is found to answer the purpose equally well.

(6.) **HATS, WOMEN'S.** Hats are also made for

women's wear, not only of the above stuffs, (§ 4.) but of chips, straw, or cane, by plaiting, and sewing the plaits together; beginning with the centre of the crown, and working round till the whole is finished. They are also wove and made of horse-hair, silk, &c.

HATA, a large river of S. America, in Chili.

HATA-HOTUN, a town of Chinese Tartary.

* **HATBAND**, *n. f.* [*bat* and *band*.] A string tied round the hat.—They had hats of blue velvet, with fine plums of divers colours, set round like *hatbands*. *Bacon*.—

Room for the noble gladiator! see

His coat and *batband* shew his quality. *Dryden*.

HATBOROUGH, a town of Pennsylvania, in Montgomery county, 17 miles NNE. of Philadelphia, and 12 NE. of Norristown. It has a public library.

* **HATCASE**, *n. f.* [*bat* and *case*.] A slight box for a hat.—I might mention a *hatcase*, which I would not exchange for all the beavers in Great Britain. *Addison*.

(1.) * **HATCH**, *n. f.* [from the verb.] 1. A brood excluded from the egg. 2. The act of exclusion from the egg. 3. Disclosure; discovery.

Something's in his soul,

O'er which his melancholy sits on brood;

And, I do doubt, the *batch* and the disclosure

Will be some danger. *Shak. Hamlet*.

4. [*Hæca*, Saxon; *hecke*, Dutch, a bolt.] A half door; a door with opening over it: perhaps from *bacher*, to cut, as a *batch* is part of a door cut in two.—

Something about, a little from the right,

In at the window, or else o'er the *batch*. *Shak*

5. [In the plural.] The doors or openings by which they descend from one deck or floor of a ship to another.—

To the king's ship, invisible as thou art,

There shalt thou find the mariners asleep

Under the *batches*. *Shak. Tempest*

There she's hid;

The mariners all under *batches* stow'd. *Shak*

So seas impell'd by winds with added pow'r

Assault the sides, and o'er the *batches* tow'r.

A ship was fasten'd to the shore;

The plank was ready laid for safe ascent,

For shelter there the trembling shadow bent,

And skipp'd and sculk'd, and under *batches*

went. *Dryden*

6. *To be under HATCHES.* To be in a state of ignominy, poverty, or depression. He assures us how this fatherhood continued its course, 'till the captivity in Egypt, and then the poor fatherhood was *under batches*. *Locke*. 7. *Hatches*. Floor gates. *Ainsworth*.

(2.) **HATCH**, (§ 1, *def.* 5.) or **HATCHWAY**, square or oblong opening in the DECK of a ship of which there are several, forming the passage from one deck to another, and into the hold or lower apartments. See *Plate CLXXIII. fig.* where A represents the main hatchway of the lower deck; NN the fore hatchway; and OO the after hatchway. There are likewise *hatches* of a smaller kind, called *scuttles*. See *UU* in the same figure; also the article *SCUTTLES*.—*Hatch* is also, though improperly, a name applied to the covers or lids of the hatchway.

(3.) **HATCH**

(3.) **HATCHES** (§ 1. *def.* 7.) are flood-gates set in a river, &c. to stop the current of the water; particularly dams or mounds made of rubbish, clay, or earth, to prevent the water that issues from the stream works and tin-washes in Cornwall from running into the rivers.

(4.) **HATCHES**, in mining, a term used in Cornwall, to express any of the openings of the earth either into mines or in search of them. The fruitless openings are called *effay batches*; the real mouths of the veins, *tin batches*; and the places where they wind up the buckets of ore, *wind batches*.

(1.) * **To HATCH.** *v. a.* [*becken*, German, as Skinner thinks, from *beghen*, *eghen*, *eg*, *egg*, Sax.] 1. To produce young from eggs by the warmth of incubation.—

He kindly spreads his spacious wing,
And *batches* plenty for th' ensuing spring. *Denb.*
The tepid caves, and fens and shores,
Their brood as numerous *batch* from th' eggs,
that soon

Bursting with kindly rupture, forth disclos'd
Their callow young. *Milton.*

2. To quicken the egg by incubation.—When they have laid such a number of eggs as they can conveniently cover and *batch*, they give over, and begin to sit. *Ray.*—Others *batch* their eggs and tend the birth, 'till it is able to shift for itself. *Addison.*

3. To produce by precedent action.—Which thing they very well know, and, I doubt not, will easily confess, who live to their great both toil and grief, where the blasphemies of Arians are renewed by them; who, to *batch* their heresy, have chosen those churches as fittest nests where Athanasius's creed is not heard. *Hooker.*

4. To form by meditation; to contrive.—He was a man harmless and faithful, and one who never *batched* any hopes prejudicial to the king, but always intended his safety and honour. *Hayward.*
5. [From *bacher*, to cut.] To shade by lines in drawing or graving.—

Who first shall wound, through arms, his
blood appearing fresh,

Shall win this sword, silver'd and *batcht*. *Chap.*

Such as Agamemnon and the hand of Greece
Should hold up high in bras; and such again
As venerable Nestor, *batch'd* in silver,
Should with a bond of air, strong as the axle-
tree

On which heav'n rides, knit all the Grecian ears
To his experienc'd tongue. *Shak.*

—Those tender hairs, and those *batching* strokes
of the pencil, which make a kind of minced meat
in painting, are never able to deceive the sight.
Dryden.

(2.) * **To HATCH.** *v. n.* 1. To be in the state of growing quick.—He observed circumstances in eggs, whilst they were *batching*, which varied. *Boyle.* 2. To be in a state of advance towards effect.

HATCHBURY. See **HARES BURY.**

(1.) * **HACHEL.** *n. f.* [from the verb; *bachel*, Ger.] The instrument with which flax is beaten.

(2.) *The HACHEL*, or *HITCHEL*, in the manufactory of flax, hemp, &c. is a tool, like a card, for dressing and combing them into fine hairs. It consists of sharp-pointed iron pins, or teeth, set

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orderly in a board. Of these there are several sorts, some with finer and shorter teeth, others with coarser and longer.

* **To HACHEL.** *v. a.* [*bachelen*, German.] To beat flax so as to separate the fibrous from the brittle part.—The asbestos, mentioned by Kircher in his description of China, put into water, moulders like clay, and is a fibrous small excrescence, like hairs growing upon the stones; and for the *batchelling*, spinning, and weaving it, he refers to his *mundus subterraneus*. *Woodward.*

* **HACHELLER.** *n. f.* [from *batchel*] A beater of flax.

(1.) * **HACHET.** *n. f.* [*bachet*, *bacheite*, Fr. *ascia*, Latin.] A small axe.—The *batchet* is to hew the irregularities of stuff. *Moxon.*—

His harmful *batchet* he hent in his hand,
And to the field he speedeth. *Spenfer.*
—Ye shall have a hempen caudle then, and the help of a *batchet*. *Shak. Henry VI.*—

Nails, hammers, *batchets* sharp, and halters
strong. *Crafshaw.*

Tyrreus, the foster-father of the beast,
Then clench'd a *batchet* in his horny fist. *Dryd.*

—Our countryman presented him with a curious *batchet*; and asking him whether it had a good edge, he tried it upon the donor. *Addison.*

(2.) **HACHETS** have a basil edge on the left side, and a short handle, being used with one hand. They are used by various artificers, particularly in hewing wood.

* **HACHET-FACE.** *n. f.* An ugly face; such, I suppose, as might be hewn out of a block by a hatchet.—

An ape his own dear image will embrace;

An ugly beau adores a *batchet-face*. *Dryden.*

(1.) **HATCHING.** *n. f.* the maturing fecundated eggs, whether by the incubation and warmth of the parent bird, or by artificial heat, so as to produce young chickens alive. The art of hatching chickens by means of ovens has long been practised in Egypt, chiefly in a village named *Berne*, and its environs. About the beginning of autumn the natives scatter themselves all over the country; where each undertakes the management of an oven. These ovens are of different sizes, but, in general, they contain from 40 to 80,000 eggs. The number of ovens is about 386, and they usually keep them working for about six months: as, therefore, each brood takes up in an oven, as under a hen, only 21 days, it is easy in every one of them to hatch 8 different broods of chickens. Every *Bermean* is under the obligation of delivering to the person who trusts him with an oven, only two thirds of as many chickens as there have been eggs put under his care; and he is a gainer by this bargain, as more than two thirds of the eggs usually produce chickens. In calculating the number of chickens thus annually hatched in Egypt, it has been supposed that only two thirds of the eggs are hatched, and that each brood consists of at least 30,000 chickens. Hence it appears, that the ovens of Egypt give life yearly to at least 92,640,000 of these animals. This useful and advantageous method of hatching eggs was discovered in France by the ingenious Mr *Reaumur*; who, by a number of experiments, reduced the art to fixed principles. He found that the heat neces-
sary

fary for this purpose is nearly the same with that marked 32 on his thermometer, or 96 on Fahrenheit's. This degree of heat is nearly that of the skin of the hen, and of all other domestic fowls, and probably of all other kinds of birds. The degree of heat, which brings about the development of the cygnet, the gosling, and the Turkey pout, is the same as that which fits for hatching the Canary songster, and, in all probability, the smallest humming bird: the difference is only in the time during which this heat ought to be communicated to the eggs of different birds. It will bring the Canary bird to perfection in 11 or 12 days, while the Turkey pout will require 27 or 28. After many experiments, Mr Reaumur found, that stoves heated by means of a baker's oven, succeeded better than those made hot by layers of dung: and the furnaces of glass-houses and those of the melters of metals, by means of pipes to convey heat into a room, might, no doubt, be made to answer the same purpose. As to the form of the stoves, no great nicety is required. A chamber over an oven will do very well. Nothing more is necessary but to ascertain the degree of heat, by melting a lump of butter of the size of a walnut, with half as much tallow, and putting it into a phial. This serves to indicate the heat with sufficient exactness: for when it is too great, this mixture will become as liquid as oil; and when the heat is too small, it will remain fixed in a lump: but it will flow like a thick syrup, upon inclining the bottle, if the stove be of a right temper. Great attention therefore should be given to keep the heat always at this degree, by letting in fresh air if it be too great, or shutting the stove more close if it be too small: and that all the eggs in the stove may equally share the irregularities of the heat, it will be necessary to shift them from the sides to the centre; and thus to imitate the hens, who are frequently seen to make use of their bills, to push to the outer parts those eggs that were nearest to the middle of their nests, and to bring into the middle such as lay nearest the sides. Mr Reaumur has invented a sort of low boxes, without bottoms, and lined with furs. These, which he calls *artificial parents*, not only shelter the chickens from the injuries of the air, but afford a kindly warmth, so that they take the benefit of their shelter as readily as they would have done under the wings of a hen. After hatching, it will be necessary to keep the chickens, for some time, in a room artificially heated, and furnished with these boxes; but afterwards they may be safely exposed to the air in the court-yard, in which it may not be amiss to place one of these artificial parents to shelter them, if there should be occasion for it. They are generally a whole day after being hatched, before they take any food at all. A few crumbs of bread may then be given them for a day or two, after which they will pick up insects and grubs for themselves. But to save the trouble of attending them, capons may be taught to watch them in the same manner as hens do. Mr Reaumur says he has seen above 200 chickens at once, all led about and defended only by 3 or 4 capons. Nay, cocks may be taught to perform the same office; which they, as well as the capons, will continue to do all their lives after.

(2.) **HATCHING**, or **HACHING**, in designing, &c. the making of lines with a pen, pencil, graver, or the like; and intersecting or going across those lines with others drawn a contrary way, is called *counter-hatching*. The depths and shadows of draughts are usually formed by hatching. Hatching is of singular use in heraldry, to distinguish the several colours of a shield, without being illumined: thus, gules or red is hatched by lines drawn from the top to the bottom; azure, by lines drawn across the shield; and so of other colours.

HATCHLAND, two villages; 1. in Dorsetsh. near Netherby: 2. in Surry, 4 miles from Guildford.

(1.) * **HATCHMENT**. *n. f.* [Corrupted from *achievement*. See **ACHIEVEMENT**.] Armorial escutcheon placed over a door at a funeral.—

His means of death, his obscure funeral,
No trophy, sword, nor *batchment* o'er his bones,
No noble rites nor formal ostentation,
Cry to be heard. *Shak.*

(2.) **HATCHMENT**, in heraldry, is the coat of arms of a person dead, usually placed on the front of a house, whereby may be known what rank the deceased person was of when living: the whole distinguished so as to enable the beholder to know whether he was a bachelor, married man, or widower; with the like distinctions for women.

(1.) * **HATCHWAY**. *n. f.* [*batches* and *way*.] The way over or through the hatches.

(2.) **HATCHWAY**. See **HATCH**, § 2.

* **HATE**. *n. f.* [*bate*, Saxon.] Malignity; detestation; the contrary to love.—

Speak then to me, who neither beg nor fear
Your favours nor your *bate*. *Shak.*

Hate to Mezentius arm'd five hundred more,
Dryden.

—Nausica teaches that the afflicted are not always the objects of divine *bate*. *Broome's Notes on the Odyssey.*

* **To HATE**. *v. a.* [*batian*, Saxon.] To detest; to abhor; to abominate; to regard with the passion contrary to love.—

You are, I think, assur'd I love you not.
—Your majesty hath no just cause to *bate* me. *Shak.*

Do all men kill the thing they do not love?

—*Hates* any man the thing he would not kill?

—Every offence is not a *bate* at first. *Shak.*

—Those old inhabitants of thy holy land thou *batest* for doing most odious works. *Wid. xii. 4*

But whatso'er our jarring fortunes prove,
Though our lords *bate*, methinks we two may
love. *Dryden*

* **HATEFUL**. *adj.* [*bate* and *full*.] 1. That which causes abhorrence; odious; abominable; detestable.—

My name's Macbeth.

—The devil himself could not pronounce a title
More *bateful* to mine ear. *Shak.*

—There is no vice more *bateful* to God and man
than ingratitude. *Peacbam.*

What owe I to his commands

Who hates me, and hath hither thrust me down
To sit in *bateful* office here confin'd,
Inhabitant of heav'n, and heav'nly born? *Milton*
I hear

I hear the tread

Of hateful steps: I must be viewless now.

Milton.

But Umbriel, *bateful* gnome! forbears not so;
He breaks the vial whence the sorrows flow.

Pope.

That which feels abhorrence; abhorrent; detesting; malignant; malevolent.—

Palamon, compell'd

No more to try the fortune of the field;
And, worse than death, to view with *bateful*
eyes

His rival's conquest.

Dryden.

**HATEFULLY*, *adv.* [from *bateful*.] 1. Odiously; abominably. 2. Malignantly; maliciously.—

All their hearts stood *batefully* appall'd

Long since.

Chapman.

—They shall deal with thee *batefully*, take away
all thy labour, and leave thee naked and bare.
Ezek. xxiii. 19.

**HATEFULNESS*, *n. f.* [from *bateful*.] Odiousness.

**HATER*, *n. f.* [from *bate*.] One that hates; an abhorrer; a detester.—I of her underflood of that most noble constancy, which whosoever loves not, shews himself to be a *bater* of virtue, and unworthy to live in the society of mankind. *Sidney.*

While he stood up and spoke,

He was my master, and I wore my life

To spend upon his *baters*.

Shak.

—An enemy to God, and a *bater* of all good.

Answer.—They never wanted so much knowledge, as to inform and convince them of the unlawfulness of a man's being a murderer, an *bater* of God, and a covenant-breaker. *South.*

(1.) *HATFIELD*, or *BISHOP'S HATFIELD*, a town of Hertfordshire, 19½ miles N. of London. It was called *Bishop's Hatfield*, because it belonged to the Bishops of Ely. Theodore, Abp. of Canterbury, held a synod in it, A.D. 681, against the *Pelagian* heresy. It had once a royal palace, whence Prince William, son of Edward III. was born, and whence Edward VI. and Q. Elizabeth were conducted to the throne. King James I. exchanged the manor with Sir Robert Cecil, afterwards Lord Salisbury, for Theobalds; and the *batfield* still remains in that noble family, who live here. The rectory is reckoned worth £300 a year. Here are two charity schools, and a market on Thursdays, with fairs in April and October. Hatfield is 7 miles WSW. of Hertford. Lon. 0. 10. W. Lat. 51. 48. N.

(2.) *HATFIELD*, a village of Herefordshire.

(3.) *HATFIELD*, a town in the W. Riding of Yorkshire, 4 m. from Doncaster; with its *CHASE*, famous for deer hunting. There are many improvements near the town, as if it had been the camp of some great army. It is said that no rats have been seen in this town.

(4.) *HATFIELD*, a town of the United States, in Massachusetts; 4 miles S. of Deerfield.

(5.) *HATFIELD BROAD OAK*, } KING'S HAT-

(6.) *HATFIELD REGIS*, or } FIELD, a town of Essex, seated on a branch of the Lea, 29 miles SSE. of London; so called from the nature of the soil, from its tenure by king William the Conquer-

or and his successors, and from a broad oak growing in the town. It has a market on Saturday, and a fair in August. It lies 8 miles SW. of Dunmow. Lon. 0. 23. E. Lat. 51. 36. N.

HATFORD, a town of E. Farringdon, Berks.

HATHERLEY, a town of Devonshire, near the conflux of the Towridge and Ock. It has a considerable woollen manufacture, and markets on Tuesday and Friday. It is 28 miles WNW. of Exeter, and 201 W. of London. Lon. 4. 9. W. Lat. 50. 52. N.

HAT-MAKING, *n. f.* the art of making hats. See *HAT*, § 4.

**HATRED*, *n. f.* [from *bate*.] Hate; ill-will; malignity; malevolence; dislike; abhorrence; detestation; abomination; the passion contrary to love.—*Hatred* is the thought of the pain which any thing present or absent is apt to produce in us. *Locke*.—

I wish I had a cause to seek him there,

To oppose his *batred* fully.

Shak.

—*Hatred* is the passion of defiance, and there is a kind of aversion and hostility included in its very essence; but then, if there could have been *batred* in the world when there was scarce any thing odious, it would have acted within the compass of its proper object. *South*.—*Hatreds* are often begotten from slight and almost innocent occasions, and quarrels propagated in the world. *Locke*.—Retain no malice nor *batred* against any! be ready to do them all the kindness you are able. *Wake*.—She is a Presbyterian of the most rank and virulent kind, and consequently has an inveterate *batred* to the church. *Swift*.—*Hatred* has in it the guilt of murder, and lust the guilt of adultery. *Sherlock*.

HATTEM, or *HATTEN*. See *HATTEN*, N° 1.

HATTEMISTS, in ecclesiastical history, a modern Dutch sect, so called from Pontian Van Hattem, a minister in Zealand, towards the close of the 17th century, who being addicted to the sentiments of Spinoza, was degraded from his pastoral office. The Verschorists and Hattemists resemble each other in their religious systems, though they never formed one communion. The founders of these sects deduced from the doctrine of absolute decrees a system of uncontrollable necessity; they denied the difference between moral good and evil, and the corruption of human nature; whence they concluded, that mankind were under no obligation to correct their manners, improve their minds, or obey the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ were reducible to this one, that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquillity of mind. Thus far they agreed; but the Hattemists farther affirmed, that Christ made no expiation for the sins of men by his death, but had only suggested to us by his mediation, that there was nothing in us that could offend the Deity; this, they say, was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. It was one of their distinguishing tenets, that God does not punish men for

their sins, but *by* their sins. These two sects, says Mosheim, still subsist, though they no longer bear the names of their founders.

(1.) **HATTEN**, a town of Holland, in the dep. of Yssel, and late province of Guelderland. It was taken by the French, in 1672, and its fortifications destroyed. It is seated on the Yssel, 5 miles SW. of Zwoll, 9 SE. of Campen, and 13 N. of Deventer. Lon. 6. 10. E. Lat. 52. 30. N.

(2.) **HATTEN**, a town of France, in the dep. of the Lower Rhine, 7 m. NE. of Haguenau.

HATTENGEN. See **HATTINGEN**.

HATTENHEIM, a town of the French empire, and dept. of the Rhine and Nahe, lately in the electorate of Mentz; 12 m. W. of Mentz.

* **HATTER**. *n. f.* [from *bat.*] A maker of hats. — A *batter* sells a dozen of hats for five shillings a-piece. *Swift*.

* **To HATTER**. *v. a.* [Perhaps corrupted from *batter*.] To harass; to weary; to wear out with fatigue.—

He's *batter'd* out with penance. *Dryden*.

HATTERAS, CAPE, a cape on the coast of N. Carolina. Lon. 75. 54. W. Lat. 35. 8. N.

HATTEREL MOUNTAINS, mountains between England and Wales, on the borders of Monmouth and Brecknock shires.

HATTER'S FORM. See **FORM**, § V. No. i.

HATTERSTORFF, a town of Germany, in Austria, 11 miles ESE. of Laab.

HATTINGEN, a town of Germany, in the circle of Westphalia, and county of Mark, 16 m. NE. of Dusseldorp. Lon. 7. 32. E. Lat. 51. 20. N.

(1.) * **HATTOCK**. *n. f.* [*attock*, *Erse*.] A shock of corn. *Diſt*.

(2.) A **HATTOCK** contains 12 sheaves. Some make it only three sheaves laid together.

(1.) **HATTON**, Sir Christopher, lord chancellor of England, under Q. Elizabeth. It is remarkable, that, though he was promoted to this high office, he was not bred to the law; but his conduct was irreproachable. He was a man of great learning, and a consummate statesman. He died in 1591.

(2—13.) **HATTON**, the name of 12 English villages; viz. of 2 in Cheshire, 4 in Shropshire, and one each in Derby, Kent, Lincoln, Middlesex, Warwick, and York shires.

HATTON-CHATEL, a town of France, in the dep. of the Meuse, 8 m. NE. of St. Michael.

HATUAN, or } a town and fort of Upper Hun-

HATVANY. } gary, in the county of Novigrod. It was taken by the Imperialists in 1685. It is seated on a mountain. Lon. 19. 48. E. Lat. 47. 52. N.

HATZFELD, a town of Germany, in Hesse, 19 miles SW. of Waldeck, and 36 SW. of Cassel.

HAVANNAH, a city and sea-port town of the island of Cuba, on the N. coast, opposite to Florida. It is famous for its harbour, which is in every respect one of the best in the West Indies, and perhaps in the world. It is entered by a narrow passage, upwards of half a mile in length, which afterwards expands into a large basin, forming 3 cul-de-sacs; and is sufficient, in extent and depth, to contain 1000 sail of the largest ships, having almost six fathom water throughout, and

being perfectly covered from every wind. The town was built by Diego de Velasquez, who conquered the island. It was named originally the port of Carenas; but afterwards, when the city increased, it was called *St Christopher of the Havannab*. In 1536, it was so inconsiderable, that being taken by a French pirate, he ransomed it for 700 dollars. Some time after it was taken by the English, and a second time by the French: nor was its value understood, or any care taken to put it in a posture of defence, till the reign of Philip II. But since the accession of the House of Bourbon to the Spanish crown, it has been completely fortified. It stands on the W. side of the harbour, in a pleasant plain; and is the residence of the governor of Cuba, and of the royal officers, &c. The buildings are elegant, built of stone, and some of them superbly furnished. There are 11 churches and monasteries, and 2 handsome hospitals. Near the middle of the town is a spacious square, surrounded with uniform buildings. The churches are rich and magnificent; the lamps, candlesticks, and ornaments for the altars, being of gold and silver; some of the lamps are of the most curious workmanship, and weigh near 100lb. The Recollects church has 12 beautiful chapels in it, and in the monastery are cells for 50 fathers. The church of St Clara has 7 altars adorned with plate, and the nunnery contains 100 women and servants, clothed in blue. The church of the Augustines has 13 altars; that of St Juan de Dios 9, with an hospital for soldiers, of 12,000 dollars revenue. It is not a bishop's see, though the bishop of St Jago resides here, whose revenue is not less than 50,000 dollars a-year. In 1700 the inhabitants were computed at 26,000, and have greatly increased since. They are more polite and social than those of any of the Spanish ports on the continent; and imitate the French in their dress and manners. The city is supplied with water by the *LAGIDA*, which runs through it by two streams. The entrance to the harbour is defended on the E. side by a strong castle called *El Moro*, situated on a high rock; and on the walls and bastions are mounted 40 pieces of cannon. Under the faces of the SW. bastion of the Moro, and within the entrance of the harbour, is a battery of stone, called the *Twelve Apostles*, almost level with the water, and the guns of which carry each a ball of 36lb. A little higher, and opposite to the Point gate, is the *Divina Pastora*, or Shepherd's Battery, of 14 guns, level with the water. On the W. side of the entrance, at the point, is a square fort called the *Punta*, with 4 bastions well mounted with cannon, about 200 yards from the Punta gate. On the bastions of the town, next the harbour, are a number of cannon; and about the middle of the city is the *Fuerte*, a square fort with 4 bastions, mounted with 22 pieces of cannon. In this last the governor resides, and the king of Spain's treasures are deposited till the galleons arrive. On the land side, from the Punta gate to the dock-yard, there is a rampart with bastions, faced with stone, and earthen parapets, with a ditch, which in several places is fallen in, and is almost filled up, particularly behind the Punta and land-gates, near the stone quarries, which, if joined to one another, might be of great detriment

detriment to the place in case of a siege, as a lodgement might be made in them. The ground here rises with an easy ascent to the land gate; and is either open pasture or garden ground, well stored with the cabbage tree. Before the land gate is a ravelin. The hill on a rising ground from this gate (which is the highest part of the town) to the dock-yard, is steeper than on the other side. The fortifications of the Havannah, though strong, have many defects; and from the situation of the town and forts, are commanded by many eminences, of which an enemy would take advantage. On the E. side of the harbour, the Cavannas, on a part of which the Moro is built, commands in a great measure that fort, but absolutely commands the Punta, the Fuerte, and the whole NE. part of the city, which is the best fortified. On the W. side runs a suburb, called *Guadaloupe*, whose church is situated on an eminence about half a mile from the land gate, with which it is on a level, and higher than any other part of the fortifications. From the N. side of this rising ground, the Punta gate may be flanked; and from the SE. side the dock-yard is commanded. Along the N. side runs an aqueduct, which falling into the ditch at the land gate, runs down to the dock-yard, both for watering the ships and turning a saw-mill. About half a mile from the church, is a bridge made over a rivulet that runs into the bay about 100 yards. That road leads to the centre of the island, and extends to Baracoa, above 600 miles distant. From this bridge to the Lazaretto, is about two miles, with a rising ground betwixt them. A trench thrown up between these two places would cut off the communication with the town by land. From these observations it plainly appears, that the Havannah is not impregnable. The Havannah has greatly contributed to the maritime strength of Spain, many ships having been built here within these few years, from 60 to 80 guns, the island furnishing the finest materials, such as oak, pine, cedar, and mahogany. The only defect of the harbour is the narrowness of its entry: for though free from bars and shoals, yet only one ship at a time can enter it; from which circumstance the galleons have more than once been insulted, and some of them taken, at the mouth of the harbour, the forts not being able to afford them any assistance. Upon the rupture with Spain in 1762, the British ministry sent a Squadron and army against this place, under admiral Pocock, and lord Albemarle. The Spaniards had in the harbour at the time a fleet of 12 sail of the line, two of them but just launched, two more on the stocks nearly finished, and several merchant ships. The men of war were almost ready for sea; but no account had reached the governor of the intended attack. The place, however, was gallantly defended, and sustained a siege of two months and 8 days before it could be reduced; when a capitulation was signed, and along with the city was yielded a district of 180 miles to the W. This conquest was the most considerable, and in its consequences the most decisive, of any we had made since the beginning of the war; and in no operation were the courage and perseverance of the British troops, and the conduct of their leaders, more conspicuous. The acquisition of this place united in itself

all the advantages which can be acquired in war. It was a military achievement of the highest class. By its effect on the Spanish marine it was equal to the greatest naval victory, and in the plunder it equalled the produce of a national subsidy. Nine line-of-battle ships were taken; 3 capital ships had been sunk by the Spaniards at the beginning of the siege; two more were in forwardness upon the stocks, and were afterwards destroyed by the captors. The Spaniards on this occasion lost a whole fleet of ships of war, besides a number of considerable merchant ships; and in ready money, in tobacco collected at the Havannah on account of the king of Spain, and other valuable merchandize, the sum lost did not fall short of three millions sterling. Havannah was restored by the peace of 1763; and is of the greatest importance to Spain, being the rendezvous for all their fleets to return from America to Europe, lying at the mouth of the gulph of Florida, through which they are all obliged to pass. Here the navy of Spain stationed in the West Indies ride; and here the galleons, the flota, and merchant ships from other ports, meet in September, to take in provisions and water, with great part of their lading, and for the convenience of returning to Spain in a body. A continual fair is held till their departure, which generally happens before the end of the month, when proclamation is made, forbidding any person belonging to the fleet to stay in town on pain of death; and accordingly, on firing the warning gun, they all retire on board.—The commerce carried on in this port, which is very considerable, may be distinguished into the particular commerce of the island of Cuba, and that more general by the galleons and flota. The former consists in hides, which are of great value; excellent sugar and tobacco, &c. A contraband commerce is carried on brisker here than at Vera Cruz. Some little trade is also carried on by other ports of Cuba. The Havannah is regularly supplied with European goods only by the register ships from Cadiz and the Canaries. The flota and galleons bring there only the remains of their cargoes, which they had not been able to dispose of at Carthagena, Puerto Velo, or Vera Cruz. When the fleet is in the harbour, provisions are excessively dear on shore, and money so plenty, that a Spaniard expects half a dollar a-day from a male slave, and a quarter from a female, out of what they earn for their labour. The fleet generally sails from thence, through the channel of Bahama, in September, and is the richest in the world; as in silver and merchandize, there are seldom less than 30 millions of dollars on board, or 6,750,000l. sterling. Since its last capture, many new works have been added, to prevent a similar disaster in future. Lon. 82. 13. W. Lat. 23. 12. N.

HAVANT, a town of Hampshire, near the coast, 9 miles W. of Chichester, and 6 S.W. of London. Lon. 0. 58. E. Lat. 23. 12. N.

* HAUBERK. *n. f.* [*hauberg*, old French.] A coat of mail; a breastplate.—

Him on the *hauberk* struck the princess sore,
That quite disparted all the linked frame,
And pierc'd to the skin. *Fairy Queen.*

Hauberks and helms are hew'd with many a wound;

The mighty maces with such haste descend,
They

They break the bones, and make the solid armour bend.

Dryden.

HAUBO, a town of Sweden in W. Gothland.

HAUBORDIN, a town of France, in the dep. of the North, 3 miles SW. of Lille.

HAUDERBY, a village in Yorkshire.

HAVE, or LE HAVE, an island near the SE. coast of Nova Scotia. Lon. 64. 10. W. Lat. 44. 15. N.

* *To HAVE. v. a.* in the present I *have*, thou *hast*, he *hath*; we, ye, they *have*; pret. and part. pass. *had* [*baban*, Gothick; *habban*, Saxon; *beb-ben*, Dutch; *avoir*, French; *avere*, Ital.] 1. Not to be without.—I have brought him before you, that after examination had, I might *have* somewhat to write. *Acts* xxv. 26. 2. To carry; to wear.—Upon the mast they saw a young man, who sat as on horseback, *having* nothing upon him. *Sidney*. 3. To make use of.—I *have* no Levite to my priest. *Judges*. 4. To possess.—He that gathered much *had* nothing over, and he that gathered little *had* no lack. *Exod.* xvi. 18. 5. To obtain; to enjoy; to possess.—Now, O Father, glorify me with thine own self, with the glory which I *had* with thee before the world was. *Jo.* xvii. 5. 6. To take; to receive.—A secret happiness, in Petronius, is called *curiosa felicitas*, and which I suppose he *had* from the *felicitate audere* of Horace. *Dryden*. To be in any state; to be attended with or united to as accident or concomitant.—*Have* I need of madmen, that ye have brought this fellow? *1 Sam.* xxi. 15. 8. To put; to take.—

That done, go and cart it, and *have* it away. *Tuff*. 9. To procure; to find.—I would *have* any one name to me that tongue, that one can speak as he should do by the rules of grammar. *Locke*. 10. Not to neglect; not to omit.—I cannot speak; if my heart be not ready to burst! Well, sweet Jack, *have* a care of thyself. *Shak.*—

Your plea is good; but still I say beware;

Laws are explain'd by men; so *have* a care. *Pope*. 11. To hold; to regard.—Of the maid servants shall I be *had* in honour. *2 Sam.*—The proud *have* *had* me greatly in derision. *Psalms*. 12. To maintain; to hold opinion.—Sometimes they will *have* them to be natural heat, whereas some of them are crude and cold; and sometimes they will *have* them to be the tangible parts, whereas they are things by themselves. *Bacon*. 13. To contain.—You have of these pedlars that *have* more in 'em than you'd think, sister. *Shakespeare*.—I will never trust a man again for keeping his sword clean; nor believe he can *have* every thing in him, by wearing his apparel neatly. *Shakespeare*. 14. To require; to claim.—

What would these madmen *have*?

First they would bribe us without pence,

Deceive us without common sense,

And without pow'r enslave.

Dryden.

15. To be a husband or wife to another.—If I had been married to him, for all he was in woman's apparel, I would not have *had* him. *Shakespeare*.

16. To be engaged, as in a task or employment.—If we maintain things that are established, we *have* to strive with a number of heavy prejudices, deeply rooted in the hearts of men. *Hecker*.—The Spaniards captain never *hath* to meddle with his soldi-

ers pay. *Spenser on Ireland*.—Of the evils which hindered the peace and good ordering of that land, the inconvenience of the laws was the first which you *had* in hand. *Spenser on Ireland*.—Kings *have* to deal with their neighbours, their wives, their children, their prelates or clergy, their nobles, their merchants, and their commons. *Bacon*. 17. To wish; to desire; in a lax sense.—I *had* rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. *Psalms*.—I would *have* no man discouraged with that kind of life or series of actions, in which the choice of others, or his own necessities, may have engaged him. *Addison*. 18. To buy.—If these trifles were rated only by art and artfulness, we should *have* them much cheaper. *Collier*. 19. It is most used in English, as in other European languages, as an auxiliary verb to make the tenses; *have*, *hast*, and *hath* or *has*, the preterperfect; and *had* and *hadst* the preterpluperfect.—If there *had* been words enough between them to *have* expressed provocation, they *had* gone together by the ears. *Congreve*.—I have heard one of the greatest geniuses this age *has* produced, who *had* been trained up in all the polite studies of antiquity, assure me, upon his being obliged to search into records, that he at last took an incredible pleasure in it. *Addison*.—I *have* not here considered custom as it makes things easy, but as it renders them delightful; and though others *have* made the same reflections, it is possible they may not *have* drawn those uses from it. *Addison*.—That admirable precept which Pythagoras is said to *have* given to his disciples, and which that philosopher must *have* drawn from the observation, I *have* enlarged upon. *Addison*.—The gods *have* placed labour before virtue. *Addison*.—This observation we *have* made on man. *Addison*.—Evil spirits *have* contracted in the body habits of lust and sensuality, malice and revenge. *Addison*.—Their torments *have* already taken root in them. *Addison*.—That excellent author *has* shewn how every particular custom and habit of virtue will, in its own nature, produce the heaven, or a state of happiness, in him who shall hereafter practise it. *Addison*. 20. HAVE AT, or WITH, is an expression denoting resolution to make some attempt. They seem to be imperative expressions; *have this at you*; *let this reach you*, or *take this*; *have with you*; *take this with you*; but this will not explain *have at it*, or *have at him*, which must be considered as more elliptical; as, we will *have a trial at it*, or *at him*.—He that will caper with me for a thousand marks, let him lend me the money, and *have at him*. *Shakespeare*.—I can bear my part; 'tis my occupation: *have at it* with you. *Shakespeare*.—I never was out at a mad frolic, though this is the maddest I ever undertook: *have with you*, lady mine; I take you at your word. *Dryden*.

HAVEL, a river of Germany, which rises from a lake in Mecklenburg, and runs N. into the Elbe near Werben, in Brandenburg.

HAVELBERG, a town of Upper Saxony, in Brandenburg, seated on the Havel, which surrounds it, 37 miles NW. of Brandenburg, and 12 NNE of Stendal. Lon. 12. 26. E. Lat. 52. 51. N.

(1.) * HAVEN. *n. f.* [*haven*, Dutch; *havre*, French.] 1. A port; a harbour; a station for ships.

Low

—Love was threatened and promised to him, and his cousin, as both the tempest and *haven* of their best years. *Sidney*.—

Order for sea is given:

They have put forth the *haven*. *Shak.*

—After an hour and a half sailing, we entered into a good *haven*, being the port of a fair city. *Bacon*.—

The queen beheld, as soon as day appear'd,
The navy under sail, the *haven* clear'd. *Denham*.

We may be shipwreck'd by her breath:

Love, favour'd once with that sweet gale,

Doubles his haste, and fills his sail,

'Till he arrive, where she must prove

The *haven*, or the rock of love. *Waller*.

1. A shelter; an asylum.—

All places, that the eye of Heaven visits,
Are to a wife man ports and happy *havens*.

Shak.

(1.) HAVEN. See HARBOUR, N° 1. & PORT, N° 2.

(3.) HAVEN, NEW. See NEW-HAVEN.

* HAVENER. *n. f.* [from *haven*.] An overseer of a port.—These earls and dukes appointed their special officers, as receiver, *havener*, and customer. *Caresu*.

HAUENSTEIN, a town of Suabia, capital of a country of that name, seated on the Rhine, 3 m. E. of Laufenburg, and 13 NW. of Baden.

(1.) * HAVER. *n. f.* [from *have*.] Possessor; holder.—

Valour is the chiefest virtue, and

Most dignifies the *haver*. *Shak.*

(2.) * HAVER is a common word in the northern counties for oats; as, *haver* bread for oaten bread: perhaps properly *aven*, from *avena*, Latin.—When you would anneal, take a blue stone, such as they make *haver* or oat cakes upon, and lay it upon the cross bars of iron. *Peacbam*.

HAVERA, a small island of Shetland, half a mile S. of Burra and Papa.

HAVERCAMP, Sigibert, a celebrated Dutch scholar and critic, professor of history, eloquence, and Greek, at Leyden. He was the author of some esteemed works on medals; and published elegant editions of several Greek and Latin authors. He died at Leyden, in 1742, aged 58.

(1.) HAVERFORD, a township of Pennsylvania, in Delaware county.

(2.) HAVERFORD WEST, a neat, well-built and populous town of S. Wales, in Pembrokeshire; on the side of a hill, which forms a part of the W. bank of the Dongledye, 256 miles from London. It is an incorporated town and county of itself, governed by a mayor, sheriff, town-clerk, two bailiffs, and other officers. The mayor is admiral, coroner, escheater, and clerk of the markets. The people enjoy a good trade. The town enjoys several privileges, and has its own courts: and the county assizes are held in it. It has four churches, a commodious quay for ships of burden, a custom-house, and a fine stone bridge over the Dongledye, with a good free-school, a charity school, and an alms-house. It was formerly fortified with a rampart and castle, now demolished. Lon. 5. 0. W. Lat. 51. 50. N.

(1.) HAVERHILL, a post town of Massachusetts, in Essex county, on the N. side of the Merrimack; over which is an elegant bridge with 3 arches,

connecting it with Bradford, 650 feet long, and 34 broad. It contained 2408 inhabitants in 1795; and lies 32 miles N. by W. of Boston, and 380 from Philadelphia. Lon. 3. 58. E. of that city. Lat. 42. 46. N.

(2.) HAVERHILL, a town of New Hampshire, capital of Grafton county, on the E. side of the Connecticut, opposite Newbury, 32 miles above Dartmouth college, and 496 NE. of Philadelphia. Lon. 3. 5. E. of that city. Lat. 44. 6. N.

HAVERILL, a town of England, partly in Essex, and partly in Suffolk. It has a considerable manufactory of checks, cottons, and fustians. It is 20 miles SE. of Cambridge, and 50 NNE. of London. Lon. 0. 30. E. Lat. 52. 10. N.

HAVERS, Clopton, an English physician, who published a curious treatise on *the Bones*, in 1691. He died about the beginning of the 18th century.

HAVERSER, an island of Scotland, near the W. coast of the isle of Sky. Lon. 3. 17. W. of Edinburgh. Lat. 57. 12. N.

(1.) HAVERSHAM, or } a township of New
(1.) HAVERSTRAW, } York, in Orange
county, on the west side of the Bay, (N° 2.) 53
miles N. of New York, containing 4588 citizens
in 1795, and 238 slaves.

(2.) HAVERSTRAW BAY, a bay of the United States, in Hudson's River, 38 miles above New York, 10 miles long, and 3 broad.

HAVERY, two islands of Scotland, near the W. coast of Shetland. Lon. 1. 33. E. of Edinburgh. Lat. 59. 59. N.

(1.) HAUGH. See HAW, § 1. def. 3.

(2.) HAUGH, a town NW. of Rotherham, Yorksh.

* HAUGHT. *adj.* [*haut*, Fr.] 1. Haughty; insolent; proud; contemptuous; arrogant. Obsolete.—

The proud insulting queen,

With Clifford and the *baught* Northumberland,
Have wrought the easy melting king, like wax.

Shak.

No lord of thine, thou *baught* insulting man;
Nor no man's lord. *Shak.*

2. High; proudly magnanimous.—

His courage *baught*,

Desir'd of foreign foemen to be known,

And far abroad for strange adventures sought.

Spenser.

* HAUGHTILY. *adv.* [from *baughty*.] Proudly; arrogantly; contemptuously.—

Her heav'nly form too *haughtily* she prized;
His person hated, and his gifts despis'd. *Dryd.*

* HAUGHTINESS. *n. f.* [from *baughty*.] Pride; arrogance; the quality of being haughty.—By the head we make known our supplications, our threatenings, our mildness, our *haughtiness*, our love, and our hatred. *Dryden*.

HAUGHTON, 8 English villages; viz. 1. one each in Cumberland, Lancash. Northumberland, Salop, Staffordsh. and Suffex; and 2 in Durham.

* HAUGHTY. *adj.* [*hautaine*, Fr.] 1. Proud; lofty; insolent; arrogant; contemptuous.—His wife, being a woman of a *baughty* and imperious nature, and of a wit superior to his, quickly resented the disrespect she received from him. *Clarendon*.—

I shall sing of battles, blood and rage,
And *baughty* souls, that mov'd with mutual hate,
In

In fighting fields pursu'd and found their fate.

Dryden.

2. Proudly great.—

Our vanquish'd wills that pleasing force obey;
Her goodness takes our liberty away;
And *baughty* Britain yields to arbitrary sway.

Prior.

3. Bold; adventurous; of high hazard. Obsolete.—

Who now shall give me words and sound
Equal unto this *baughty* enterprize!

Or who shall lend me wings, with which from
ground

My lowly verse may loftily arise? *Fairy Queen.*

HAUGSTORFF, a town of Germany in Austria, 5 miles E. of Rotz.

* HAVING. *n. f.* [from *have.*] 1. Possession; estate; fortune.—

My *having* is not much;

I'll make division of my present with you:

Hold, there's half my coffer. *Shakesf.*

2. The act or state of possessing.—Of the one side was alleged the *having* a picture, which the other wanted; of the other side, the first striking the shield. *Sidney.*—

Thou art not for the fashion of these times,
Where none will sweat but for promotion;

And having that, do choak their service up,
Even with the *having*. *Shakesf. As you like it.*

3. Behaviour; regularity. This is still retained in the Scottish dialect. It may possibly be the meaning here.—The gentleman is of no *having*; he kept company with the wild prince and Poinz; he is of too high a region; he knows too much.

Shakespeare.

* HAVIOUR. *n. f.* [for *behaviour.*] Conduct; manners. Not used.—

Their ill *haviour* garres men missay

Both of their doctrines and their say. *Spenser.*

HAVIXBEECK, a town of Westphalia, in the bishopric of Munster, 6 miles SE. of Horstmar.

HAUKEDAL, a town of Norway, 70 miles N. of Bergen.

* HAUL. *n. f.* [from the verb.] Pull; violence in dragging.—

The leap, the flap, the *haul*. *Thomson.*

(1.) * To HAUL. *v. a.* [*haler*, French, to draw.]

To pull; to draw; to drag by violence. A word which, applied to things, implies violence; and, to persons, awkwardness or rudeness. This word is liberally exemplified in *bale*; etymology is regarded in *bale*, and pronunciation in *haul*.—

Thy Dol, and Helen of thy noble thoughts,
Is in base durance and contagious prison,

Haul'd thither by mechanic dirty hands. *Shak.*

The youth with songs and rhimes,

Some dance, some *haul* the rope. *Denham.*

Some the wheels prepare,

And fasten to the horses feet; the rest

With cables *haul* along th' unwieldy beast. *Dryd.*

—In his grandeur he naturally chuses to *haul* up others after him, whose accomplishments most resemble his own. *Swift.*—

Thither they bent, and *haul'd* their ships to
land;

The crooked keel divides the yellow sand. *Pope.*

Romp-loving miss

Is *haul'd* about in gallantry robust. *Thomson.*

(2.) To HAUL, among seamen, implies to pull

a single rope, without the assistance of blocks or other mechanical powers. When a rope is otherwise pulled, as by the application of tackles, or the connection with blocks, &c. the term is changed into *hoisting*.

(3.) To HAUL THE WIND, is to direct the ship's course nearer to that point of the compass from which the wind arises. Thus, supposing a ship to sail SW. with the wind northerly, and some particular occasion requires to haul the wind more westward; to perform this operation, it is necessary to arrange the sails more obliquely with her keel; to brace the yards more forward, by slackening the starboard and pulling in the larboard braces, and to haul the lower sheets further aft; and, finally, to put the helm a-port, *i. e.* over to the larboard side of the vessel. As soon as her head is turned directly to the westward, and her sails are trimmed accordingly, she is said to have hauled the wind four points; that is to say, from SW. to W. She may still go two points nearer to the direction of the wind, by disposing her sails according to their greatest obliquity, or, in the sea phrase, by *trimming all sharp*; and in this situation she is said to be close hauled, as sailing WNW.

HAULTON. See HALTOM, N° 1.

* HAUM. *n. f.* [or *bame*, or *balm*; *bealm*, Sax. *balm*, Dutch and Danish.] Straw.—

In champion countrie a pleasure they take

To mow up their *baume* for to brew and to bake;
The *baume* is the straw of the wheat or the rie,
Which once being reaped, they mow by and by.

Tusser.

—Having stripped off the *baum* or binds from the poles, as you pick the hops, stack them up. *Mort.*

(1.) * HAUNCH. *n. f.* [*bancke*, Dutch; *banche*, French; *anca*, Italian.] 1. The thigh; the hind hip.—

Hail, groom! didst thou not see a bleeding hind,
Whose right *haunch* earst my stedfast arrow strake?

Spenser.

—To make a man able to teach his horse to stop and turn quick and rest upon his *haunches*, is of use to a gentleman both in peace and war. *Locke.*

2. The rear; the hind part.—

Thou art a summer bird,

Which ever in the *haunch* of winter sings

The lifting up of day. *Shakesf.*

(2.) The HAUNCH, or HANCH, is that part of the body between the last ribs and the thigh.

(3.) The HAUNCHES OF A HORSE are too long, if when standing in the stable he limps, with his hind legs farther back than he ought; and when the top of his tail is not in a perpendicular line to the tip of his hocks, as it always is in horses whose haunches are of a just length. Some horses, though they have too long haunches, yet commonly walk well: such are good to climb hills, but are not at all sure upon a descent; for they cannot ply their hams, and never gallop slowly, but always nearly upon a full speed. The art of riding has not a more necessary lesson than that of putting a horse upon his haunches; which is called *coupling him well*, or putting him well together, or compact. A horse that cannot bend or lower his haunches, throws himself too much upon his shoulder, and lies heavy upon the bridle.

HAUNOL-

HAUNOLSTAIN, a town of Austria, 6 miles W. of St Polten.

* **HAUNT**. *n. f.* [from the verb.] 1. Place in which one is frequently found.—We set toils, nets, pins, snares, and traps, for beasts and birds in their own haunts and walks. *L'Esrange*.—

To me pertains not, she replies,
To know or care where Cupid flies,
What are his haunts, or which his way,
Where he would dwell, or whither stray. *Prior*.
A scene where, if a god should cast his sight,
A god might gaze and wonder with delight!
Joy touch'd the messenger of heav'n; he stay'd
Entranc'd, and all the blissful haunts survey'd.

Pope.

2. Habit of being in a certain place.—The haunt you have got about the courts will one day or another bring your family to beggary. *Arbutnot*.

(1.) * **To HAUNT**. *v. a.* [*banter*, Fr.] 1. To frequent; to be much about any place or person.—A man who for his hospitality is so much haunted, that no news stir but come to his ears. *Sidney*.—Now we being brought known unto her, after once we were acquainted, and acquainted we were sooner than ourselves expected, she continually almost haunted us. *Sidney*.—

I do not haunt thee in the battle thus,
Because some tell me that thou art a king. *Shak*.

She this dangerous forest haunts,
And in sad accents utters her complaints. *Waller*.

Earth now
Secur'd like heav'n, a seat where gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades. *Milton*.

Celestial Venus haunts Idalia's groves;
Diana Cynthus, Ceres Hyblas loves. *Pope*.

3. It is used frequently in an ill sense of one that comes unwelcome.—

You wrong me, sir, thus still to haunt my house;
I told you, sir, my daughter is dispos'd of. *Shak*.

Oh, could I see my country-seat!
There leaning near a gentle brook,
Sleep, or peruse some ancient book;
And there in sweet oblivion drown
Those cares that haunt the court and town. *Swift*.

It is eminently used of apparitions or spectres
that appear in a particular place.—

Foul spirits haunt my resting place,
And ghastly visions break my sleep by night. *Fairf*.

All these the woes of Oedipus have known,
Your fates, your furies, and your haunted town.

Pope.

(2.) * **To HAUNT**. *v. n.* To be much about; to appear frequently.—

I've charged thee not to haunt about my doors:
In honest plainness thou hast heard me say,
My daughter's not for thee. *Shak. Othello*.

Where they most breed and haunt, I have observed

The air is delicate. *Shak. Macbeth*.

* **HAUNTER**. *n. f.* [from *haunt*.] Frequent-
er one that is often found in any place.—The
most Grecians were an ingenious people, of
whom the vulgar sort, such as were haunters of
markets, took pleasure in the conceits of Aristo-
phanes. *Wotton on Education*.—

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O goddess, banter of the woodland green,
Queen of the nether skies! *Dryden*.

(1.) * **HAVOCK**. *n. f.* [*bafog*, Welsh, devastat-
ion.] Waste; wide and general devastation; merci-
less destruction.—Having been never used to have
any thing of their own, they make no spare of any
thing, but *havock* and confusion of all they meet
with. *Spenser on Ireland*.—Saul made *havock* of
the church. *ABs viii. 3*.—

Ye gods! what *havock* does ambition make
Among your works! *Addison's Cato*.

—The Rabbins, to express the great *havock* which
has been made of the Jews, tell us, that there
were such torrents of holy blood shed, as carried
rocks of a hundred yards in circumference above
three miles into the sea. *Addison*.—If it had either
air or fuel, it must make a greater *havock* than
any history mentions. *Cheyne*.

(2.) * **HAVOCK**. *interj.* [from the noun.] A
word of encouragement to slaughter.—

Why stand these royal fronts amazed thus?
Cry *havock*, kings! *Shak*.

Ate by his side,
Cries *havock*! and lets loose the dogs of war.

Shakesf.

* **To HAVOCK**. *v. a.* [from the noun.] To waste;
to destroy; to lay waste.—Whatsoever they leave,
the soldier spoileth and *havocketh*; so that, be-
tween both, nothing is left. *Spenser*.—

See with what heat these dogs of hell advance,
To waste and *havock* yonder world, which I
So fair and good created! *Milton*.

HAUPMANSGRUN, a town of Up. Saxony.

HAUPOUL MAZAMET, a town of France, in
the dep. of Tarn, 10 miles E. of Castres.

(1.) **HAVRE**, [Fr.] in geography, a haven.

(2.) **HAVRE DE GRACE**, a sea-port town of
France, in the dep. of Lower Seine, and ci-devant
prov. of Normandy, on the English Channel, in
a large plain at the mouth of the Seine. It is a
fortified town, nearly of a square figure, divided
into two parts by the harbour, surrounded with
walls and other works, and defended by a very
strong citadel and arsenal. It is one of the most
important places in France, on account of its fo-
reign trade and convenient harbour. It was seiz-
ed in 1562 by the Protestants, who delivered it to
Q. Elizabeth; but it was surrendered in 1563. In
1694 it was bombarded by the English under lord
Berkley, and some houses destroyed. In 1759, it
was again bombarded by the British, who set fire
to it, and destroyed a number of flat-bottomed
boats, intended for invading England. It lies 45
miles W. of Rouen, and 12 NW. of Paris. Lon.
o. 11. E. Lat. 49. 31. N.

(3.) **HAVRE DE GRACE**, a town of Maryland,
in Hartford county, on the west side of the Sus-
quehanna, at its influx into Chesapeake bay: 37
miles NE. of Baltimore, and 65 WSW. of Phila-
delphia. Lon. 1. 2. W. of that city. Lat. 39. 39. N.

(4.) **HAVRE DE ROSEL**, a bay on the NE. coast
of Jersey, 5 miles NNE. of St Helier.

(5.) **HAVRE GIFFART**, a bay on the N. coast
of Jersey, 5 miles N. of St Helier.

HAURIANT, *adj.* in heraldry, a term peculiar
to fishes; signifying their standing upright, as if
refreshing themselves by sucking in the air.

P

HAUS,

HAUS, two towns of Germany; 1. in Austria, 6 miles NW. of Steyregg; 2. in Stiria, 20 miles NNW. of Muhran.

HAUSAY, an island of Scotland, one of the Skerries, 16 miles E. of Shetland.

HAUSEBERG, a town of Germany, in Westphalia, and county of Minden; 3 m. S. of Minden.

HAUSEGG, a town of Austria.

HAUSEN, a town and lordship of Suabia, on the Kinzig; 26 miles SE. of Straßburg.

HAUSLEITTEN, a town of Austria.

HAUSSEN, a town of Germany, in the electorate of Mentz, near Salminster, 3 m. N. of Orbe.

HAUSTOTTEN, a town of Germany, in Stiria, 2 miles SSE. of Graz.

(1.) * **HAUTBOY**. *n. f.* [*haut* and *bois*] A wind instrument.—I told John of Gaunt he beat his own name; for you might have truss'd him and all his apparel into an eel skin: the case of a treble *hautboy* was a mansion for him. *Shakes.*

Now give the *hautboys* breath; he comes, he comes. *Dryden.*

(2.) *The HAUTBOY* is shaped much like the lute; only it spreads and widens towards the bottom, and is founded through a reed. The treble is two feet long; the tenor goes a 5th lower when blown open: it has only eight holes; but the bass, which is 5 feet long, has 11.—The name is French, *haut bois*, *q. d. high wood*; and is given to this instrument because the tone of it is higher than that of the violin.

(3.) **HAUTBOY STRAWBERRY**. See **FRAGARIA** and **STRAWBERRY**.

HAUTECOMBE, a town of the French empire, in the dep. of Mont Blanc, and late duchy of Savoy; W. of lake Bourget, 12 miles NNE. of Chambéry, and 17 S. of Scissel.

HAUTE FEUILLE, John, an ingenious mechanic, born at Orleans in 1647. Though he was an ecclesiastic, and enjoyed several benefices, he applied almost his whole life to mechanics, in which he made a great progress. He had a particular taste for clock-work, and made several discoveries in it that were of singular use. He found out the secret of moderating the vibration of the balance by means of a small steel spring, which has since been made use of. This discovery he laid before the members of the Academy of Sciences, in 1674; and these watches are called *pendulum watches*, not that they have real pendulums, but because they nearly approach to the justness of pendulums. M. Huygens perfected this happy invention; but having declared himself the inventor, and obtained from Lewis XIV. a patent for making watches with spiral springs, the abbé Feuille opposed the registering this privilege, and published a piece on the subject against M. Huygens. He wrote a great number of other pieces, most of which are small pamphlets consisting of a few pages, but very curious; as. 1. The perpetual pendulum; 4to. 2. New inventions; 4to. 3. The art of breathing under water, and the means of preserving a flame shut up in a small place. 4. Reflections on machines for raising water. 5. On the different sentiments of Malebranche and Regis, relating to the appearance of the moon when seen in the horizon. 6. The magnetic balance.

7. A placet to the king on the longitude. 8. Letter on the secret of the longitude. 9. A new system on the flux and reflux of the sea. 10. The means of making sensible experiments that prove the motion of the earth; and many other pieces. He died in 1724.

HAUTEFORTE, a town of France, in the dep. of Dordogne, 18 miles NE. of Périgueux.

HAUTELUCE, a town of the French empire, in the dep. of Mont Blanc, (ci-devant duchy of Savoy,) 13 miles NE. of Conflans.

(1.) **HAUTE RIVE**, a town of France, in the dep. of Drome, 13½ miles N. of Romans.

(2.) **HAUTE RIVE**, a town of France, in the dep. of Upper Garonne, and late prov. of Languedoc, on the Arriege; 10 miles S. of Thoulouse. Lon. 1. 26. E. Lat. 43. 26. N.

HAUTE-RIVOIRE, a town of France, in the dep. of Rhone and Loire, 18 miles W. of Lyons, and 15 NE. of Montbrison.

(1.) **HAUTE-VILLE**, a town of France, in the department of Aine, 6 miles E. of St Rambert.

(2.) **HAUTE-VILLE**, a town of France, in the department of Marne, 15 miles SE. of Vitry.

(3.) **HAUTEVILLE LA GUICHARD**, a town of France, in the department of the Channel, 7 miles NE. of Coutances.

HAUTGOR, a town of Indostan, in Chicacole.

HAUTPOUL, a town of France, in the dept. of Tarn, 10½ miles SE. of Castres.

HAUT-THORAME, a town of France, in the dept. of the Lower Alps, 15 miles N. of Castellane.

HAUT-VILLIERS, a town of France, in the dep. of Marne, and late prov. of Champagne; seated on the Marne; 3 miles N. of Epernay, and 10 from Rheims.

HAUTZENHEIM, a town of Tirol, 1 m S. of Hall.

HAUTZENTAL, a town of Austria, 6 miles S. of Sonneberg.

HAUZEMBERG, a town of Bavaria, in the bishopric of Passau; 6 miles NE. of Passau.

HAUZ-HORMOZ, a town of Persia, in Kerman.

(1.) * **HAW**. *n. f.* [*bag*, Sax.] 1. The berry and seed of the hawthorn.—

The seed of the bramble with kernel and *haw* *Tusser*

—Store of *haws* and hips portend cold winters *Bacon's Nat. Hist.*—His quarrel to the hedge was that his thorns and his brambles did not bring forth raisins, rather than *haws* and blackberries *L'Ess.* 2. An excrescence in the eye. 3. [*baga* Saxon; *haw*, a garden, Danish.] A small piece of ground adjoining to an house. In Scotland they call it **HAUGH**.—Upon the *haw* at Plymouth is cut out in the ground the portraiture of two men, with clubs in their hands, whom they term Gog and Magog. *Carew.*

(2.) **HAW**, § 1, *def.* 1. See **CRATÆGUS**. N° 5.

(3.) **HAW**, § 1, *def.* 2. See **FARRIERY**, Part IV Sect. I.

(4.) **HAW**, § 1, *def.* 3. Sir Edward Coke, in an ancient plea concerning Feverham in Kent, says *haws* are houses.

(5, 6.) **HAW**, two villages in Kent and Surry.

* **To HAW**. *v. n.* [Perhaps corrupted from *hau* or *back*.] To speak slowly with frequent intermi-

ss

and hesitation.—'Tis a great way; but yet
 a little humming and *hawing* upon't, he
 agreed to undertake the job. *L'Est. ange.*

HAWES, a river of Wales, which runs into the
 Severn, 3 miles below Newtown.

HAW FINCH. See **LOXIA**, N° 6.

HAWFORD, a village in Warwickshire.

HAWGH, or **HEWGH**. *n. f.* a word used in
 Scotland, and in the north of England, for a green
 plot in a valley.

(1.) **HAWICK**, a parish of Scotland, in Rox-
 burgh-shire, about 15 miles long from N. to S.
 and of broad. The climate and soil are various:
 but the ground in general is fertile, producing
 plentiful crops of oats, barley, turnips, potatoes,
 clover, and rye-grass, besides pasture on the hills.
 The population, in 1793, stated by the Rev. Mr
 Robert Gillan, in his report to Sir J. Sinclair, was
 2924, and had increased 215 since 1755. The
 number of sheep was about 8000. There are re-
 lics of ancient camps in the parish, particularly
 one called *Catrail*, and a conical earthen mound
 called the *Mate*.

(2.) **HAWICK**, a town in the above parish, (N° 1)
 erected into a burgh of barony at a very early pe-
 riod, though its most ancient charters are lost.
 Q. Mary renewed its privileges, by a charter dated
 1549. It is governed by 3 bailies, 15 merchant
 and 14 trades councillors. Its chief manufactures
 are carpets, serges, table covers, rugs, narrow
 cloths, tapes, twills, hose, &c. and winnowing
 machines, made by the descendants of Andrew
 Rader, who first invented them in 1737. The
 population in 1793 was 2320. Hawick is seated
 at the conflux of the Tiviot and the Slitbridge;
 the latter of which rose 22 feet above its usual le-
 vel, in Aug. 1767, owing to a cloud bursting at its
 source, and carried off part of the surface of a
 hill, with 15 houses and a corn mill. Two persons
 were drowned by it. Hawick lies 15 miles SW.
 of Kelso.

(1.) * **HAWK**. *n. f.* [*baebeg*, Welsh; *hafoc*, Sax.
hawper, Lat.] 1. A bird of prey, used much an-
 ciently in sport to catch other birds.—

Do'st thou love hawking? Thou hast *hawks*
 will soar

Above the morning lark.

Shak.

—It can be no more disgrace to a great lord to draw
 his picture, than to cut his *hawk's* meat. *Peacham.*

Whence borne on liquid wing

The founding culver shoots; or where the *hawk*,
 High in the beetling cliffs, his acry builds.

Thomson.

(1.) [*Hoch*, Welsh.] An effort to force phlegm up
 the throat.

(2.) **HAWK**. See **FALCO**, N° 19, 20, 23, 24,
 26-27.

* **To Hawk** *v. n.* [from *hawk*.] 1. To fly
 at fowls; to catch birds by means of a
 hawk.—

Ride unto St Albans,

Where the king and queen do mean to *hawk*.

Shakespeare.

—Our followed study and knowledge, and ano-
 ther *hawking* and hunting. *Locke*.—He that *hawks*
 at birds and sparrows has no less sport, though a
 much less considerable quarry, than he that flies
 at other game. *Locke*.—

A false Henry is, when Emma *hawks*:
 With her of tarsels and of lures he talks. *Prior*
 2. To fly at; to attack on the wing.—

A falcon tow'ring in her pride of place,
 Was by a mousing owl *hawk'd* at and kill'd.

Shakespeare.

Whether upward to the moon they go,
 Or dream the winter out in caves below,
 Or *hawk* at flies elsewhere, concerns us not to
 know.

Dryden.

3. [*Hoch*, Welsh.] To force up phlegm with a
 noise.—Come, sit, sit, and a song.—Shall we clap
 into't roundly, without *hawking* or spitting, or
 saying we are hoarse, which are only the prologues
 to a bad voice? *Shakespeare*.—She complained of a
 stinking tough phlegm which she *hawked* up in
 the mornings. *Wife of Man*.—Blood, cast out of the
 throat or windpipe, is spit out with a *hawking* or
 small cough; that out of the gums is spit out with-
 out *hawking*, coughing, or vomiting. *Harvey*.—
 4. To sell by proclaiming it in the streets. [From
bock, German, a saleman.]—

His works were *hawk'd* in every street,

But seldom rose above a sheet.

Swift.

HAWKCHURCH, a village in Dorsetshire.

(1.) **HAWKE**, Edward, Lord Hawke, a brave
 British admiral, was the son of an eminent barris-
 ter, and entered into the navy at an early age. In
 1734, he obtained the command of a man of war,
 and distinguished himself by his bravery in the fa-
 mous engagement in 1744, wherein the British
 fleet was commanded by Matthews, Lestock, and
 Rowley. (See **ENGLAND** § 80.) In 1747 he was
 made rear-admiral of the White, when he defeat-
 ed a large French fleet, and captured 5 ships of
 the line; on which he was created a knight of the
 Bath. In 1759 he defeated admiral Conflans off
 Belleisle, and was rewarded with a pension of
 2000 l. a-year. In 1765 he was appointed vice-
 admiral of Great Britain, and first lord of the ad-
 miralty. In 1776 he was created a British Peer,
 and died in 1781.

(2.) **HAWKE**, an island near the E. coast of La-
 brador. Lon. 55. 30. W. Lat. 53. 10. N.

(3.) **HAWKE**, a township of New Hampshire,
 in Rockingham county.

HAWKEBURY, a town in Warwickshire.

* **HAWKED**. *adj.* [from *hawk*.] Formed like
 a hawk's bill,—Flat noses seem comely unto the
 Moor, an aquiline or *hawked* one unto the Per-
 sian, a large and prominent nose unto the Roman.
Brown's Vulgar Errors.

(1.) * **HAWKER**. *n. f.* [from *bock*, Germ.] One
 who sells his wares by proclaiming them in the
 street.—I saw my labours, which had cost me so
 much thought, hawked about by common *hawkers*,
 which I once intended for the consideration of the
 greatest person. *Swift*.—

To grace this honour'd day, the queen pro-
 claims,

By herald *hawkers*, high heroick games:

She summons all her sons; an endless band

Pours forth, and leaves unpeopled half the land.

Pope.

(2.) **HAWKERS** anciently were fraudulent per-
 sons, who went from place to place buying and
 selling brass, pewter, and other merchandize,
 which ought to be uttered in open market. In

this sense the word is mentioned, 25 Hen. VIII, cap. 6. and 33, cap. 4. The appellation seems to have arisen from their uncertain wandering, like those who, with hawks, seek their game where they can find it. The term is now used as synonymous with pedlar; a person who travels about the country selling wares. Every hawker must take out an annual licence, for which he must pay 4 l. and if he travels with a horse, ass, or mule, for every one of them 8 l. If he travels without a licence, or contrary to it, he forfeits for every offence, to the informer, and the poor of the parish where discovered, 10 l. The acts relating to hawkers do not extend to makers of goods or their agents; or to those who sell goods in fairs or markets; to the sellers of fish, fruit, or other victuals; nor to the venders of books and newspapers; 9 and 10 W. cap. 27. 3 and 4 Anne, cap. 4. But hawkers shall not, by virtue of such licence, sell or offer to sale any tea or spiritous liquors, though with a permit, under the penalty of having the same seized, and imprisonment and prosecution of the offender. 9 Geo. II. cap. 35. Hawkers who were licensed on June 23, 1785, may set up any business in the place where they are resident inhabitants, brought up thereto. Additional duties are, however, imposed upon hawkers, by acts, 29 Geo. III. c. 26. and 35 Geo. III. c. 91.

HAWKESBURY, a town in Gloucestershire, NW. of Badminton, and 4 miles from Sodbury.

HAWKESHEAD. See **HAWKESHEAD**.

HAWKESWORTH, John, LL. D. a celebrated English writer, born in 1715, and brought up to the profession of a watchmaker. He was a presbyterian, and a member of the celebrated Bradbury's meeting, from which he was expelled for irregularity. He afterwards devoted himself to literature, and became an author of considerable eminence. In the early part of his life his circumstances were rather confined. He resided some time at Bromley in Kent, where his wife kept a boarding school. He afterwards became known to a lady who had great property and interest in the East India company, and through her means was chosen a director of that body. His *Adventurer* is his capital work, and its merits procured him the degree of LL. D. from Abp. Herring. When the design of compiling a narrative of the discoveries in the South Seas was on foot, he was recommended as a proper person to be employed on the occasion: but the performance did not answer the public expectation. Works of taste and elegance, where imagination and the passions were to be affected, were his province; not works of dry, cold, accurate narrative. However, he executed his task, and received for it the enormous sum of 6000 l. He died in 1773, some say of high living, others, of chagrin from the ill reception of his *Narrative*; for he was a man of the keenest sensibility. On a handsome marble monument at Bromley in Kent is the following inscription, the latter part of which is taken from the last number of *The Adventurer*:

To the memory of
JOHN HAWKESWORTH, LL. D.
Who died the 16th of November
MDCCLXXIII, aged 58 years.
That he lived ornamental and useful

To society in an eminent degree,
Was among the boasted felicities
Of the present age;

That he laboured for the benefit of society,
Let his own pathetic admonitions
Record and realize.

"The hour is passing; in which whatever praise or censure I have acquired will be remembered with equal indifference. Time, who is impatient to date my last paper, will shortly moulder the hand which is now writing it in the dust, and fill the breast that now throbs at the reflection. But let not this be read as something that relates only to another; for a few years only can divide the eye that is now reading from the hand that has written."

HAWKHURST, a populous parish and village in Kent, near Benenden.

(1.) **HAWKING**, *n. f.* the art or exercise of taking wild fowl by means of hawks. The method of reclaiming, manning, and bringing up hawk to this exercise, is called **FALCONRY**.

(2.) **HAWKING, HISTORY OF**. Hawking was anciently a favourite amusement in Britain, and to carry a hawk was esteemed a distinction of man of rank. The Welsh had a saying, that you may know a gentleman by his hawk, horse, and greyhound. In those days a person of rank seldom went without one on his hand. Even the ladies were not without them; for in an ancient sculpture in the church of Milton Abbas, in Dorsetshire, appears the consort of king Athelstan with a falcon on her royal fist tearing a bird. There are only two countries in the world, however, where we have any evidence that the exercise of hawking was very anciently in vogue. These are, Thrace and Britain. In the former Pliny tells us, (lib. x. 8.) it was merely the diversion of a particular district. But the primeval Britons had a peculiar taste for hawking; and even their chief among them maintained a considerable number of birds for that sport. It appears also from a passage in Ossian, (Vol. I. p. 115.) that it was fashionable at a very early period in Scotland. Herodotus tells us, that a peace was endeavoured to be gained by the proffer of "100 managed steeds, 100 foreign captives, and 100 hawks with fluttering wings that fly across the sky." To the Romans this diversion was scarce known in the days of Vespasian; yet it was introduced soon after. Probably they adopted it from the Britons; but they greatly improved by the introduction of spaniels into the island. In this state it appears among the Roman Britons in the 6th century. Gildas, in his first epistle speaking of Maglocunus, on his relinquishing ambition, and taking refuge in a monastery, compares him to a dove, that with various turns and windings takes her flight from the talons of the hawk. In after times hawking was the principal amusement of the English: a person of rank scarce started out without his hawk on his hand; which in old paintings is the criterion of nobility. Herold, afterwards king of England, when he went on an embassy into Normandy, is painted embarking with a bird on his fist, and a dog under his arm: and in an ancient picture of the nuptials of Henry VI. a nobleman is represented in the same manner; for in those days it was thought sufficient

for soldiers to divide their born, and to carry their hawk fair, and leave study and learning to the children of mean people! In short, this diversion was, among the ancient English, the pride of the rich, and the privilege of the poor; no rank of men seems to have been excluded the amusement: we learn from the book of St Alban's, that every degree had its peculiar hawk, from the emperor down to the holy-water clerk. Vast was the expense that sometimes attended this sport. In the reign of James I. Sir Thomas Monson is said to have given 1000l. for a hawk; for we are not then to wonder at the rigour of the laws made to preserve a sport that was carried to such an extravagant pitch. In the 34th of Edward III. it was made felony to steal a hawk; to take its eggs even in a person's own ground, was punishable with imprisonment for a year and a day, besides a fine at the king's pleasure: in queen Elizabeth's reign, the imprisonment was reduced to 3 months; but the offender was to find security for 7 years, or lie in prison till he did. Such was the state of old England; during the whole day, the gentry were addicted to hawking or hunting; in the evening, they celebrated their exploits with the most abandoned and brutish frolics; while the inferior rank of people, by the most unjust and arbitrary laws, were liable to capital punishments, to fines, and loss of liberty, for destroying the most odious of the feathered tribe. According to Olaus, the diversion of hawking is more followed by the Tartars and Persians than ever it was in Europe. *Il n'y avoit point de butte* (says he) *par où l'on aigle ou son falcon*. The falcons or hawks that were in use in these kingdoms, are now found to breed in Wales, and in North Britain and its isles. The peregrine falcon inhabits the rocks of Caernarvonshire. The same species and the gyrfalcon, the gentail and the gofhawk, are found in Scotland, and the latter in Ireland. (See Falcon, N^o 23, 31, 32, 35, and 40.)

The Norwegian breed was, in old times, in high esteem in England: they were thought bribes worthy a king. Geoffrey Fitzpierre gave two good Norwegian hawks to king John, to obtain for his friend Walter Le Madena, the liberty of exporting 100wt. of cheese; and Nicholas the Dane was to give the king a hawk every time he came into England, that he might have free liberty to traffic throughout the king's dominions. They were also made the tenure by which some nobles held their estates from the crown. Thus Sir John Stanley had a grant of the life of Man from Henry IV. to be held of the king, his heirs, and successors, by homage and the service of two falcons, on the day of his or their coronation. And Philip de Halting held his manor of Combetoun in Cambridgeshire, by the service of keeping the king's falcons.

(1.) **HAWKING, METHOD OF TRAINING BIRDS &c.** When a hawk or falcon is taken, she must be *soaked* (See § 4.) in such a manner, that, as the strong sickness, she may see what provision lies before her; but care ought to be taken, not to let her too hard. A falcon or hawk newly taken should have all new furniture, as new jesses of good leather, mailed leashes with buttons at the end, and new bewits. There should also be provided a small round sick, to brook the hawk; be-

cause, the oftener this is done, the sooner and better will she be manned. She must also have two large bells, that she may be found when she scatereth. Her hood should be well fashioned, raised, and embossed against her eyes, deep, and yet strait enough beneath, that it may fasten about her head without hurting her; and her beak and talons must be a little coped, but not so near as to make them bleed. A soar falcon, which has passed the seas, will be harder to reclaim, but will prove the best of falcons. Her food must be good and warm, and given twice or thrice a-day, till she be full gorged: the best for this purpose is pigeons, larks, or other live birds; because she must be broken off by degrees from her accustomed feeding. When she is fed, you must hoop and lure, that she may know when you intend to give her meat. On this occasion she must be unhooded gently: and after giving her two or three bits, her hood must be put on again, when she is to get two or three bits more. Care must be taken that she be close feeded; and after 3 or 4 days her diet may be lessened; the falconer setting her every night to perch by him, that he may awaken her often in the night. In this manner he must proceed, till he find her grow tame and gentle; and when she begins to feed eagerly, he may give her a sheep's heart. He may now begin to unhood her in the day time, but it must be far from company, first giving her a bit or two, then hooding her gently, and giving her as much more. When she is sharp set, he may now unhood her, and give her some meat just against his face and eyes, which will make her less afraid of the countenances of others. She must be borne continually on the fist, till she is properly manned, causing her to feed in company, giving her in the morning, about sun-rise, the wing of a pullet; and in the evening, the foot of a hare or coney, cut off the joint, stead and laid in water, which being squeezed, is to be given her with the pinion of a hen's wing. For two or three days give her washed meat, and then plumage in more or less quantity as she is thought to be more or less foul within. After this, being hooded again, she is to get nothing till she has gleamed and cast, when a little hot meat may be given her in company; and, towards evening, she may be allowed to plume a hen's wing in company also. Cleanse the feathers of her castings, if foul and slimy; if she be clean within, give her gentle castings; and when she is reclaimed, manned, and made eager and sharp set, feed her on the lure. Three things are to be considered before the lure be showed her; 1. That she be bold and familiar in company, and not afraid of dogs and horses. 2. Sharp set and hungry, having regard to the hour of morning and evening, when you would lure her. 3. Clean within, and lure well garnished with meat on both sides; and when you intend to give her the length of a leash, you must abscond. She must also be unhooded, and have a bit or two given her on the lure as she sits on your fist; afterwards take the lure from her, and hide it that she may not see it; and when she is unfeeling, cast the lure so near her, that she may catch it within the length of her leath, and as soon as she has seized it, use your voice, feeding her upon the lure, on the ground,

with

with the heart and warm thigh of a pullet. Having so lured your falcon, give her but little meat in the evening; and let this luring be so timely, that you may give her plumage, and a juck of a joint next morning on your fist. When she has cast and gleamed, give her a little warm meat. About noon, tie a creance to her leash; and going into the field, there give her a bit or two upon her lure; then unwind the creance, and draw it after you a good way; and let him who has the bird hold his right hand on the tassel of her hood, ready to unhood her as soon as you begin to lure; to which if she come well, stoop roundly upon it, and hastily seize it, let her cast two or three bits thereon. Then, unseizing and taking her off the lure, hood her and give her to the man again; and going farther off, till she is accustomed to come freely and eagerly to the lure; after which she may be lured in company, taking care that nothing affright her. When she is used to the lure on foot, she is to be lured on horseback; which may be effected the sooner, by causing horsemen to be about her when lured on foot. When she has grown familiar to this way, let somebody on foot hold the hawk, and the person on horseback must call and cast the lure about his head, the holder taking off the hood by the tassel; and if she seize eagerly on the lure without fear of man or horse, then take off the creance, and lure her at a greater distance. If you would have her love dogs as well as the lure, call dogs when you give her her living or plumage. After this, she may be allowed to fly, in a large field, unencumbered with trees. To excite her to fly, whistle softly; unhood her, and let her fly with her head to the wind; as she will thus, the more readily get upon the wing, and fly upwards. The hawk sometimes flies from the falconer's fist, and takes stand on the ground: this is a fault very common with soar falcons. To remedy this, fright her up with your wand; and when you have forced her to take a turn or two, take her down to the lure, and feed her. But if this does not do, then you must have in readiness a duck feeded, so that they may see no way but backwards, and that will make her mount the higher. Hold this duck in your hand, by one of the wings near the body; then lure with the voice, to make the falcon turn her head; and when she is at a reasonable pitch, cast your duck up just under her; when, if she strike, stoop, or trufs the duck, permit her to kill it, and reward her by giving her a reasonable gorge. After you have practised this 2 or 3 times, your hawk will leave the stand, and, delighted to be on the wing, will be very obedient. It is not convenient, for the first or second time, to show your hawk a large fowl; for such often escape from the hawk, and she rakes after them: this gives the falconer trouble, and frequently occasions the loss of the hawk. But if she happens to pursue a fowl, and being unable to recover it, gives it over, and comes in again directly, then cast out a feeded duck; and if she stoop and trufs it across the wings, permit her to take her pleasure, rewarding her also with the heart, brains, tongue, and liver. If you have not a quick duck, take her down with a dry lure, and let her plume a pullet and feed upon it. A hawk

will thus learn to give over a fowl that rakes out and on hearing the falconer's lure, will make back again, and know the better how to hold in the head. Some hawks have a disdainful coyness proceeding from their being high fed: such a hawk must not be rewarded though she should kill, but may be allowed to plume a little: Then taking a sheep's heart cold, or the leg of a pullet, when the hawk is busy in pluming, let either of them be conveyed into the body of the fowl, that it may savour of it; and when the hawk has eaten the heart, brains, and tongue of the fowl, take out what is inclosed, call her to your fist, and feed her with it; afterwards give her some of the feathers of the fowl's neck, to scour her, and make her cast. If she be a stately high-flying hawk, she ought not to take more than one flight in a morning; and if she be made for the river, let her not fly more than twice when she is at the highest, take her down with your lure; and when she has plumed and broken the fowl a little, feed her, by which means you will keep her a high flyer, and fond of the lure.

(4.) **HAWKING, TERMS USED IN.** Various terms are used in hawking, which it is proper to explain, though the exercise is now much less used than formerly. The legs, from the thigh to the foot, are called *arms*; the toes, the *petty fingers*; the claws, the *pounces*; the wing are called the *sails*; the long feather thereof the *beams*; the two longest, the *principal feathers*; those next thereto, the *flags*. The tail is called the *train*; the breast feathers, the *mails*; those behind the thigh, the *pendant feathers*. When the feathers are not yet full grown, she is said to be *unsummed*; when they are complete she is *summed*: The craw, or crop, is called the *gorge*: The pipe next the fundament, where the faeces are drawn down, is called the *panne*. The slimy substance lying in the pannel is called the *glut*: The upper and crooked part of the bill is called the *beak*; the nether part the *clap*; the yellow part between the beak and the eyes, the *sear* or *jere*; the two small holes therein the *nare*. As to furniture, the leathers with bells buttoned on her legs are called *beauties*. The leather thong, whereby the falconer holds the hawk, is called the *leafe* or *leash*; the little straps, by which the leafe is fastened to the legs, *jesses*; and a line or pack-thread fastened to the leafe, in disciplining her, a *creance*. A cover for her head, to keep her in the dark, is called a *hood*: a large wide hood open behind, to be wore at first, is called a *ruffe hood*: To draw the string that the hood may be in readiness to be pulled off, is called *unstriking the hood*: The blinding a hawk just taken, by running a thread through her eye lids, and thus drawing them over the eyes, to prepare her for being hooded, is called *sealing*. A figure or resemblance of a fowl, made of leather and feathers, is called a *lure*. Her resting place, when off the falconer's fist, is called the *perch*. The place where the meat is laid, is called the *back*; and that where in she is set, while her feathers fall and come again the *meow*. Something given a hawk, to clean and purge her gorge, is called *casting*. Small feathers given her to make her cast, are called the

plumage: Gravel given her to help to bring down her stomach, is called *rangle*: Her throwing up filth from the gorge after casting, is called *gleaming*. The purging of her grease, &c. *enseaming*. A being stuffed is called *gurgiting*. The inserting a feather in her wing, in lieu of a broken one, is called *imping*. The giving her a leg, wing, or pinion of a fowl to pull at, is called *tiring*: The neck of a bird the hawk preys on, is called the *inke*: What the hawk leaves of her prey, is called the *pill* or *peff*. There are also proper terms for her several actions. When she flutters with her wings, as if striving to get away, either from perch or fist, she is said to *bate*. When standing too near, they fight with each other, it is called *crabbing*. When the young ones quiver and shake their wings, in obedience to the elder, it is called *couring*: When she wipes her beak after feeding, she is said to *feak*: When she sleeps she is said to *jeuk*: From the time of changing her coat, till she turn white again, is called her *intermeowing*: Treading is called *cawking*: When she stretches one of her wings after her legs, and then the other, it is called *mantling*: Her dung is called *muling*; when she does it directly down, instead of jerking backwards, she is said to *flime*; and if it be in drops, it is called *dropping*. When she sneezes, it is called *sniting*. When she raises and shakes herself, she is said to *rouze*. When, after mantling, she crosses her wings, over her back, she is said to *quarble*. When a hawk seizes, she is said to *bind*. When, after seizing, she pulls off the feathers, she is said to *plume*. When she raises a fowl aloft, and at length descends with it to the ground, it is called *truffing*. When being aloft, she descends to strike her prey, it is called *stooping*. When she flies out too far from the game, she is said to *rake*. When, forsaking her proper game, she flies at pies, crows, &c. that chance to cross her, it is called *check*. When, missing the fowl, she betakes herself to the next check, she is said to *fly on head*. The fowl or game she flies at is called the *quarry*. The dead body of fowl killed by the hawk, is called a *peff*. When she flies away with the quarry, she is said to *carry*. When in stooping she turns two or three times on the wing, to recover herself ere she seizes, it is called *cancelliering*. When she hits the prey, yet does not truss it, it is called *ruff*. The making a hawk tame and gentle, is called *reclaiming*. The bringing her to endure company *maning* her. An old staunch hawk, used to fly and set example to a young one, is called a *make-hawk*.

(1.) HAWKINS, Sir John, a brave English admiral, under Q. Elizabeth, born in Devonshire. He was rear-admiral of the fleet which he sent against the Spanish armada, and had a great share in that glorious victory. He was afterwards made treasurer of the navy. But his memory is disgraced by his having been the first European who carried off slaves from the coast of Africa, and introduced that inhuman traffic into the West Indies. Q. Elizabeth herself, while she honoured his bravery by knight-hood, threatened him with the divine vengeance for this practice. He died in the W. Indies in 1595.

(2.) HAWKINS, Sir John, a late celebrated author, and a lineal descendant of the admiral (N^o 1.),

was born in London, March 30th, 1719. He was the youngest son of Mr Hawkins, a house-carpenter and builder in London, and was bred to the law. Though deeply engaged in that study, in his younger years, and afterwards in the practice, he found leisure to exercise his genius by writing Essays on various subjects, for the Gentleman's Magazine, Universal Spectator, and Westminster Journal: some of which, particularly his, *Essays on Swearing and Honesty*, attracted the attention of the public. The latter appeared in the *Gent. Mag.* for March 1739, and gave rise to a controversy, which was carried on in that work for several months, between him and his fellow clerk Mr Calamy. He formed an early intimacy with Dr Samuel Johnson which continued through life. About 1741, he became a member of two Musical Societies, and in 1742 published 6 Cantatas, the poetry of 5 of which was written by himself, and the music composed by his friend Mr Stanley. These having succeeded beyond expectation, he published other 6 soon after, which proved the means of making his fortune, by introducing him to the acquaintance of Peter Storer Esq. of Highgate, whose youngest daughter Sidney he married in 1753, and with her received a handsome fortune, as well as a very large addition to it, on the death of her brother in 1759. Having early entertained a fondness for angling, he now gave up business, and purchased a house at Twickenham, on the Thames, where he could enjoy his favourite amusement. In 1760, he published a new edition of *Walton's Complete Angler*, in 8vo, with notes; to which he prefixed a Life of Walton. In 1762 he was appointed a Justice of the Peace for Middlesex, in which station he formed the benevolent resolution of taking no fees. But finding upon trial, that this indulgence was abused, by increasing the number of trifling litigations about petty quarrels, he altered his method, and accepted his legal fees; but kept them in a separate purse, and at the end of each session delivered the whole amount to the clergyman of the parish, to be distributed among the poor. In 1763 he published in 8vo, *Observations on the State of the Highways, and on the Means for amending and keeping them in repair*: to which he subjoined the draught of a bill, which was afterwards passed into a law; and which is so complete, that, after an experience of near 40 years, it has never required any amendment. In 1764, he distinguished himself by opposing an enormous claim of the city of London, which, in a bill presented to Parliament, had proposed to subject the county of Middlesex to two 3ds of the expense of rebuilding the jail of Newgate, estimated at 40,000 l. Mr Hawkins drew a petition against the bill with such success, that it was withdrawn by the city members. In 1765, he was elected chairman of the quarter session. In 1768 and 1769, during the riots at Brentford and Moorfields, he acted with so much spirit, activity, and propriety, that, in 1772, his majesty conferred on him the honour of knighthood. In 1773 and 1778, he enriched Dr Johnson's and Mr Stevens's edition of Shakespeare, with those notes which bear his name. In 1776, he published his *General History of the Science and Practice of Music*; in 5 vols 4to, dedicated to the king, and which he presented to him personally,

personally, at Buckingham House. The collecting of the materials for this work had cost him 16 years labour. In 1784, he met with one of the severest losses a literary man can sustain, by the destruction of his valuable library by fire, wherein were many rare books and other articles, that could never be supplied. In 1787, he published the Life and works of Dr Johnson, in 11 vols 8vo, dedicated to the king. He died at Westminster of an apoplexy, on the 21st May 1789; leaving the character of an active magistrate, an affectionate husband and parent, a firm friend, and a sincere Christian.

(3.) **HAWKINS**, a county of Tennessee, in the district of Washington, containing 6970 citizens in 1795. Rogersville is the capital.

HAWKLEY, a town in Hampshire.

HAWKSHEAD, a town of Lancashire, seated in a woody vale, surrounded by hills, on the W. side of the lake Windermere, 38 miles N. of Lancaster, and 273 NNW. of London. Lon. 3. 6. W. Lat. 54. 24. N.

HAWKSLEY, a town in Northumberland, on the coast, opposite Coquet Island.

HAWKSWORTH, a town near Otley, Yorksh.

(1.) * **HAWKWEED**, *n. f.* A plant.—Oxtongue is a species of this plant. *Miller*.

(2.) **HAWKWEED**. See **CREPIS** and **HIERACIUM**.

(1.) **HAWKWOOD**, Sir John, a famous English general, was the son of a tanner at Heddingham Sibil in Essex, where he was born in the reign of Edward III. He was bound apprentice to a tailor in London; but being fortunately pressed into the army, was sent abroad, where his genius soon expanded. He signalized himself as a soldier in France and Italy, and particularly at Pisa and Florence. He commanded with great ability and success in the army of Galeacio duke of Milan; and was in such high esteem with Barnabas his brother, that he gave him Domitia his natural daughter in marriage, with an ample fortune. He died at Florence, full of years and military fame, in 1394.

(2, 3.) **HAWKWOOD**, 2 towns in Essex and Sussex.

HAWLEY, a town SE. of Blackwater, Hants.

HAWM, or **HALM**. See **HAUM**.

(1.) **HAWS**, a river of N. Wales, in Montgomeryshire.

(2.) **HAWS**, a river of S. Wales, in Radnorshire.

(3.) **HAWS**, or } a lake of Westmoreland. W.

HAWS WATER, } of Penrith, 3 miles long, and half a mile broad, but nearly divided in the middle by a promontory.

HAWSE or **HAUSE**, *n. f.* implies the situation of the cables before the ship's stem, when she is moored with two anchors out from forward, viz. one on the starboard and the other on the larboard bow. Hence it is usual to say, *she has a clear hawse*, or *a foul hawse*. It also denotes any small distance *a-head* of a ship, or between her head and the anchor employed to ride her, as, *He has anchored in our hawse*, *The brig fell athwart our hawse*, &c. A ship is said to ride with a *clear hawse*, when the cables are directed to their anchors, without lying athwart the stem; or crossing, or being twisted round each other by the ship's winding about, according to the change of the wind, tide, or current. A *foul hawse*, on the

contrary, implies that the cables lie across the stem, or bear upon each other, so as to be rubbed and chafed by the motion of the vessel. The hawse accordingly is foul, by having either a cross, an elbow, or a round turn. If the larboard cable lying across the stem, points out on the starboard side, while the starboard cable at the same time grows out on the larboard side, there is a cross on the hawse. If, after this, the ship, without returning to her former position, continues to wind about the same way, so as to perform an entire revolution, each of the cables will be twisted round the other, and then directed out from the opposite bow, forming what is called a round turn. An elbow is produced when the ship stops in the middle of that revolution, after having had a cross, or, in other words, if she rides with her head northward with a clear hawse, and afterward turns quite round, so as to direct her head northward again, she will have an elbow.

HAWSE-HOLES. See **HAWSES**.

HAWSE-PIECES, the foremost timbers of a ship whose lower ends rest on the knuckle timber, or the foremost of the cant timbers. They are generally parallel to the stem, having their upper end sometimes terminated by the lower part of the beak-head; and otherwise by the top of the bow particularly in small ships and merchantmen.

HAWSER, *n. f.* a large rope which holds the middle degree between the *cable* and *tow-line*, in any ship whereto it belongs, being a size smaller than the former, and as much larger than the latter. See **HALSER**.

(1.) * **HAWSES**, *n. f.* [of a ship.] Two round holes under the ship's head or beak, through which the cables pass when she is at anchor. *Harri*

(2.) **HAWSES**, or **HAWSE-HOLES**, are fortified on each side by the **HAWSE-PIECES**.

(1.) * **HAWTHORN**, *n. f.* [*bag thorn*, Sax.] A species of medlar; the thorn that bears haws the white thorn.—The use to which it is applied in England is to make hedges: there are two or three varieties of it about London; but that which produces the smallest leaves is preferable because its branches always grow close together. *Miller*.—There is a man haunts the forest, that abuses our young plants with carving Rosalind on their barks; hangs odes upon *bawthorns*, and elegies on brambles. *Shak.*

Some in their hands, beside the lance and shield,

The boughs of woodbine or of *bawthorn* held

Dryde

Now *bawthorns* blossom, now the daisy spring.

Po

The *bawthorn* whitens.

Thom

(2.) **HAWTHORN**. See **CRATÆGUS**.

(3.) **HAWTHORN**, AMERICAN. See **VIBURNUM**.

(4.) * **HAWTHORN FLY**, *n. f.* An insect.—The *bawthorn fly* is all black, and not big. *Walton*.

HAWYÈ, a river of S. Wales, which runs in the Yther in Radnorshire.

HAXBY, a village in York, S. of Galtres.

HAXTON, 2 towns in Bedfordshire and Wil

(1.) **HAY**, William, Esq. an agreeable English writer, born at Glenburne, in Sussex, about 1740 and educated at Headley. In 1730, he published a poem, called *Mount Cokurn*, dedicated to the duke

duchess of Newcastle; in which he describes the beauties of his native country, and celebrates the virtues of his friends. In 1734, when lord Hardwicke was created a peer, he was chosen to succeed him as M. P. for Seaford, which he continued to represent during his life. He defended the measures of Sir Robert Walpole, and was supposed to be author of a ministerial pamphlet, intituled, *A Letter to a Freeholder on the late Reduction of the Land-tax to one Shilling in the Pound*; printed in 1731. In 1735, he published *Remarks on the Laws relative to the Poor*, with Proposals for their better Relief and Employment; and brought in 2 bills for that purpose, but without effect. In May 1738, he was appointed a commissioner of the Victualling office. In 1753, appeared his *Religio Philosophi*; or, the Principles of Morality and Christianity, illustrated from a View of the Universe, and of Man's Situation in it. This was followed, in 1754, by his *Essay on Deformity*; in which he rallies his own imperfections with much liveliness and good humour. "Rudely deformity (says he) is very rare. Among 538 gentlemen in the House of Commons, I am the only one that is so. Thanks to my worthy constituents, who never objected to my person, and I hope never to give them cause to object to my behaviour." See DEFORMITY, § 1. In 1754 he also translated Hawkins Browne *De Immortalitate Animi*. In 1755, he translated and modernized some Epigrams of Martial. A little time before, he had been appointed keeper of the Records in the Tower; and it is said that his attention and assiduity during the few months he held that office were eminently serviceable to his successors. He died Jan. 19, 1755; leaving a son who inherited the imperfect form of his father. This gentleman went into the service of the East India company, where he acquired rank, fortune, and reputation; but being one of those who opposed Collin Aly Kawn, and unfortunately falling into his hands, was, with other gentlemen, put to death at Patna, Oct. 5, 1763.

(2.) * HAY *n. f.* [*bieg, big, Sax. bey, Dutch.*] Grass dried to fodder cattle in winter.—Make hay while the sun shines. *Camden's Remains*.—

Make poor men's cattle break their necks;
Set fire on barns and hay stalks in the night,
And bid the owners quench them with their tears. *Shak.*

—We have heats of dungs, and of hays and herbs laid up much. *Bacon.*

Or if the earlier season lead
To the tann'd hay cock in the mead. *Milton.*
Bring them for food sweet boughs and others cut,

Nor all the winter long thy hay rick shut. *May's Virgil.*

—Some turners turn long and slender sprigs of hay, as small as an hay stalk. *Moxon.*—

By some hay cock, or some shady thorn,
He bids his beads both even long and morn. *Dryden.*

—The best manure for meadows is the bottom of hay mows and hay stacks. *Mortimer.*—Hay and the management of a groom, will make a. *Swift.* To dance the HAY. To dance in

a ring: probably from dancing round a hay cock.

I will play on the tabor to the worthies,
And let them dance the hay. *Shak.*

This maids thinks on the hearth they see,
When fires well nigh consumed be,
There dancing hays by two and three,
Just as your fancy casts them. *Drayton.*

The gum and glistening, which with art
And study'd method, in each part

Hangs down,
Looks just as if that day
Snails there had crawl'd the hay. *Suckling.*

(3.) HAY. The time of mowing grass for hay must be regulated according to its growth and ripeness; nothing being more prejudicial to the crop than mowing it too soon; because the sap is not then fully come out of the root, and when made into hay, the grass shrinks away to nothing. It must not, however be let stand too long till it have shed its seeds. When the tops of the grass look brown, and begin to bend down, and the red honeysuckle flowers begin to wither, it is ripe for mowing. See GRASS.

(4.) HAY, in geography, a town of S. Wales in Brecknockshire, seated near the confluence of the rivers Wye and Dulas. It was a town of note in the time of the Romans; being fortified with a castle and wall, which were ruined in the rebellion of Owen Glendower. It is at present a considerable town; and has a large market for corn and cattle. Lon. 3. 4. W. Lat. 5. 59. N.

(5.) HAY or L'HAY, a town of France, in the dep. of Paris, 4½ miles S. of Paris.

(6.) * HAY. *n. f.* [from *haie*, French, a hedge.] A net which incloses the haunt of an animal. Conies are destroyed by hays, curs, spaniels, or tumblers bred up for that purpose. *Mortimer.*

(7.) A HAY for taking rabbits, hares, &c. is made from 15 to 20 fathoms in length, and in depth a fathom. As rabbits often straggle abroad about mid-day for fresh grass, when they are gone forth to any remote brakes or thickets, pitch 2 or three of these hays about their burrows, and lie close there; but if there are not hays enough to inclose all their burrows, some may be stopped up with stones, &c. Then set out with the dog to hunt up and down at a good distance, and draw on by degrees to the man who lies close by the hay, who may take them as they bolt into it.

(8.) HAY, BURGUNDIAN. See MEDICAGO.

(9.) HAY, SAINFOIN. See HEDYSARUM, RURAL ECONOMY, Part II. Sect. IV.

HAYANGE, a town of France, in the dep. of Moselle, 2 m. NE. of Briey, and 6 SW. of Thionville.

HAYD, a town of Bohemia, 24 miles W. of Pilsen.

HAYDENHEIM, a town of Germany in Wurtemberg, on the Brentz, famous for pottery; 18 miles NNW. of Ulm, and 42 E. of Stuttgart.

HAYDON, 3 English villages; viz. three in Dorsetshire, and one each in Kent and Northumberland.

(11.) HAYE, a town of France, in the dep. of Indre and Loire, on the Creuse; 12 miles NW. of Poitiers, 25 S. of Tours, and 135 SW. of Paris. Lon. 0. 46. E. Lat. 46. 56. N.

(2.) HAYE, a town of England, in Cornwall.

(3.) HAYE DU Puits, a town of France, in the dep. of the Channel; 12 miles W. of Carentan, and 15 N. of Coutances.

(4.) HAYE PAYNEL, a town of France, in the dep. of the Channel; 2½ miles ESE. of Granville, and 6 N. of Avranches.

(1.) HAYES, Charles, Esq. a very singular person, whose great erudition was so concealed by his modesty, that his name is known to very few, though his publications are many. He was born in 1678, and became distinguished in 1704, by *A Treatise of Fluxions*, in folio; the only work to which he ever set his name. In 1710, came out a 4to pamphlet of 19 pages, entitled, *A new and easy Method to find out the Longitude, from observing the Altitudes of the Celestial Bodies*: and in 1723, *The Moon, a Philosophical Dialogue*; tending to show, that the moon is not an opaque body, but has original light of her own. During a long course of years, the management of the late Royal African company lay in a manner wholly upon Mr Hayes, he being annually either sub-governor or deputy governor; notwithstanding which he continued his pursuit after general knowledge. To a skill in the Greek and Latin, as well as the modern languages, he added the knowledge of the Hebrew: and published several pieces relating to the translation and chronology of the scriptures. The African company being dissolved in 1752, he retired to Down in Kent, where he gave himself up to study. In May 1753, he began to compile in Latin his *Chronographia Asiatica & Egyptiaca*, which he lived to finish, and which was published after his death. He died at London, December 18, 1760, in his 82d year. The title of his posthumous works runs thus: *Chronographiæ Asiaticæ & Egyptiæ Specimen*; in quo, 1. *Origo Chronologiæ LXX Interpretum investigatur*. 2. *Conspectus opus operis exhibetur*, 8vo.

(2—5.) HAYES, 4 English villages in Devonshire, Gloucester, Kent, and Middlesex.

(6, 7.) HAYES, a river and island in New S. Wales.

HAYGER, a town of Germany, in Nassau Dillenburg; 3 miles NE. of Dillenburg.

HAYLSHAM. See HAILSHAM.

* HAY-MAKER. *n. f.* [*hay* and *make*.] One employed in drying grass for hay.—As to the return of his health and vigour, were you here, you might enquire of his *haymakers*. *Pope to Swift*.

HAY-MAKING. See RURAL ECONOMY.

(1.) HAYN, a town of Saxony, 6 miles E. of Stolberg.

(2.) HAYN AUX TROIS CHENES, [*i. e.* *Hayn of the three Oaks*.] a town of Germany, in Hsenburg, 5 miles S. of Frankfort on the Maine, and 7 NNE. of Darmstadt.

(3.) HAYN, GROSEN, a town of Upper Saxony, 8 miles N. of Meissen; famous for the discovery of the art of dyeing Saxon green and blue.

HAYNAU, a town of Silesia, in Leignitz.

HAYNAULT. See HAINAULT.

HAYNDORF, a town of Bohemia.

HAYNICHEN, a town of Upper Saxony, 8 m. WNW. of Freyberg, and 25 W. of Dresden.

HAYNSBERG, a town of Upper Saxony, in the bishopric of Naumburg, 3 miles SW. of Naumburg.

(1.) HAYWARD, *n. f.* one who keeps the common herd or cattle of a town. He is appointed by the lord's court; his office is to see that the cattle neither break nor crop the hedges of inclosed grounds.

(2.) HAYWARD, Sir John, an eminent English historian and biographer of the 17th century, educated in the university of Cambridge, where he took the degree of LL.D. In 1610, he was appointed historiographer of a college then at Chelsea; and, in 1619, was knighted. He wrote, 1. *The lives of the three Norman kings of England, William I. and II. and Henry I.* 2. *The first part of the life and reign of king Henry IV.* 3. *The life and reign of king Edward VI.*; and several theological works. He died in 1627.

HAZÆL, [בן־הבזז Heb. *i. e.* seeing God.] an officer belonging to Benhadad, king of Syria, who caused that prince to be put to death, and reigned in his stead. He defeated Joram, Jehu, and Jehoahaz, kings of Israel; and after his death, was succeeded by Benhadad his son, A. A. C. 889.

(1.) * HAZARD. *n. f.* [*hazard*, French; *azar*, Spanish; *basiki*, Runick, danger.] 1. Chance; accident; fortuitous hap.—

I have set my life upon a cast,
And I will stand the *hazard* of the die. *Shak.*

I will upon all *hazards* well believe
Thou art my friend, that know'st my tongue so well. *Shak.*

—Where the mind does not perceive connection, there men's opinions are not the product of judgement, but the effects of chance and *hazard*, of a mind floating at all adventures, without choice and without direction. *Locke*. 2. Danger; chance of danger.—We are bound to yield unto our Creator, the Father of all mercy, eternal thanks, for that he hath delivered his law unto the world; a law wherein so many things are laid open, as a light which otherwise would have been buried in darkness, not without the *hazard*, or rather not with the *hazard*, but with the certain loss of thousands of souls, most undoubtedly now saved. *Hooker*.—The *hazard* I have run to see you here, should inform you that I love not at a common rate. *Dryden*.—Men are led on from one stage of life to another in a condition of the utmost *hazard*, and yet without the least apprehension of their danger. *Rogers*. 3. A game at dice.—The duke playing at *hazard*, held in a great many hands together, and drew a huge heap of gold. *Swift*.

(2.) HAZARD, in gaming. See GAMING, § 2.

(3.) HAZARD, (§ 1, *def. 5.*) is properly so called; as it speedily enriches a man or ruins him. It is played only with two dice without tables; and as many may play as can stand round the largest round table. Two things are chiefly to be observed, *viz.* main and chance; the latter belonging to the caster, and the former, or main, to the other gamesters. There can be no main thrown above 9, or under 5; so that 5, 6, 7, 8, and 9, are the only mains. Chances and nicks are from 4 to 10; thus 4 is a chance to 9, 5 to 8, 6 to 7, 7 to 6, 8 to 5; and 9 and 10 a chance to 5, 6, 7, and 8: in short, 4, 5, 6, 7, 8, 9, and 10, are chances to any main, if any of these nick it not. Now nicks are either when the chance is the same with the main, as 5 and 5, or the like; or 6 and

6 and 12, 7 and 12, 8 and 12. Here observe that 12 is out to 9, 7, and 5; 11 is out to 9, 8, 6, and 5: and ames-ace and deuce-ace, are out to all mains whatever.

(1.) * *To HAZARD. v. a.* [*hazarder, Fr.*] To expose to chance; to put into danger.—They might, by persisting in the extremity of that opinion, *bazard* greatly their own estates, and so weaken that part which their places now give. *Hooker*.—It was not in his power to adventure upon his own fortune, or bearing a public charge to *bazard* himself against a man of private condition. *Hayward*.—By dealing indifferently mercies to all, you may *bazard* your own share. *Sherlock*.

(2.) * *To HAZARD. v. n. f.* To try the chance.

I pray you tarry; pause a day or two,
Before you *bazard*; for in chusing wrong,
I lose your company. *Shak.*

2. To adventure; to run the danger.—

She from her fellow-provinces would go,
Rather than *bazard* to have you her foe. *Waller*.

* *HAZARDABLE. adj.* [from *bazard*.] Venturous; liable to chance.—An *bazardable* determination it is, unto fluctuating and indifferent effects, to affix a positive type or period. *Brown*.

* *HAZARDER. n. f.* [from *bazard*.] He who hazards.

* *HAZARDOUS. adj.* [*bazardeux, French*; from *bazard*.] Dangerous; exposed to chance.—

Grant that our *bazardous* attempt prove vain,
We feel the worst, secur'd from greater pain. *Dryden*.

* *HAZARDOUSLY. adv.* [from *bazardous*.] With danger or chance.—

* *HAZARDRY. n. f.* [from *bazard*.] Temerity; precipitation; rash adventurousness. Obsolete.

Hasty wrath, and heedless *bazardry*,
Do breed repentance late, and lasting infamy. *Spenser*.

* *HAZE. n. f.* [The etymology unknown.] Fog; mist.

(1.) * *To HAZE. v. a.* To fright one. *Ainsl.*

(2.) * *To HAZE. v. n.* To be foggy or misty.

HAZEBROUC, a town of France, in the dep. of the North; 19½ miles W. of Lille, and 19½ S. of Dunkirk. Lon. 20. 12. E. of Ferro. Lat. 50. 43. N.

(1.) * *HAZEL. adj.* [from the noun.] Light brown; of the colour of hazel.—Chuse a warm dry soil, that has a good depth of light *hazel* mould. *Mortimer*.

(2.) * *HAZEL. n. f.* [*basel, Sax. corylus, Latin*.] Nut tree.—The nuts grow in clusters, and are closely joined together at the bottom, each being covered with an outward husk or cup, which opens at the top, and when the fruit is ripe it falls out. The species are hazelnut, cobnut, and filbert. The red and white filberts are mostly esteemed for their fruit. *Miller*.—

Kate, like the *bazel* twig,
Is straight and slender; and as brown in hue
As *bazel* nuts, and sweeter than the kernels. *Shak.*

Her chariot is an empty *bazel* nut. *Shak.*

Why sit we not beneath the grateful shade,
Which *bazels* intermix'd with elms have made? *Dryden*.

—There are some from the size of a hazel-nut to that of a man's fist. *Woodward*.

(3.) *HAZEL, or HAZLE, in botany.* See *CORVULUS*. The kernels of the fruit have a mild, farinaceous, oily taste, agreeable to most palates. Squirrels and mice are fond of them, as well as some birds, such as jays, nutcrackers, &c. A kind of chocolate has been prepared from them, and there are instances of their having been formed into bread. The oil expressed from them is little inferior to the oil of almonds; and is used by painters and by chemists for receiving and retaining odours. The charcoal made of the wood is used by painters in drawing. Evelyn tells us, that no plant is more proper for thickening of copses than the hazel, for which he directs the following expeditious method. Take a pole of hazel, (ash or poplar may also be used) of 20 or 30 feet in length, the head a little lopped into the ground, giving it a chop near the ground to make it succumb; this fastened to the earth with a hook or two, and covered with some fresh mould at a competent depth, will produce a great number of suckers, and thicken and furnish a copse speedily.

(4.) *HAZLE EARTH, or HAZLEY EARTH*, a kind of red loam, which is said to be an excellent mixture with other sorts of earth; uniting what is too loose, cooling what is too hot, and gently retaining the moisture.

HAZEL, WITCH. See *HAMAMELIS*, and *ULMUS*.

* *HAZELLY. adj.* Of the colour of hazel; a light brown.—Uplands consist either of sand, gravel, chalk, rock, or stone, *bazelly* loam, clay, or black mould. *Mortimer*.

* *HAZY. adj.* [from *baze*.] Dark; foggy; misty.—Our clearest day here is misty and *bazy*; we see not far, and what we do see is in a bad light. *Burnet's Theory*.

Oft engender'd by the *bazy* North,

Myriadson myriads, insect armies waft. *Thomson*.

* *HE. pronoun. gen. him; plur. they; gen. them.* [*by, Dutch; he, Saxon*. It seems to have borrowed the plural from *this*, Saxon, plural, *dns*, dative, *disum*.] 1. The man that was named before.—

All the conspirators, save only *he*,

Did that they did in envy of great Cæsar. *Shak.*

If much you note *him*,

You shall offend *him*, and increase his passion;

Feed and regard *him* not. *Shak.*

—I am weary of this moon; would *be* would change. *Shak.*—

Adam spoke;

So cheer'd *be* his fair spouse, and she was cheer'd. *Milton*.

When Adam wak'd, *be* on his side

Leaning half rais'd, hung over her. *Milton*.

Thus talking, hand in hand along *they* pass'd

On to their blissful bow'rs. *Milton*.

Extol

Him first, *him* last, *him* midst. *Milton*.

2. The man; the person. It sometimes stands without reference to any foregoing word.—

He is never poor

That little hath, but *be* that much desires. *Daniel*.

3. Man or male being.—

Such mortal drugs I have ; but Mantua's law
Is death to any *be* that utters them. *Shak.*
—I stand to answer thee, or any *be* the proudest
of thy sort. *Shak.*—

Tros and his race the sculptor shall employ,
And *be* the god who built the walls of Troy.

Dryden.

4. Male : as a *be* bear, a *be* goat. It is used where
the male and female have not different denomina-
tions.—The *be's* in birds have the fairest feathers.
Bacon. 5. In the two last senses *be* is rather a
noun than pronoun.

HEA, a province of Morocco, on the Atlantic.
Mogador is the capital.

(1.) * HEAD. *n. f.* [*beafod*, *beafid*, Saxon ;
boofd, Dutch ; *baved*, old English, whence by
contraction *bead*.] 1. The part of the animal that
contains the brain or the organ of sensation or
thought.—

Vein healing verven, and *bead* purging dill.

Spenser.

Over *bead* up grew

Insuperable height of loftiest shade. *Milton.*

The dewy paths of meadows we will tread,

For crowns and chaplets to adorn thy *bead*. *Dry.*

—I could still have offers, that some, who held
their *beads* higher, would be glad to accept.
Swift. 2. Person as exposed to any danger or
penalty.—What he gets more of her than sharp
words, let it lie on my *bead*. *Shak.*—

Who of all ages to succeed, but feeling

The evil on him brought by me, will curse

My *bead* ? ill fare our ancestor impure. *Milton.*

3. HEAD and EARS. The whole person.—

In jingling rhimes well fortified and strong,

He fights entrench'd o'er *bead* and ears in song.

Granville.

4. Denomination of any animals.—When Inno-
cent desired the marquis of Carpio to furnish
30,000 *bead* of swine, he could not spare them ;
but lawyers he had at his service. *Addison.*—The
tax upon pasturage was raised according to a cer-
tain rate *per bead* upon cattle. *Arbuthnot.* 5. Chief ;
principal person ; one to whom the rest are sub-
ordinate ; leader ; commander.—For their com-
mons, there is little danger from them, except it
be where they have great and potent *beads*. *Bacon.*

Your *bead* I him appoint ;

And by myself have sworn, to him shall bow

All knees in heav'n, and shall confess him lord.

Milton.

—The *beads* of the chief sects of philosophy, as
Thales, Anaxagoras, and Pythagoras, did con-
sent to this tradition. *Tillotson.* 6. Place of ho-
nour ; the first place.—Notwithstanding all the
justices had taken their places upon the Bench,
they made room for the old knight at the *bead* of
them. *Addison.* 7. Place of command.—An ar-
my of fourscore thousand troops, with the duke
of Marlborough at the *bead* of them, could do
nothing. *Addison on the War.* 8. Countenance ;
presence.—

Richard not far from hence hath hid his *bead*.

Shak. Richard II.

With Cain go wander through the shade of
night,

And never shew thy *bead* by day or light. *Shak.*

Ere to-morrow's sun shall shew his *bead*.

Dryden.

9. Understanding ; faculties of the mind : com-
monly in a ludicrous sense.—The wenches laid
their *beads* together. *L'Estrange.*—A fox and a
goat went down a well to drink : the goat fell to
hunting which way to get back : Oh, says Rey-
nard, never trouble your *bead*, but leave that to
me. *L'Estrange.*—Work with all the ease and
speed you can, without breaking your *bead*, and
being so very industrious in starting scruples. *Dry-
den.*—The lazy and inconsiderate took up their
notions by chance, without much beating their
beads about them. *Locke.*—If a man shews that
he has no religion, why should we think that he
beats his *bead*, and troubles himself to examine the
grounds of this or that doctrine ? *Locke.*—When
in ordinary discourse we say a man has a fine *bead*,
we express ourselves metaphorically, and speak in
relation to his understanding ; and when we say
of a woman she has a fine *bead*, we speak only in
relation to her comode. *Addison.*—We laid our
beads together, to consider what grievances the
nation had suffered under king George. *Addison.*

10. Face ; front ; fore part.—

The gathering crowd pursues ;

The ravishers turn *bead*, the fight renews.

Dryden.

11. Resistance ; hostile opposition.—

Then made he *bead*, against his enemies,

And Hymner flew.

Fairy Queen.

—Sometimes hath Henry Bolingbroke made *bead*
against my power. *Shak.*—Two valiant gentlemen
making *bead* against them, seconded by half a
dozen more, made forty run away. *Raleigh.*—Sin
having deprived his judgment, and got possession
of his will, there is no other principle left him
naturally, by which he can make *bead* against it.
South. 12. Spontaneous resolution.—The border-
ing wars in this kingdom were made altogether by
voluntaries, upon their own *bead*, without any
pay or commission from the state. *Davies.* 13.
State of a deer's horns, by which his age is known.
—It was a buck of the first *bead*. *Shak.*—The buck
is called the fifth year a buck of the first *bead*.
Shak. 14. Individual. It is used in numbers or
computation.—If there be six millions of people,
then there is about four acres for every *bead*.
Graunt. 15. The top of any thing bigger than
the rest.—His spear's *bead* weighed six hundred
shekels of iron. *1 Sam.*—

As high

As his proud *bead* is rais'd towards the sky,

So low tow'rsd hell his roots descend. *Denham.*

—Trees, which have large and spreading *beads*,
would lie with their branches up in the water.
Woodward.—If the buds are made our food, they
are called *beads* or tops ; so *beads* of asparagus or
artichokes. *Watts.*—Head is an equivocal term ;
for it signifies the *bead* of a nail, or of a pin, as
well as of an animal. *Watts.* 16. The fore part of
any thing, as of a ship.—By galleys with brazen
bead she might transport over Indus at once three
hundred thousand soldiers. *Raleigh.*—

His galleys moor ;

Their *beads* are turned to sea, their sterns to
shore.

Dryden.

17. That

17. That which rises on the top.—Let it stand in a tub four or five days before it be put into the cask, stirring it twice a-day, and beating down the *head* of yeast into it. *Mortimer*. 18. The blade of an axe.—A man fetcheth a stroke with the axe to cut down the tree, and the *head* slippeth from the helve. *Deut.* xix. 5. 19. Upper part of a bed.—Israel bowed upon the bed's *head*. *Gen.* xliii. 31. 20. The brain.—

As eastern priests in giddy circles run,

And turn their *heads* to imitate the sun. *Pope*.

21. Dress of the head.—Ladies think they gain a point when they have teased their husbands to buy them a laced *head*, or a fine petticoat. *Swift*.

22. Principal topic of discourse.—These *heads* are of a mixed order, and we propose only such as belong to the natural world. *Burnet's Theory*.

'Tis our great interest, and duty, to satisfy ourselves on this *head* upon which our whole conduct depends. *Atterbury*. 23. Source of a stream.—It is the glory of God to give; his very nature delighteth in it: his mercies in the current, through which they would pass, may be dried up, but at the *head* they never fail. *Hooker*.—The current by Gaza is but a small stream, rising between it and the Red sea, whose *head* from Gaza is little more than twenty English miles. *Raleigh's History*.

Some did the song, and some the choir maintain,

Beneath a laurel shade, where mighty Po

Mounts up to woods above, and hides his *head* below.

Dryden.

24. Crisis; pitch.—The indisposition which has long hung upon me, is at last grown to such a *head*, that it must quickly make an end of me, or of itself. *Addison*. 25. Power; influence; force; strength; dominion.—

Within her breast though calm, her breast though pure,

Motherly cares and fears got *head*, and rais'd

Some troubled thoughts.

Milton.

26. Body; conflux.—People under command choose to consult, and after to march in order; and rebels, contrariwise, run upon an *head* together in confusion. *Bacon*.—

A mighty and fearful *head* they are,

As ever offer'd foul play in a state.

Shak.

Far in the marches here we heard you were,

Making another *head* to fight again.

Shak.

Let all this wicked crew gather

Their forces to one *head*.

Ben. Jonson.

27. Power; armed force.—My lord, my lord, the French have gather'd *head*. *Shak*.—

At sixteen years,

When Tarquin made a *head* for Rome, he fought

Beyond the mark of others.

Shak.

28. Liberty in running a horse.—

He gave his able horse the *head*,

And bounding forward struck his agile heels

Against the panting sides of this poor jade

Up to the rowel head.

Shak.

29. Licence; freedom from restraint; a metaphor from horsemanship.—God will not admit of the passionate man's apology, that he has so long given his unruly passions their *head*, that he cannot now govern nor controul them. *South*. 30. It is very improperly applied to roots.—

How turneps bide their swelling *heads* below,

And how the closing coleworts upwards grow.

Gay.

31. *HEAD and Shoulders*. By force; violently.—People that hit upon a thought that tickles them, will be still bringing it in by *head and shoulders*, over and over, in several companies. *L'Estrange*.—They bring in every figure of speech, *head and shoulders*, by main force, in spite of nature and their subject. *Felton*.

(2.) *The HEAD* is the uppermost part of the body of an animal. See ANATOMY, PART I. Sect. II. and III.

(3.) * *HEAD*. *adj*. Chief; principal; as, the *head* workman; the *head* inn.—The horse made their escape to Winchester, the *head* quarters. *Clarendon*.

(4.) *HEAD, DRAGON'S*. See *DRAGON'S HEAD*, § 3. and *DRACOCEPHALUM*.

(5.) *HEAD OF A SHIP*, an ornamental figure erected on the continuation of a ship's stem, as being expressive of her name, and emblematical of war, navigation, commerce, &c. *HEAD* is also used in a more enlarged sense, to signify the whole front or fore part of the ship, including the bows on each side; the head therefore opens the column of water through which the ship passes when advancing. Hence we say, head-sails, head-sea, head-way, &c. *Fig. 6. Plate CLXXIII.* represents one side of the fore part or head of a 74 gun ship, together with part of the bow, keel, and gunnel. The names of the several pieces exhibited therein are as follow: AA Fore part of the keel, with *a a* the two false keels beneath it. AC the stem. *a a* The cat-head. *b b* The supporter of the cat-head. *c c* The knight-head, or bollard timber, of which there is one on each side, to secure the inner end of the bowsprit. *d d* The hause holes. *e e* The naval hoods, *i. e.* thick pieces of plank laid upon the bow to strengthen the edges of the hause holes. *f* The davit-chock, by which the davit is firmly wedged while employed to fish the anchor. *g* The bulk-head, which terminates the fore-castle on the fore side, being called the *beak-head* or *bulk-head* by shipwrights. H The gun-ports of the lower deck. *b* The gun-ports of the upper deck and fore-castle. I, I, The channels, with their dead-eyes and chain-plates. *i* The gripe, or fore-foot, which unites the keel with the stem, forming a part of either. *k k* These dotted lines represent the thickness and descent of the different decks from the fore parts of the ship towards the middle. The lowest of the three dotted lines *l* expresses the convexity of the beams, or the difference between the height of the deck in the middle of its breadth and at the ship's side. This will be found exhibited more clearly under the article *MIDSHIP FRAME*. N. B. These lines must be always parallel to the lines which terminate the gun-ports above and below. *m m* The timbers of the head, and part of the bowsprit. X The rails of the head which lie across the timbers. Q Z Fore part of the main-wale. R X Fore part of the channel-wale. U C The load water-line. *Fig. 7.* represents a head view of a ship, with the projection of her principal timbers, and all her planks laid on one side. The fore part of a ship is called its head, from the affinity of motion and position it bears to a fish, and

and in general to the horizontal situation of all animals whilst swimming. *By the* HEAD implies the state of a ship, which is laden deeper at the fore end than the aft end.

(6, 7.) HEAD OF ELK, a town of Maryland, at the head of Chesapeake Bay, on a river of the same name. The citizens are employed in the carrying trade.

(8.) HEAD OF MAN, a cape of S. Wales, in Pembrokeshire 6 miles WSW. of Pembroke.

* *To* HEAD. *v. a.* [from the noun.] 1. To lead; to influence; to direct; to govern.—

Abas, who seem'd our friend, is either fled,
Or, what we fear, our enemies does head.

Dryden.

—Nor is what has been said of princes less true of all other governours, from him that *heads* an army to him that is master of a family, or of one single servant. *Soutb.*—

This lord had *headed* his appointed bands,
In firm allegiance to his king's commands.

Prior.

2. To *hehead*; to kill by taking away the head.—If you *head* and hang all that offend that way but for ten years together, you'll be glad to give out a commission for more heads. *Shak.*—3. To fit any thing with a head, or principal part.—

Headed with flints and feathers bloody dy'd,
Arrows the Indians in their quivers hide.

Fairy Queen.

Of cornel wood a spear upright,
Headed with piercing steel, and polish'd bright.

Dryden.

4. To lop trees.—You must disbranch them, leaving only the summit entire: it may be necessary to *head* them too. *Mortimer.*

(1.) * HEADACH. *n. f.* [*head* and *ach.*] Pain in the head.—

From the cruel *headach*,

Riches do not preserve.

Sidney.

—Nothing more exposes to *headachs*, colds, catarrhs, and coughs, than keeping the head warm. *Locke.*—In the *headach* he orders the opening of the vein of the forehead. *Arbutnot.*—

At some dear idle time,

Not plagu'd with *headach*, or the want of rhyme.

Pope.

(2.) *The* HEADACH is a most troublesome sensation in the head produced by various causes, and attended with different symptoms, according to its different degrees and the place where it is seated. See MEDICINE, 1181-1183; and PERKINISM.

* HEADBAND. *n. f.* [*head* and *band.*] 1. A fillet for the head; a topknot.—The Lord will take away the bonnets, and the *headbands*. *Isaiab.* 2. The band at each end of a book.—

(1.) * HEADBOROUGH. *n. f.* [*head* and *borough.*] A constable; a subordinate constable.—

Here lies John Dod, a servant of God, to whom he is gone,

Father or mother, sister or brother, he never knew none;

A *headborough* and constable, a man of fame,
The first of his house, and last of his name.

Camden.

This none are able to break thorough,
Until they're freed by *head* of *borough*. *Hudib.*

(3.) HEAD-BOROUGH, or HEAD BOROW, is the

chief of the frank-pledge, and had anciently the principal direction of those within his own pledge. This office is now called a *high constable*. The head-borrow was the chief of ten pledges: the other nine were called HAND-BOROWS, or *plegii manuales*. See BOROUGH-HEAD, and CONSTABLE, § 6.

(1.) * HEADDRESS. *n. f.* [*head* and *dress.*] 1. The covering of a woman's head.—There is not so variable a thing in nature as a lady's *headdress*: I have known it rise and fall. *Addison.*—

If ere with airy horns I planted heads,

Or discomposed the *headdress* of a prude. *Pope.*

2. Any thing resembling a *headdress*, and prominent on the head.—Among birds the males very often appear in a most beautiful *headdress*, whether it be a crest, a comb, a tuft of feathers, or a natural little plume, erected like a kind of pinnacle on the very top of the head. *Addison.*

(2.) *The* HEAD-DRESS, amongst the ancient Jewish, Grecian, and Roman ladies, as among ourselves, was various, according to the times, and the fluctuations of fashion. It principally consisted of their hair differently tricked out. It was usually divided before, with a bodkin, into two equal parts; sometimes it was covered with a net, or put into a kind of purse, or tied behind in the form of a knot, or bound back and plaited with ribbands. It was washed with great care; essence and perfumes were applied to it, and gold dust sometimes made use of as powder. Pearls and jewels made a part of their ornaments; and pendants were worn in the ear. To cover the defect of hair, perukes were made use of by the gentlemen of Rome. Otho had a covering of false hair. See HAIR, § 5. Both Grecian and Roman ladies wore *tetes*. But whether they ever built up their heads so high as the English and French did a few years ago, is doubtful.

* HEADER. *n. f.* [from *head.*] 1. One that heads nails or pins, or the like. 2. The first brick in the angle.—If the *header* of one side of the wall is toothed as much as the stretcher on the outside, it would be a stronger toothing, and the joints of the *headers* of one side would be in the middle of the *headers* of the course they lie upon, of the other side. *Moxon.*

HEAD-FAST, a rope employed to fasten a ship to a wharf, chain, or buoy, or to some other vessel along-side.

HEADFORD, a town of Ireland, in the county of Galway, 12 miles N. of Galway, and 103 W. of Dublin. Lon. 9. 3. W. Lat. 53. 29.

HEADGARGLE, *n. f.* [*head* and *gargle.*] A disease, I suppose, in cattle.—For the *headgargle* give powder of senugreek. *Mortimer.*

* HEADINESS. *n. f.* [from *heady.*] Hurry; rashness; stubbornness; precipitation; obstinacy.—If any will rashly blame such his choice of old and unwonted words, him may I more justly blame and condemn, either of witless *headiness* in judging, or of headless hardiness in condemning. *Spenser.*

* HEADLAND. *n. f.* [*head* and *land.*] 1. Promontory; cape.—An heroick play ought to be an imitation of an heroick poem, and consequently love and valour ought to be the subject of it; both these Sir William Davenant began to shadow; but

it

It was as discoverers draw their maps, with
hedges and promontories. *Dryden.* 2. Ground
 under hedges.—

Now down with the grafs upon *beadlands*
 about,
 The growth in shadow so rank and so stout.

Taffer.
 *HEADLESS. *adj.* [from *head*.] 1. Without an
 head; beheaded.—

His shining helmet he 'gan soon t' unlace,
 And left his *headless* body bleeding at the place.

Spenser.
 Were I a man, a duke, and next of blood,
 I would remove these tedious stumbling blocks,
 And smooth my way upon their *beadless* necks.

Shak.
 On the cold earth lies th' unregarded king,
 A *beadless* carcase, and a nameless thing. *Demb.*
 Prickly stubs, instead of trees, are found;
Headless the most, and hideous to behold.

Dryden.

1. Without a chief.—They rested not until they

had made the empire stand *beadless* about seven-

ty years. *Railigh.* 3. Obstinate; inconsiderate;

ignorant; wanting intellects; perhaps for *beadless*.

—Him may I more justly blame and condemn,

Of his witless *headiness* in judging, or of *bead-*

headiness in condemning. *Spenser.*

HEADLEY, Henry, B. A. an ingenious young

poet, born at Norwich in 1765, and educated un-

der Dr Parr. He studied at Trinity College, Ox-

ford, where he took his degree. He published a

volume of Poems; several pieces in the *Olla Pod-*

rica; and a curious work entitled, *Select Beauties*

of ancient English Poetry, with remarks; in

2 vols. 8vo. He died at Norwich in 1788, aged 23.

(1.) *HEADLONG. *adj.* 1. Steep; precipitous.

2. Rush; thoughtless. 3. Sudden; precipitate.

It suddenly fell from an excess of favour, which,

many examples having taught them, never stooped

to rise, 'till it came to a *headlong* overthrow.—

(2.) *HEADLONG. *adv.* [*head* and *long*.] 1. With

the head foremost. It is often doubtful whether

this word be adjective or adverb.—

I'll look no more,

Let my brain turn, and the deficient sight

Tumble down *headlong*. *Shak.*

Who, while he steering view'd the stars, and

bores

His course from Africk to the Latian shore,

Fell *headlong* down. *Dryden.*

Headlong from thence the glowing fury

springs,

And o'er the Theban palace spreads her wings.

Pope.

1. Rashly; without thought; precipitately.—To

give Ahab such warning, as might infallibly have

prevented his destruction, was effected by him

only, and to push him on *headlong* into it, because

he was fond of it, was accounted good. *South.*

Some ask for envy'd pow'r, which publick hate

Fuels, and hurries *headlong* to their fate;

Down go the titles. *Dryden.*

1. Rashly; without delay or respite.—

Unhappy offspring of my teeming womb!

Dragg'd *headlong* from thy cradle to thy tomb.

Dryden.

2. It is very negligently used by Shakespeare.

Hence will I drag thee *headlong* by the heels,

Unto a dunghill, which shall be thy grave. *Shak.*

HEADMOST, *adj.* the situation of any ship or

ships which are most advanced in a fleet, or line

of battle.

(1.) *HEADMOULD-SHOT. *n. f.* [*head*; *mould*,

and *shot*.] This is when the futures of the skull,

generally the coronal, ride; that is, have their

edges shot over one another; which is frequent

in infants, and occasions convulsions and death.

Quincy.

(2.) The HEAD-MOULDSHOT is a disease where-

in the futures are so close locked together, as to

compress the internal parts, the meninges, or even

the brain. It is supposed to admit of no cure from

medicine, unless room could be given by manual

operation or a division of the futures. It is the

opposite of the horse-shoe head.

(1.) HEADON, or HEYDON, a borough of

Yorkshire, in the E. Riding, which sends two mem-

bers to parliament. It has a market on Sat. and

fairs on Feb. 14. Aug. 2. Sep. 25. and Nov. 17.

It is seated on a river, that runs into the Humber,

3 miles E. of Hull, and 181 N. of London.

(2, 3.) HEADON, two villages; 1. in Northum-

berland, S. of the Picts Wall; 2. in Nottingham,

S.E. of Redford.

HEAD-FENCE, an exaction of a certain sum

formerly collected by the sheriff of Northumberland

from the inhabitants of that county, without any

account to be made to the king. It was abolished

by stat. 23 Hen. VI. cap. 7.

*HEADPIECE. *n. f.* [*head* and *piece*.] 1. Ar-

mour for the head; helmet; motion.—I pulled off

my *headpiece*, and humbly intreated her pardon,

or knowledge why she was cruel. *Sidney.*

The word is giv'n; with eager speed they

lace

The shining *headpiece*, and the shield embrace.

Dryden.

—A reason for this fiction of the one-eyed Cyclops,

was their wearing a *headpiece*, or martial vizor,

that had but one sight. *Bryenne.*—This champion

will not come into the field, before his great

blunderbuss can be got ready, his old rusty breast-

plate scoured, and his cracked *headpiece* mended.

Swift. 2. Understanding; force of mind.—

'Tis done by some fellows

Of *headpieces* extraordinary, lower messes!

Perchance are to this business purblind. *Shak.*

—Eumenes had the best *headpiece* of all Alexan-

der's captains. *Euripides.*

*HEADQUARTERS. *n. f.* [*head* and *quarters*.]

The place of general rendezvous, or lodgment for

soldiers. This is properly two words.—Those

spirits, posted upon the out-guards, immediately

scour off to the brain, which is the *headquarters*,

or office of intelligence, and there they make their

report. *Collier.*

HEAD-ROPE, that part of the bolt-rope which

terminates any of the principal sails on the upper

edge, which is accordingly sewed thereto. See

BOLT-ROPE. § 2.

HEAD-SAILS, a general name for all those sails

which are extended on the fore-mast and bowsprit,

and employed to command the fore part of the

ship: such are the fore-sail, fore-top-sail, fore-top-

gallant-sail, jib, fore-stay-sail, and the sprit-sail,

with

with its top-sail. This term is used in opposition to *after-sails*, viz. all those which are extended on the mizen-mast, and on the stays between the mizen and main masts.

* **HEADSHIP**. *n. f.* [from *head*.] Dignity; authority; chief place.

* **HEADSMAN**. *n. f.* [*head* and *man*.] Executioner; one that cuts off heads.—

Rods broke on our associates bleeding backs,
And *headsmen* lab'ring till they blunt their ax?

Dryden.

* **HEADSTALL**. *n. f.* [*head* and *stall*.] Part of the bridle that covers the head.—His horse, with a half-cheek'd bit, and a *headstall* of sheep's leather, which being restrained to keep him from stumbling hath been often burst, and now repaired with knots.

Shak.

* **HEADSTONE**. *n. f.* [*head* and *stone*.] The first or capital stone.—The stone, which the builders refused, is become the *headstone*. *Pf. cxviii. 22.*

* **HEADSTRONG**. *adj.* [*head* and *strong*.] Unrestrained; violent, ungovernable; resolute to run his own way: as a horse whose head cannot be held in.—An example, for *headstrong* and inconsiderate zeal, no less fearful than Achitophel for proud and irreligious wisdom. *Hooker.*—

How now, my *headstrong*! where have you been gadding?

—Where I have learnt me to repent the sin
Of disobedient opposition. *Shak.*

But such a *headstrong* potent fault it is,
That it but mocks reproof. *Shak.*

He ill aspires to rule

Cities of men or *headstrong* multitudes,
Subject himself to anarchy within. *Milton.*

—There's no opposing the torrent of a *headstrong* multitude. *L'Estrange.*—

Now let the *headstrong* boy my will controul:
Virtue's no slave of man; no sex confines the soul:

I, for myself, th' imperial seat will gain,
And he shall wait my leisure for his reign. *Dryd.*

Your father's folly took a *headstrong* course;
But I'll rule your's, and teach you love by force.

Dryden.

Can we forget how the mad *headstrong* rout
Defy'd their prince to arms, nor made account
Of faith or duty, or allegiance sworn? *Phillips.*

I'll try if yet I can reduce to reason

This *headstrong* youth, and make him spurn at
Cato. *Addis.*

—You will be both judge and party: I am sorry
thou discoverest so much of thy *headstrong* humour. *Arbutnot.*

HEAD-TIN, in metallurgy, is a preparation of tin ore toward the fitting it for working into metal. When the ore has been pounded and twice washed, that part of it which lies uppermost, or makes the surface of the mass in the tub, is called the *head-tin*: this is separated from the rest, and after a little more washing becomes fit for the blowing-house.

HEAD TO-WIND; the situation of a ship or boat, when her head is turned to windward.

HEAD-WAY, the motion of advancing at sea. It is generally used when a ship first begins to advance; or when it is doubtful whether she is in a

state of rest or motion. It is in both senses opposed to retreating, or moving with the stern foremost.

* **HEADWORKMAN**. *n. f.* [*head*, *work*, and *man*.] The foreman, or chief servant over the rest. Properly two words.—Can Wood be otherwise regarded than as the mechanick, the *headworkman*, to prepare furnace and stamps? *Swift.*

* **HEADY**. *adj.* [from *head*.] 1. Rash; precipitate; hasty; violent; ungovernable; hurried on with passion.—

Take pity of your town and of your people,
While yet the cool and temp'rate wind of grace
O'erblows the filthy contagious clouds
Of *heady* murder, spoil, and villany. *Shak.*

I am advis'd what I say:

Neither disturb'd with the effect of wine,
Nor, *heady* rash, provok'd with raging ire;
Albeit my wrongs might make one wiser mad. *Shak.*

I'll forbear,

And am fall'n out with my more *heady* will,
To take the indispos'd and sickly fit
For the sound man. *Shak.*

Wives, the readiest helps

To betray *heady* husbands, rob the easy. *B. Jon.*
—Those only are regarded who are true to their party; and all the talent required is to be hot, to be *heady*, to be violent on one side or other. *Temple.*—Men, naturally warm and *heady*, are transported with the greatest flush of good nature. *Addison.* 2. Apt to affect the head.—I was entertained with a sort of wine which was very *heady*, but otherwise seem'd to be sack. *Boyle.*—

Since hearty beef and mutton will not do,
Here's julep-dance, ptisan of song and show:
Give you strong sencer, the liquor is too *heady*;
You're come to farce, that's asses milk, already. *Dryden.*

Flow, Welsted! flow, like thine inspirer,
beer;

Heady, not strong; and foaming, though not full. *Pope.*

3. Violent; impetuous.—

Never came reformation in a flood
With such a *heady* current scow'ring faults;
Nor ever hydra-headed wilfulness
So soon did lose his seat. *Shak.*

(1.) * **TO HEAL**. *v. a.* [*balgan*, Gothick; *balan*, Saxon; *beelen*, Dutch.] 1. To cure a person; to restore from hurt or sickness.—I will restore health, and *heal* thee of thy wounds. *Jer. xxx.*—Who would not believe that our Saviour *healed* the sick, and raised the dead, when it was published by those who themselves often did the same miracles? *Addison.*—Physicians, by just observations, grow up to an honourable degree of skill in the art of *healing*. *Watts.* 2. To cure a wound or distemper.—Thou hast no *healing* medicine. *Jer. xxx. 13.*—A fontanel had been made in the same leg, which he was forced to *heal* up, by reason of the pain. *Wiseman.* 3. To perform the act of making a sore to cicatrize, after it is cleansed.—After separation of the eschar, I deterged and *healed*. *Wisem.* 4. To reconcile: as, he *healed* the dissensions.

(2.) * **TO HEAL**. *v. n.* To grow well. Used of wounds or sores.—

The

Those wounds *beal* that men do give themselves.

Shakespeare.

Abcesses will have a greater or less tendency to *beal*, as they are higher or lower in the body. *Sharp.*

* **HEALER.** *n. f.* [from *beal*.] One who cures or heals.—I will not be a *bealer*. *Isaiah.*

(1.) **HEALFANG, HEALSFANG, OR HALS-FANG,** [from *balp*, neck, and *pangen*, to contain, Sax.] in the ancient English customs, signifies *collistrigium*, or the punishment of the pillory: *Pena scilicet qua alicui collum stringatur*. It cannot, however, signify a pillory in the charter of Canute, *De Forestis*, cap. xiv. *Et pro culpa solvat regi duos solidos, quos Dani vocant healfang.*

(2.) **HEALFANG** is also taken for a pecuniary punishment or mulct, to commute for standing in the pillory; and is to be paid either to the king or the chief lord. *Qui falsum testimonium dedit, reddat regi vel terræ domino healfang.*

(1.) * **HEALING.** *participial adj.* [from *beal*.] Mild; mollifying; gentle; assuative; as he is of a *healing* pacifick temper.

(2.) **HEALING,** *part. sub.* in its general sense, includes the whole process of curing a disorder, and restoring health. In this sense medicine is defined the art of healing. In its more restrained sense, as used in surgery, &c. healing denotes the uniting or consolidating the lips of a wound or ulcer. The medicines proper for this intention are called *incarnatives, agglutinatives, vulneraries, &c.*

(3.) **HEALING**, in architecture, denotes the covering the roof of a building; whether with lead, tiles, slates, Horsham stone, shingles, reeds, or straw.

(1.) * **HEALTH.** *n. f.* [from *heal*, Saxon.] 1. Freedom from bodily pain or sickness.—*Health* is the faculty of performing all actions proper to a human body, in the most perfect manner. *Quincy.*—Our father is in good *health*, he is yet alive. *Gen.*

May be he is not well;

Infirmity doth still neglect all office,

Whereto our *health* is bound. *Shakespeare.*

2. Welfare of mind; purity; goodness; principle of salvation.—There is no *health* in us. *Common Prayer.*—The best preservative to keep the mind in *health*, is the faithful admonition of a friend. *Bacon.* 3. Salvation spiritual and temporal.—My God, my God, why hast thou forsaken me, and art so far from my *health*, and from the words of my complaint? *Psalms.* 4. Wish of happiness used in drinking.—

Come, love and *health* to all;

I drink to th' general joy of the whole table. *Shak.*—He asked leave to begin two *healths*; the first was to the king's mistress, and the second to his wife. *Howel.*

For peace at home, and for the public wealth,
I mean to crown a bowl to Cæsar's *health*. *Dryd.*

(1.) **HEALTH,** (§ 1, def. 1.) is a right disposition of the body, and of all its parts; consisting in a due temperature, a right conformation, just connection, and ready and free exercise of all the vital functions. *Health* admits of latitude, as not being the same in all subjects, who may yet be said to enjoy health. That part of medicine which shows the means of preserving health, is termed **HYGIENE**. See **MEDICINE**, § 1237, &c. The Greeks and Romans deified *Health*. See **HYGIEA**, and **SALUS**.

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(3.) **HEALTH OF MARINERS, METHODS OF PRESERVING THE.** See **SEAMEN**, N° 2.

* **HEALTHFUL** *adj.* [*health* and *full*.] 1. Free from sickness.—Adam knew no disease, so long as temperance from the forbidden fruit secured him: Nature was his physician, and innocence and abstinence would have kept him *healthful* to immortality. *South.* 2. Well disposed.—

Such an exploit have I in hand,

Had you an *healthful* ear to hear it. *Shak.*

3. Wholesome; salubrious.—Many good and *healthful* airs do appear by habitation and proofs, that differ not in smell from other airs. *Bacon.*—

While they pervert pure nature's *healthful* rules
To loathsome sickness; worthily since they
God's image did not reverence in themselves.

Milton.

Our *healthful* food the stomach labours thus,
At first embracing what it straight doth crush.

Dryden.

4. Salutory; productive of salvation.—Pour upon them the *healthful* spirit of thy grace. *Com. Prayer.*

* **HEALTHFULLY.** *adv.* [from *healthful*.] 1. In health. 2. Wholesomely.

* **HEALTHFULNESS.** *n. f.* [from *healthful*.] State of being well. 2. Wholesomeness; salubrious qualities.—You have tasted of that cup whereof I have liberally drank, which I look upon as God's physick, having that in *healthfulness* which it wants in pleasure. *King Charles.*—We ventured to make a standard of the *healthfulness* of the air from the proportion of acute and epidemical diseases. *Graunt.*—To the winds the inhabitants of Geneva ascribe the *healthfulness* of their air; for as the Alps surround them on all sides, there would be a constant stagnation of vapours, did not the north wind put them in motion. *Addison on Italy.*

* **HEALTHILY.** *adv.* [from *healthy*.] Without sickness or pain.

* **HEALTHINESS.** *n. f.* [from *healthy*.] The state of health.

* **HEALTHLESS.** *adj.* [from *health*.] 1. Weak; sickly; infirm. 2. Not conducive to health.—He that spends his time in sports, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are *healthless*, chargeable, and useless. *Taylor.*

* **HEALTHSOME.** *adj.* [from *health*.] Wholesome; salutary. Not used.

Shall I not then be stifled in the vault,
To whose foul mouth no *healthsome* air breathes in,
And there be strangl'd ere my Romeo comes.

Shakespeare.

* **HEALTHY.** *adj.* [from *health*.] 1. Enjoying health: free from sickness; hale; sound.—The husbandman returns from the field, and from manuring his ground, strong and *healthy*, because innocent and laborious. *South.*—Temperance, industry, and a public spirit, running thro' the whole body of the people in Holland, hath preserved an infant commonwealth, of a sickly constitution, through so many dangers, as a much more *healthy* one could never have struggled against without those advantages. *Swift.*—Air and exercise contribute to make the animal *healthy*. *Arbutnot.* 2. Conducive to health; wholesome.—Gardening or husbandry, and working in wood, are fit and *healthy* recreations for a man of study or business. *Locke.*

R

(1.) * **HEAM.**

(1.) * **HEAM**. *n. f.* In beasts, the same as the after-birth in women.

(2.) **HEAM**. Thyme, penny royal, winter savory, and common bore-hound, boiled in white wine, and given to a mare, are esteemed good to expel the beam. Dittany, applied in a pessary, expels the beam, as well as the dead foal; so also do fennel, hops, fava, angelica, &c.

HEAN, a town of Tonquin, on the Domea, 20 miles S. of Cachao, and 80 N. of Tonquin Bay.

* **HEAP**. *n. f.* [*beap*, Saxon; *beop*, Dutch and Scottish.] 1. Many single things thrown together; a pile; an accumulation.—

The way to lay the city flat,
And bury all which yet distinctly ranges,
In *beaps* and piles of ruin. *Shak.*

—The dead were fallen down by *beaps*, one upon another. *Wisd.* xviii. 23.—

Huge *beaps* of slain around the body rise. *Dryd.*

—Venice in its first beginnings had only a few *beaps* of earth for its dominions. *Addison on Italy.*

'Tis one thing, only as a *beap* is one. *Blackm.*

2. A crowd; a throng; a rabble.—A cruel tyranny; a *beap* of vassals and slaves, no freemen, no inheritance, no stirp or ancient families. *Bacon.*—

3. Cluster; number driven together.—

An universal cry resounds aloud,

The sailors run in *beaps*, a helpless crowd. *Dryd.*

* **To HEAP**. *v. a.* [from the noun.] 1. To throw on *beaps*; to pile; to throw together.—*Heap* on wood, kindle the fire. *Ezek.* xxiv. 10. 2. To accumulate; to lay up.—Though the wicked *beap* up silver as the dust, and raiment as the clay; but the just shall put it on, and the innocent shall divide the silver. *Job.* xxvii. 16.—How great the credit was, wherein that oracle was preserved, may be gathered from the vast riches which were there *beaped* up from the offerings of all the Grecian nations. *Temple.*—They who will make profession of painting, must *beap* up treasures out of their reading, and there they will find many wonderful means of raising themselves above others. *Dryden.*

3. To add to something else.—

For those of old,

And the late dignities *beap'd* up to them,

We rest your hermits. *Shakefp.*

* **HEAPER**. *n. f.* [from *beap*.] One that makes piles or *beaps*.

HEAPHAM, a village in Lincolnshire, SE. of Gainsborough.

* **HEAPY**. *adj.* [from *beap*.] Lying in *beaps*.—

Where a dim gleam the paly lanthorn throws
O'er the mid pavement, *beapy* rubbish grows.

Gay.

Scarce his head

Rais'd o'er the *beapy* wreath, the branching elk
Lies slumbering fullen in the whiteabyss. *Thomf.*

(1.) **To HEAR**. *v. n.* [*byran*, Saxon; *hooren*, Dutch.] 1. To enjoy the sense by which sounds are distinguished.—Sound is nothing but a certain modulation of the external air, which, being gathered by the external ear, beats, as is supposed, upon the membrana tympani, which moves the four little bones in the tympanum: in like manner as it is beat by the external air, these little bones move the internal air which is in the tympanum and vestibulum; which internal air makes an impression upon the auditory nerve in the laby-

rinth and cochlea, according as it is moved by the little bones in the tympanum: so that, according to the various reflexions of the external air, the internal air makes various impressions upon the auditory nerve, the immediate organ of *bearing*, and these different impressions represent different sounds. *Quincy.*—The object of *bearing* is sound whose variety is so great, that it brings in admirable store of intelligence. *Holder.*—Princes can not see far with their own eyes, nor *bear* with their own ears. *Temple.* 2. To listen; to hearken to; as, he heard with great attention.—

So spake our mother Eve, and Adam *bear*
Well-pleas'd, but answer'd not. *Milto*

Great laughter was in heav'n,
And looking down, to see the hubbub strang
And *bear* the din. *Milto*

3. To be told; to have an account: with *of*.—have *heard* by many *of* this man. *Acts* ix. 13.—was bowed down at the *bearing* of it; I was dismayed at the seeing of it. *Hoshea.*—

Hear of such a crime

As tragic poets, since the birth of time,
Ne'er feign'd. *Tate's Juvenal*

—This, of eldest parents, leaves us more in the dark, who, by divine institution, has a right to civil power, than those who never *heard* any thing at all *of* heir or descent. *Locke.*

(2.) **To HEAR**. *v. a.* 1. To perceive by the ear. The trumpeters and singers were as *of* sound to be *heard* in praising the Lord. *2 Chron.* v. 13.—

And sure he *heard* me, but he would not *bea*
Dryde

2. To give an audience, or allowance to speak. He sent for Paul, and *heard* him concerning the faith of Christ. *Acts* xxiv. 24.—I must beg the forbearance of censure, 'till I have been *heard* out the sequel of this discourse. *Locke.* 3. To attend to listen; to obey.—A scorner *beareth* not rebuke. *Proverbs.*—*Hear* the word at my mouth, and give them warning from me. *Ezek.* iii. 17.—To-day ye will *hear* his voice, harden not your heart. *Hebrews.* 4. To attend favourably.—They think they shall be *heard* for their much speaking. *Matth.*

Since it is your command, what you so will
Are pleas'd to *hear*, I cannot grieve to tell. *Denham*

The goddess's *beard*. *Pope*

5. To try; to attend judicially.—*Hear* the cause and judge righteously. *Deut.* i. 16. 6. To attend as to one speaking.—

On earth

Who against faith or conscience can be *heard*
Infallible? *Milto*

7. To acknowledge a title. A Latin phrase.—Or *hear'st* thou rather pure ethereal stream
Whose fountain who shall tell? *Milto*

Hear'st thou submissive, but a lowly birth? *Prior*

* **HEARD** signifies a keeper, and is sometimes initial, as *beardbearbt*, a glorious keeper; sometimes final, as *cynebeard*, a royal keeper. *Gibson Cambden.* It is now written *berd*: as, *cowberd*, cowkeeper; *byrd*, Saxon.

* **HEARER**. *n. f.* [from *hear*.] 1. One who hears.—And so was she dulled withal, that she could come so near as to hear her speeches, and

yet he not perceive the *bearers* of her lamentation.
Sidney.—St John and St Matthew which have recorded these sermons, heard them; and being *bearers*, did think themselves as well respected as the *Pharisees*. *Hooker*.—Words, be they never so few, are too many, when they benefit not the *bearer*. *Hooker*.—

The *bearers* will shed tears,
 And say, Alas! it was a piteous deed! *Shak.*

Tell thou the lamentable fall of me,
 And send the *bearers* weeping to their beds.

Shakespeare.

1. One who attends doctrine or discourse orally delivered by another; as, the *bearers* of the gospel. 2. One of a collected audience.—

Plays in themselves have neither hopes nor fears;

Their fate is only in their *bearer's* ears.

Ben. Jonson.

Her *bearers* had no share

In all she spoke, except to stare. *Swift.*

(1.) * HEARING. *n. f.* [from *bear*.] 1. The sense by which sounds are perceived.—Bees are called with sound upon brass, and therefore they have *bearing*. *Bacon's Nat. Hist.* 2. Audience.—

The French ambassador upon that instant
 Crav'd audience; and the hour, I think, is come
 To give him *bearing*. *Shakesp.*

3. Judicial trial.—Agrippa and Bernice entered into the place of *bearing*. *Asi.*—The readers are the jury to decide according to the merits of the case, or to bring it to another *bearing* before some other court. *Dryden*.—Those of different principles may be betrayed to give you a fair *bearing*, and to know what you have to say for yourself. *Addison*. 4. Note by the ear; reach of hearing.—If we profess, as Peter did, that we love the Lord, and profess it in the *bearing* of men; charity is prone to hear all things, and therefore charitable men are likely to think we do so. *Hooker*.—In our *bearing*, the king charged thee, beware that some touch Absalom. 2 *Sam.* xviii. 12.—

You have been talk'd of since your travels much,

And that in Hamlet's *bearing*, for a quality
 Wherein they say you shine. *Shakesp.*

—The fox had the good luck to be within *bearing*. *L'Estrange*.

(2.) HEARING (§ 1, *def.* 1.) may be scientifically defined, a sensation, whereby, from a due motion impressed on the fibrillæ of the auditory nerve, and communicated thence to the sensory, the mind perceives and gets the idea of sound. See ANATOMY, § 548—563.

(3.) HEARING, in different animals. See ENTOMOLOGY, ICHTHYOLOGY, and ZOOTOMY.

* HEARKEN. *v. n.* [*bearcman*, Sax.] 1. To listen: to listen eagerly or curiously.—

The youngest daughter, whom you *bearken* for,
 Her father keeps from excess of suitors. *Shak.*
 He *bearkens* after prophecies and dreams. *Shak.*

They do me too much injury,
 That ever said I *bearkened* for your death:
 If I were so, I might have let alone
 The insulting hand of Douglas over you. *Shakespeare.*

The gaping three-mouth'd dog forgets to
 snarl;

The furies *bearken*, and their snakes uncurl.

Dryden.

Louder and yet more loud, I hear the alarms
 Of human cries:

I mount the terrace, thence the town survey.

And *bearken* what the fruitful sounds convey.

Dryden.

—He who makes much necessary, will want much; and, wearied with the difficulty of the attainment, will *bearken* after any expedient that offers to shorten his way to it. *Rogers*. 2. To attend; to pay regard.—*Hearken* unto me, thou son of Zippor. *Numbers*.—Those who put passion in the place of reason, neither use their own, nor *bearken* to other people's reason, any farther than it suits their humour. *Locke*.—

There's not a blessing individuals find,

But some way leans and *bearkens* to the kind.

Pope.

* HEARKENER. *n. f.* [from *bearken*.] Listener; one that hearkens.

HEARNE, Thomas, a celebrated antiquarian, eminent for his writings and editions of MSS. His father was parish clerk of Little Waltham in Berkshire, where he was born in 1680. He had a liberal education by the patronage of Mr Cherry of Shottesbroke, and even when a boy discovered a strong propensity to the study of antiquities. He did great service to the Bodleian library, and died at Oxford in 1735.

(1.) * HEARSAY. *n. f.* [*bear* and *say*.] Report; rumour; what is not known otherwise than by account from others.—

For prey these shepherds two he took,
 Whose metal stiff he knew he could not bend
 With *bearsay* picture, or a window look.

Sidney.

—He affirms by *bearsay*, that some giants saved themselves upon the mountain Baris in Armenia. *Raleigh*.—All the little scramblers after fame fall upon him, publish every blot in his life, and depend upon *bearsay* to defame him. *Addison*.

(2.) HEARSAY, *adj.* Rumoured; by report. This word is much oftener used as an adjective, than as a substantive noun; as *bearsay evidence*, *bearsay testimony*, &c. In the above quotation from *Sidney* (§ 1.) it is evidently an adjective. Dr Johnson ought therefore to have made it a separate article.

(1.) * HEARSE. *n. f.* [of unknown etymology.] 1. A carriage in which the dead are conveyed to the grave. 2. A temporary monument set over a grave.—

To add to your laments,

Wherewith you now bedew king Henry's *hearse*,
 I must inform you of a dismal sight. *Shak.*

(2.) HEARSE, among hunters, a hind in the 2d year of her age. See HUNTING.

(1.) * HEART. *n. f.* [*beort*, Sax. *beriz*, German.] 1. The muscle which by its contraction and dilatation propels the blood through the course of circulation, and is therefore considered as the source of vital motion. 2. It is supposed in popular language to be the seat sometimes of courage, sometimes of affection, sometimes of hope.

R 1 ty

ty or baseness.—He with providence and courage so passed over all, that the mother took such spiteful grief at it, that her *heart* brake withal, and she died. *Sidney*.—

Thou would have left thy dearest *heart's* blood there,

Rather than made that savage duke thine heir,
And disinherited thine only son. *Shak.*

Snakes, in my *heart's* blood warm'd, that sting my *heart*. *Shak.*

Our battle is more full of names than yours,
Our men more perfect in the use of arms,
Our armour all is strong, our cause the best;
Then reason wills our *hearts* should be as good. *Shak.*

I thank you for my venison, master Shallow.
—Master Page, much good do it your good *heart*. *Shak.*

But since the brain doth lodge the powers of sense,

How makes it in the *heart* those passions spring?
The mutual love, the kind intelligence

'Twixt *heart* and brain, this sympathy doth bring. *Davies.*

—We all set our *hearts* at rest, since whatever comes from above is for the best. *L'Estrange*.—The only true zeal is that which is guided by a good light in the head, and that which consists of good and innocent affections in the *heart*. *Spratt.*

Prest with *heart* corroding grief and years,

To the gay court a rural shade prefers. *Pope.*

3. The chief part; the vital part; the vigorous or efficacious part.—Barley being steeped in water, and turned upon a dry floor, will sprout half an inch; and, if it be let alone, much more, until the *heart* be out. *Bacon.* 4. The inner part of any thing.—Some Englishmen did with great danger pass by water into the *heart* of the country. *Abbot's description of the World*.—The king's forces are employed in appeasing disorders more near the *heart* of the kingdom. *Hayward*.—Generally the inside or *heart* of trees is harder than the outward parts. *Boyle.*

Here in the *heart* of all the town I'll stay,
And timely succour, where it wants, convey. *Dryden.*

—If the foundation be bad, provide good piles made of *heart* of oak, such as will reach ground. *Moxon.* 5. Person; character. Used with respect to courage or kindness.—

The king's a bawcock, and a *heart* of gold,
A lad of life, an imp of fame. *Shak.*

Hey, my *hearts*: cheerly, my *hearts*. *Shak.*

—What says my *heart* of elder? Ha! is he dead? *Shak.* 6. Courage; spirit.—If it please you to make his fortune known, I will after take *heart* again to go on with this falsehood. *Sidney*.—There did other like unhappy accidents happen out of England, which gave *heart* and good opportunity to them to regain their old possessions. *Spenser on Ireland*.—

Wide was the wound; and a large lukewarm flood,

Red as the rose, thence gushed grievously,
That when the painim spy'd the streaming blood,

Gave him great *heart* and hope of victory. *Fairy Queen.*

Eve, recover'ing *heart*, reply'd. *Milt.*

—Having left that city well provided, and in good *heart*, his majesty removed with his little army to Bewdley. *Clarendon*.—Finding that it did them no hurt, they took *heart* upon't, went up to't and viewed it. *L'Estrange*.—The expelled nations take *heart*, and when they fly from one country invade another. *Temple.* 7. Seat of love.—

Ah! what avails it me the rocks to keep,
Who lost my *heart* while I preserv'd my sheep! *Pope.*

8. Affection; inclination.—Joab perceived that the king's *heart* was towards Absalom. *2 Samuel xiv. 1.*—

Means how to feel, and learn each other's *heart*,

By th' abbot's skill of Westminster is found. *Daniel*

Nor set thy *heart*,

Thus over-fond, on that which is not thine. *Milton*

—'Tis well to be tender; but to set the *heart* too much upon any thing, is what we cannot justify. *L'Estrange*.—A friend makes me a feast, and set all before me; but I set my *heart* upon one dish alone, and if that happen to be thrown down, scorn all the rest. *Temple*.—

Then mixing pow'rful herbs with magic art
She chang'd his form who could not change his *heart*. *Dryden*

What did I not her stubborn *heart* to gain?
But all my vows were answer'd with disdain. *Dryden*

9. Memory: though South seems to distinguish—Whatsoever was attained to, concerning God and his working in nature, the same was delivered over by *heart* and tradition from wise men to a posterity equally zealous. *Raleigh*.—We call the committing of a thing to memory the getting it by *heart*; for it is the memory that must transmit it to the *heart*; and it is in vain to expect that the *heart* should keep its hold of any truth when the memory has let it go. *South*.—

Shall I in London act this idle part?

Composing songs for fools to get by *heart*. *Pope* 10. Good-will; ardour of zeal. *To take to heart* any thing, is to be zealous, or solicitous, or ardent about it.—If he take not their causes to *heart* how should there be but in them frozen coldness when his affections seem benumbed, from who theirs should take fire? *Hooker*.—If he would take the business to *heart*, and deal in it effectually, would succeed well. *Bacon*.—The lady marchioness of Hertford engaged her husband to take the business to *heart*. *Clarendon*.—Amongst those who took it most to *heart*, Sir John Stawel was the chief. *Clarendon*.—Every prudent and honest man would join himself to that side, which had the good of their country most at *heart*. *Addison*.—Learned men have been now a long time searching after the happy country from which our forefathers were exiled: if they can find it, with my *heart*. *Woodward*.—I would not be sorry find the Presbyterians mistaken in this point, who they have most at *heart*. *Swift*.—What I have most at *heart* is, that some method should be thought on for ascertaining and fixing our language. *Swift.* 11. Passions; anxiety; concern.

Set your *heart* at rest;

The fairy land buys not the child of me. *Shak.*
 12. Secret thoughts; recesses of the mind.—Michael saw king David leaping and dancing before the Lord, and she despised him in her *heart*, 2 *Samuel*, vi. 16.—The next generation will, in tongue and *heart*, and every way else, become English; so as there will be no difference or distinction, but the Irish sea betwixt us. *Davies.*—Thou sawest the difference between my *heart* and hand. *King Charles.*—Would you have him open his *heart* to you, and ask your advice, you must begin to do so with him first. *Locke.*—

Men, some to pleasure, some to business take;
 But every woman is, at *heart*, a rake. *Pope.*
 13. Disposition of mind.—Doing all things with so pretty a grace, that it seem'd ignorance could not make him do amiss, because he had a *heart* to do well. *Sidney.* 14. The heart is considered as the seat of tenderness: a *hard heart* therefore is cruelty.—

I've seen thee stern, and thou hast oft beheld
Heart hardening spectacles. *Shak.*

Such iron *hearts* we are, and such
 The base barbarity of human kind. *Rowe.*
 15. To find in the HEART. To be not wholly averse.—For my breaking the laws of friendship with you, I could find in my *heart* to ask your pardon for it, but your now handling of me gives me reason to confirm my former dealing. *Sidney.*
 16. Secret meaning; hidden intention.—

I will on with my speech in your praise,
 And then shew you the *heart* of my message. *Shak.*

17. Conscience; sense of good or ill.—Every man's *heart* and conscience doth in good or evil, even secretly committed, and known to none but itself, either like or disallow itself. *Hooker.* 18. Strength; power; vigour; efficacy.—Try whether leaves of trees, swept together, with some chalk and dung mixed, to give them more *heart*, would not make a good compost. *Bacon.*—

That the spent earth may gather *heart* again,
 And, better'd by cessation, bear the grain. *Dryd.*
 —Care must be taken not to plow ground out of *heart*, because if 'tis in *heart*, it may be improved by marl again. *Mortimer.* 19. Utmost degree.—

This gay charm,
 Like a right gipsy, hath, at fast and loose,
 Beguil'd me to the very *heart* of loss. *Shak.*
 20. Life. For my *heart* seems sometimes to signify, if life was at stake; and sometimes for tenderness.—

I bid the rascal knock upon your gate,
 And could not get him for my *heart* to do it. *Shak.*

I gave it to a youth,
 A prating boy, that begg'd it as a fee:
 I could not for my *heart* deny it him. *Shak.*

Profoundly skill'd in the black art,

As English Merlin for his *heart*. *Hudibras.*

(2.) HEART, § 1, def. 1. See ANATOMY, § 11, and 369—381.

(3.) HEART, EXPERIMENTS TO ASCERTAIN THE FORCE OF THE BLOOD IN THE. Physiologists and anatomists have from time to time attempted to make estimates of the force of the blood in the heart and arteries; but have differed as widely from each other, as they have from the truth, for want of sufficient data. This set the ingenious Dr Hales upon making proper experiments, to ascertain the force of the blood in the veins and arteries of several animals. If, according to Dr Keil's estimate, the left ventricle of a man's heart throws out in each systole an ounce or 1.638 cubic inches of blood, and the area of the orifice of the aorta be = 0.4187, then dividing the former by this, the quotient 3.9 is the length of the cylinder of blood which is formed in passing through the aorta in each systole of the ventricle; and in the 75 pulses of a minute, a cylinder of 292.5 inches in length will pass: this is at the rate of 1462 feet in an hour. But the systole of the heart being performed in one third of this time, the velocity of the blood in that instant will be thrice as much, viz. at the rate of 4386 feet in an hour, or 73 feet in a minute. And if the ventricle throws out one ounce in a pulse, then in the 75 pulses of a minute, the quantity of blood will be equal to 4.4 lb. 11 oz. and in 34 minutes, a quantity equal to a middle-sized man, viz. 158 lb. will pass through the heart. But if, with Dr Harvey and Dr Lower, we suppose 2 oz. of blood, that is, 3.276 cubic inches, to be thrown out at each systole of the ventricle, then the velocity of the blood in entering the orifice of the aorta will be double the former, viz. at the rate of 146 feet in a minute, and a quantity of blood equal to the weight of a man's body will pass in half the time, viz. 17 minutes. If we suppose, what is probable, that the blood will rise $7\frac{1}{2}$ feet high in a tube fixed to the carotid artery of a man, and that the inward area of the left ventricle of his heart is equal to 15 square inches, these, multiplied into $7\frac{1}{2}$ feet, give 1125 cubic inches of blood, which presses on that ventricle, when it first begins to contract a weight equal to 15.5 pounds. What Dr Hales thus calculated from supposition, with regard to mankind, he actually experimented upon horses, dogs, fallow-deer, &c. by fixing tubes in orifices opened in their veins and arteries; by observing the several heights to which the blood rose in these tubes as they lay on the ground; and by measuring the capacities of the ventricles of the heart and orifices of the arteries. And, that the reader may the more readily compare the said estimates together, he has given a table of them, ranged in the following order.

(4.) HEART,

(4.) HEART, TABLE OF THE VELOCITY, &c. OF THE BLOOD IN THE, OF DIFFERENT ANIMALS.

The several animals.	Weight of each.	Height of the blood in the tube from the jugular vein.	Height of the blood in tubes fixed to arteries.	Capacity of the left ventricle of the heart.	Area of the orifice of the aorta.	Velocity of the blood in the aorta.	Quantities of blood equal to the weight of the animal, in what time.	How much in a minute.	Weight of the blood contained in the left ventricle contracting.	N ^o of pulses in a minute.	Area of transverse section of descending aorta.	Area of the transverse section of ascending aorta.
	Pounds.	Inches.	Feet. Inches.	Cubic inches.	Square inches.	Feet and inches in a minute.	Minutes.	Pounds.	Pounds.		Square inches.	Square inches.
Man	160	On strain- ing.	7 6	1'659	0'4187	56'65	34'18	8'32	51'5	75		
Horse 1st			8 3	4'318		113'3	17'3	9'36				
— 2d			9 8									
— 3d	825	12 52	9 6	10	1'036	86'88	60	11'75	113'22	86	0'677	0'369
Ox	1600			12'5	1'539	76'93	88	18'14		38	0'913	0'84
Sheep		5 1	9 6 5 1	8 5	0'172	174'3	30	4'593	36'56	65	0'094	0'07 0'012
Dog			4 2 9		0'476						0'383	0'246
Dog 1st	52	0	6 6 8	1'172	0'796	144'7	11'9	4'34	33'61	97	0'106	0'047 0'034
— 2d	24	5	7 2 8	1	0'185	130'9	6'48	3'7			0'102	0'031 0'009
— 3d	18	5	4 8	0'633	0'118	130	7'8	2'3	19 8		0'07	0'023 0'009
— 4th	12 1/2	4	3 3	0 5	0'101	120	6'7	1'85	11'1		0'061	0'013 0'007

* **HEART-ACH.** *n. f.* [*heart* and *ach.*] Sorrow; pang; anguish of mind.—

To die—to sleep—

No more; and, by a sleep, to say we end

The *heart-ach*, and the thousand natural shocks
That flesh is heir to. *Shak.*

* **HEART-BREAK.** *n. f.* [*heart* and *break.*] Overpowering sorrow.—Better a little chiding than a great deal of *heartbreak.* *Shak.*

* **HEART-BREAKER.** *n. f.* A cant name for a woman's curls, supposed to break the heart of all her lovers.—

Like Samson's *heartbreakers*, it grew

In time to make a nation rue. *Hudibras.*

(1.) * **HEART-BREAKING.** *adj.* Overpowering with sorrow.—

Those piteous plaints and sorrowful sad time,

Which late you poured forth, as ye did sit

Beside the silver springs of Helicone,

Making your musick of *heartbreaking* mone. *Spenser.*

(2.) * **HEART-BREAKING.** *n. f.* Overpowering grief.—What greater *heartbreaking* and confusion can there be to one; than to have all his secret faults laid open, and the sentence of condemnation passed upon him? *Hakewill.*

HEART-BURN. *n. f.* A disease usually called **CARDIALGIA** by physicians. In surfeits, or upon swallowing without due mastication; when meats are eat tough and fat, or with farinaceous substances unfermented; or when by any accident the saliva is vitiated, too scanty, or not intimately mixed with the food, the fermentation becomes

tumultuous, the stomach swells with air, and the extraordinary commotion being attended with an unusual heat, brings on the uneasiness called the *heart-burn*: which is remedied by whatever promotes a greater secretion of saliva, or helps to mix it with our aliment: The testaceous powders as oyster-shells, crabs eyes, chalk, &c. are the usual remedies for the *heart-burn*.

* **HEART-BURNED.** *adj.* [*heart* and *burn.*] Having the heart inflamed.—How tartly that gentle man looks! I never can see him but I am *heart-burn'd* an hour after. *Shak.*

* **HEART-BURNING.** *n. f.* [*heart* and *burn.*] Pain at the stomach, commonly from an acrid humour.—Fine clean chalk is one of the most nobly absorbents, and powerfully corrects and subdues the acrid humours in the stomach: this property renders it very serviceable in the *cardialgia*, *heart-burning.* *Woodw.* 2. Discontent; secret enmity.—In great changes, when right of inheritance is broke, there will remain much *heart-burn* and discontent among the meaner people. *Swift Pope.*

* **HEART-DEAR.** *adj.* Sincerely beloved.—

The time was, father, that you broke your word,

When you were more endear'd to it than now
When your own Percy, when my *heart-dear*

Harry,

Threw many a northward look to see his father
Bring up his powers; but he did long in vain. *Shak.*

* **HEART-EASE.** *n. f.* Quiet; tranquillity.—

What infinite *heart-ease* must kings neglect,
That private men enjoy? *Shak.*

* **HEART-EASING.** *adj.* Giving quiet.—
But come, thou goddess fair and free,
In heav'n yclep'd Euphrosyne,
And by men *heart-easing* mirth. *Milton.*

* **HEARTED.** *adj.* It is only used in composition: as, *hard-hearted*.—

He ne'er like bullies coward-hearted,
Attacks in public to be parted. *Gay.*

* **To HEARTEN.** *v. a.* [from *heart*.] 1. To encourage; to animate; to stir up. *Palladius* blaming those that were slow, *heartening* them that were forward, but especially with his own example leading them, made an impression into the squadron. *Sidney*.—

My royal father, cheer these noble lords,
And *hearten* those that fight in your defence:
Unsheath your sword, good father; cry, St
George. *Shak.*

This rare man, Tydides, would prepare;
That he might conquer, *heartened* him. *Chapm.*

Thus *hearten'd* well, and flesh'd upon his prey,
The youth may prove a man another day. *Dryd.*

2. To meliorate or renovate with manure.—

The ground one year at rest; forget not then
With richest dung to *hearten* it again. *May's Virg.*

* **HEART-FELT.** *adj.* Felt in the conscience.—
What nothing earthly gives, or can destroy,
The soul's calm sun-shine, and the *heart-felt* joy,
Is virtue's prize. *Pope.*

* **HEARTH.** *n. f.* The pavement of a room on which a fire is made; the ground under the chimney.—

Hoop'd out of Rome: now this extremity
Hath brought me to this *hearth*. *Shak.*

Cricket, to Windsor chimney shalt thou leap,
Where thou find'st fires unrak'd and *hearths*
unswept,

There pinch the maids as blue as bilberry. *Shak.*

Good luck befriend thee, son; for at thy birth
The fairy ladies danc'd upon the *hearth*. *Milt.*

The vanquish'd fires withdraw from ev'ry
place;

Or, full with feeding, sink into a sleep:

Each household genius shews again its face,
And from the *hearths* the little Lares creep.

Dryden.

HEARTH MONEY, or CHIMNEY MONEY, a duty to the crown on houses. By stat. 14. Char. II. cap. 2. every fire hearth, and stove of every dwelling or other house, within England and Wales (except such as pay not to church and poor), was chargeable with 2s. *per annum*, payable at Michaelmas and Lady-day to the king and his heirs and successors, &c. This tax, being much complained of as burdensome to the people, has been since taken off, and others imposed in its stead; among which that on windows has by some been esteemed almost equally grievous.

* **HEARTILY.** *adv.* [from *heart*.] 1. From the heart; fully.—

I bear no malice for my death;
But those that fought it, I could wish more
Christians;

Be what they will, I *heartily* forgive them. *Shak.*

If to be sad is to be wise,
I do most *heartily* despise

Whatever Socrates has said,

Or Tully writ, or Wanly read.

Prior.

2. Sincerely; actively; diligently; vigorously.—
Where his judgment led him to oppose men on a public account, he would do it vigorously and *heartily*; yet the opposition ended there. *Atterb.*
3. Eagerly; with desire.—As for my eating *heartily* of the food, know that anxiety has hindered my eating till this moment. *Addison.*

* **HEARTINESS.** *n. f.* [from *heart*.] 1. Sincerity; freedom from hypocrisy.—This entertainment may a free face put on, derive a liberty from *heartiness*, and well become the agent. *Shak.* 2. Vigour; eagerness.—The anger of an enemy represents our faults, or admonishes us of our duty, with more *heartiness* than the kindness of a friend. *Taylor.*

* **HEARTLESS.** *adj.* [from *heart*.] Without courage; spiritless.—

I joyed oft to chase the trembling pricket,
Or hunt the *heartless* hare till she were tame.

Spenser.

Then hopeless, *heartless* 'gan the cunning thief,
Persuade us die, to stint all further strife.

Fairy Queen.

What, art thou drawn among these *heartless*
hinds?

Turn thee, Benvolio; look upon thy death.

Shak.

Thousands besides stood mute and *heartless*
there,

Men valiant all; nor was I us'd to fear. *Cowley.*
—The peasants were accustomed to payments, and grew *heartless* as they grew poor. *Temple.*
Heartless they fought, and quitted soon their
ground,

While our's with easy victory were crown'd
Dryden.

* **HEARTLESSLY.** *adv.* [from *heartless*.] Without courage; faintly; timidly.

* **HEARTLESSNESS.** *n. f.* [from *heartless*.] Want of courage or spirit; dejection of mind.

(1.) * **HEART-PEAS.** *n. f.* A plant with round seeds in form of peas, of a black colour, having the figure of an heart of a white colour upon each. *Miller.*

(2.) **HEART-PEAS.** See **CARDIOSPERMUM.**

* **HEART-QUELLING.** *adj.* Conquering the affection.—

And let fair Venus, that is queen of love,
With her *heart-quelling* son upon you smile.

Spenser.

* **HEART-RENDING.** *adj.* Killing with anguish.
Heart-rending news, and dreadful to those few
Who her resemble, and her steps pursue;
That death should licence have to rage among
The fair, the wise, the virtuous, and the young!

Waller.

* **HEART-ROBBING.** *adj.* Ecstatic; depriving of thought. Obsolete.—

Sweet is thy virtue, as thyself sweet art;
For when on me thou shinedst, late in sadness,
A melting pleasure run through every part,
And me revived with *heart-robbing* gladness.

Spenser.

(1.) * **HEARTS-EASE.** *n. f.* A plant.—*Hearts-ease* is a sort of violet that blows all summer, and often in winter: it sows itself. *Mortimer.*

(2.) **HEART'S**

(2.) HEART'S EASE. See VIOLA, N^o 3.

HEART-SEED. See CARDIOSPERMUM.

* HEART-SICK. *adj.* 1. Pained in mind.—If we be *heart-sick*, or afflicted with an uncertain soul, then we are true desirers of relief and mercy. *Taylor*. 2. Mortally ill; hurt in the heart.—

Good Romeo, hide thyself.

—Not I, unless the breach of *heart-sick* groans,
Mist-like, infold me from the search of eyes.
Shak.

* HEART-SORE. *n. f.* That which pains the mind.—

Wherever he that godly knight may find,

His only *heart-sore* and his only foe. *Fairy Queen*.

* HEART-STRING. *n. f.* [*string* and *heart*.] The tendons or nerves supposed to brace and sustain the heart.—

He was by Jove deprived
Of life himself, and *heart-strings* of an eagleriv'd.

Spenser.

—How, out of tune on the strings?—Not so;
but yet so false, that he grieves my very *heart-strings*. *Shak.*

That grates my *heart-strings*; what should
discontent him!

Except he thinks I live too long. *Denham*.

—If thou think'st thou shalt perish, I cannot blame
thee to be sad 'till thy *heart-strings* crack. *Taylor*.

There's the fatal wound

That tears my *heart-strings*; but he shall be
found,

My arms shall hold him. *Granville*.

* HEART-STRUCK. *adj.* 1. Driven to the heart;
infix'd for ever in the mind.—

Who is with him?

—None but the fool who labours to out-jeat
His *heart-struck* injuries. *Shak.*

2. Shocked with fear or dismay.—

He added not; for Adam, at the news

Heart-struck, with chilling gripe of sorrow stood,
That all his senses bound! *Milton*.

* HEART-SWELLING, *adj.* Rankling in the
mind.—

Drawn into arms, and proof of mortal fight,
Through proud ambition and *heart-swelling*
hate. *Spenser*.

* HEART-WHOLE. *adj.* 1. With the affection
yet unfixed.—You have not seen me yet, and
therefore I am confident you are *heart-whole*. *Dryden*.
—Cupid hath clapt him o' th' shoulder; but I'll
warrant him *heart-whole*. *Shak.* 2. With the vi-
tals yet unimpaired.

* HEART-WOUNDED. *adj.* Filled with passion of
love or grief.—

Mean time the queen, without reflection due,
Heart-wounded, to the bed of state withdrew.

Pope.

* HEART-WOUNDING. *adj.* Filling with grief.

With a shriek *heart-wounding* loud she cry'd,
While down her cheeks the gushing torrents ran,
Fast falling on her hands. *Rousseau*.

* HEARTY. *adj.* [from *heart*.] 1. Sincere;
undissembled; warm; zealous.—They did not
bring that *heartly* inclination to peace, which they
hoped they would have done. *Clarendon*.—

But the kind hosts their entertainment grace
With *heartly* welcome and an open face;

In all they did, you might discern with ease

A willing mind, and a desire to please. *Dryden*.

—Every man may pretend to any employment,
provided he has been loud and frequent in declar-
ing himself *heartly* for the government. *Swift*. 2.
In full health. 3. Vigorous; strong.—

Whose laughs are *heartly*, though his jests are
coarse,

And loves you best of all things but his horse.

Pope.

4. Strong; hard; durable.—Oak, and the like
true *heartly* timber, being strong in all positions,
may be better trusted in cross and transverse work.
Wotton's Architecture.

* HEARTY-BALE. *adj.* [*heartly* and *bale*.] Good
for the heart.—

Vein-healing verven, and head-purging dill,
Sound savory, and basil *heartly-bale*. *Spenser*.

(1.) * HEAT. *n. f.* [*beat*, *bet*, Saxon; *hæte*,
Danish.] 1. The sensation caused by the approach
or touch of fire.—*Heat* is a very brisk agitation of
the insensible parts of the object, which produces
in us that sensation from whence we denominate
the object hot; so what in our sensation is *beat*,
in the object is nothing but motion. *Locke*.—The
word *beat* is used to signify the sensation we have
when we are near the fire, as well as the cause of
that sensation, which is in the fire itself; and
thence we conclude, that there is a sort of *beat* in
the fire resembling our own sensation: whereas in
the fire there is nothing but little particles of mat-
ter, of such particular shapes as are fitted to im-
press such motions on our flesh as excite the sense
of *beat*. *Watts*. 2. The cause of the sensation of
burning.—The sword which is made fiery doth
not only cut by reason of the sharpness which sim-
ply it hath, but also burns by means of that *beat*
which it hath from fire. *Hooker*. 3. Hot weather.
—After they came down into the valley, and found
the intolerable *beats* there, and knew no means of
lighter apparel, they were forced to go naked.
Bacon.—

Mark well the flow'ring almonds in the wood;
The glebe will answer to the sylvan reign;
Great *beats* will follow, and large crops of grain.

Dryden.

—The pope would not comply with the proposal,
as fearing the *beats* might advance too far before
they had finished their work, and produce a pesti-
lence among the people. *Addison*. 4. State of any
body under the action of the fire.—The *beats*
smiths take of their iron are a blood-red *beat*, a
white flame *beat*, and a sparkling or welding *beat*.
Moxon. 5. Fermentation; effervescence. 6. One
violent action unintermitted.—The continual agi-
tations of the spirits must needs be a weakening
of any constitution, especially in age; and many
causes are required for refreshment betwixt the
beats. *Dryden*. 7. The state of being once hot;
a single effort.—

I'll strike my fortune with him at a *beat*,

And give him not the leisure to forget. *Dryden*.

They the turn'd lines on golden anvils beat,
Which look as if they struck them at a *beat*.

Tate.

8. A course at a race, between each of which
courses there is an intermission.—

Feigned

Feigned zeal, you saw, set out the speedier pace ;

But the last *beat*, plain dealing won the race.

Dryden.

9. Pimples in the face ; flush.—It has raised animosities in their hearts, and *beats* in their faces, and broke out in their ribbons. *Addison.* 10. Agitation of sudden or violent passion ; vehemence of action.—They seeing what forces were in the city with them, issued against the tyrant while they were in this *beat*, before practices might be used to disserve them. *Sidney.*

The friend hath lost his friend ;

And the best quarrels, in the *beat*, are curst

By those that feel their sharpness. *Shak.*

—It might have pleased in the *beat* and hurry of his rage, but must have displeased in cool sedate reflection. *South.*—We have spilt no blood but in the *beat* of the battle, or the chase. *Atterb.*—One playing at hazard drew a huge heap of gold ; but in the *beat* of the play, never observed a sharper who swept it into his hat. *Swift.* 11. Faction ; contest ; party rage.—They are in a most warlike preparation, and hope to come upon them in the *beat* of their division. *Shak.*—I was sorry to hear with what partiality and popular *beat* elections were carried. *King Charles.*

What can more gratify the Phrygian foe

Than those distemper'd *beats* ? *Dryden.*

11. Ardour of thought or elocution.—

Plead it to her

With all the strength and *beat* of eloquence,

Fraternal love and friendship can inspire.

Addison's Cato.

(2.) **HEAT, DIFFICULTY OF INVESTIGATING THE NATURE OF.** Heat, in physiology, has a double meaning : being put either for that peculiar sensation which is felt on the approach of burning bodies, or for the cause of that sensation : in which last sense it is synonymous with **FIRE**. This mode of speaking, however, is inaccurate, and, by confounding the effect with the cause, sometimes produces obscurity ; it were to be wished therefore that the word *beat* was used only to denote the effect ; and *fire*, or some other term, to denote the cause of that effect. The disputes formerly so much agitated in the learned world concerning the nature of heat, viz. whether it consisted merely in the motion of the terrestrial particles of bodies, or in that of a subtle fluid, are now mostly ceased, and it is almost universally believed to be the effect of a fluid. From the promiscuous use, however, of the words *fire* and *beat*, an opinion seems to have gained ground, that there is in nature a fluid essentially *hot* ; and that wherever the opposite sensation prevails, the former fluid is in part absent. Hence have arisen numberless speculations concerning the attraction, absorption, and capacities of bodies for heat ; all of which being built on a false principle, have served no other purpose but to involve this part of natural philosophy in obscurity and confusion. Under **CHEMISTRY, COMBUSTION, ELECTRICITY, &c.** it is so fully shown that *beat*, properly so called, is not a fluid, that it is superfluous to say any more on this part of the subject. This being admitted, it will evidently follow, that *beat* can neither be absorbed nor attracted ; neither can any body have

a greater capacity for it than another, except in proportion to its bulk, which allows a larger quantity of the fluid to enter and to assume the particular motion which constitutes heat. From some of Dr Black's experiments indeed it would appear, at first view, that heat was *absorbed*, or *attracted*, in the strictest sense of the word : but this must be attributed merely to the transferring of the modification of the fluid from one substance to another, without regarding whether it is the identical quantity of fluid which acts as heat in one substance that is transferred to the other, or whether only by some unknown means a similar motion is produced in another portion of the same. At any rate, some word must be made use of to express this operation ; and *absorption* or *attraction* will answer the purpose as well as any other : but still we ought to remember, that these are inaccurate ; and when we begin to argue from them as if they fully and exactly determined the mode in which the fluid acts, or rather is acted upon (for both these words suppose heat to be passive, and not active), we must certainly err. As to the phrases *capacity for containing beat*, *absolute beat*, &c. they are still more inaccurate than the words *absorption* and *attraction*, and cannot convey any distinct idea ; whence the systems founded upon the explanations of these terms, assumed without proof, are liable to endless and insuperable objections. It is not indeed easy, nay we may say it is impossible, for human genius to investigate all the phenomena of this subtle and invisible element. All that can be done is, to discover a few general rules, according to which the fluid acts in certain cases. From these we can only reason analogically to cases where its action is less obvious. But we are not to expect that by reasoning in this manner we can solve every phenomenon : nor can it be any recommendation to an hypothesis, merely that it solves *some* phenomena, unless we are able by its means to solve them all ; but this no wise man will pretend to do, nay, not even to *know* them all. It is exceedingly fallacious therefore to invent solutions of certain phenomena, and then to argue for the truth of the hypothesis from the facility with which the phenomena are explained by it. The proper method of proceeding is to lay down certain principles established from the obvious phenomena of nature, and to reason from them fairly as far as we can ; but where this ends, our knowledge must stop, and we cannot proceed farther with any certainty.

(3.) **HEAT, ESTABLISHED PRINCIPLES RESPECTING.** The general principles established from obvious phenomena upon this subject are the following : 1. Heat and cold are found to expel each other : Hence we conclude, that heat and cold are both *positives* ; for a negative can neither be expelled nor accumulated. 2. Heat is *visibly* occasioned by the rays of the sun concentrated, and likewise by the fluid of electricity concentrated. If **FIRE**, therefore, properly so called, be the cause of heat, than which nothing can be more evident to our senses, we may certainly conclude, that both the light of the sun and the electric fluid are *elementary fire*. Hence also we conclude their identity : for two different substances cannot by any means produce constantly the same effect

When put in the same circumstances; which both light and electricity do in this case, merely by *concentration*, or discharging a great quantity of the fluid upon a small portion of any terrestrial body. 3. Heat expands bodies in every direction; hence we conclude, that the fluid, when producing heat, acts from a centre towards a circumference; and by analogy, that when it produces *cold* it acts from a circumference towards a centre. 4. It appears from undeniable experiments, that heat, somehow or other, is the cause of fluidity. As the action of the fluid, when it produces heat, is from a centre to a circumference, it follows, that when the expansive action of the fluid is confined within the surface of any body, this may be called its *latent* heat; because it extends not beyond the surface, and therefore cannot affect the thermometer, or be known to us as heat by the sense of feeling. But when this expansive action is transferred from the internal parts of the substance to the surface, it then affects the thermometer, and the body is said to become *hotter*, at the same time that it congeals, or is said to be *frozen*. This is what some philosophers call the conversion of the *latent* into *sensible* heat; others, the alteration of the *capacity*; but whatever term we give to the effect, the cause must remain the same, *viz.* the opposite actions of the same fluid; the expansive power in some cases counteracting or overcoming the condensing one, and *vice versa*. 5. Though sometimes the expansive action is sufficiently strong to produce fluidity *naturally*, and in most cases may be made so strong *artificially* as to make bodies fluid, yet in all cases it is not so. A certain degree of expansive power exists in all bodies whatever, and this by philosophers is called the *specific heat* of the body. 6. Whatever is called the *cooling* of any body is only the diminution of the expansive action upon its surface, or that of its particles. This is accomplished by an opposite power or modification of the fluid taking place on the outside; but when this becomes sufficiently strong to penetrate the whole substance, it then expels part of the fluid acting in the opposite direction, and then some change takes place in the texture of the body. It is, however, impossible to speak very perspicuously upon this subject, as the subtilty and invisibility of the fluid render all reasonings upon it very indecisive. 7. It is altogether impossible to calculate the quantity of absolute heat contained in any substance, because this depends on the proportion betwixt the quantity of fluid acting expansively and that acting in the opposite direction in the same. These two must some way or other counterbalance each other throughout the whole system of nature; and we may say with certainty, that any substance in which the one exists without the other, is none of those subject to the investigation of our senses, and all speculations concerning it must be vain. 8. When the fluid contained in any substance is vehemently agitated, this naturally produces an expansion in it; and therefore bodies become hot by violent friction, percussion, &c. In these cases, however, we have no right to say that the fluid is *expelled*, but only that its mode of action is altered; for this is constantly sufficient to produce heat, and in this indeed the very essence of heat consists. 9. When the ex-

pansive action of elementary fire within any substance becomes greater than is consistent with the cohesion of that substance, it is dissipated or resolved into vapour. This, however, may be done in such a manner, that the heat still acts upon the separated parts of the body without spending any of its force upon external substances. Hence vapour continues to exist in a temperature much below that in which it was originally produced; nay, will sometimes be excessively cold to the touch, when it really contains as much heat, though in a *latent* state, as before. 10. When this latent heat is transferred to external bodies, the vapour then ceases to be vapour, or is *condensed*, and in some cases returns to its original state; in others it is productive of light and vehement sensible heat: whence all the phenomena of COMBUSTION, DISTILLATION, EVAPORATION, FIRE, FLAME, IGNITION, &c. These are the principal facts which can be looked upon as *established* with regard to heat, considered in a philosophical view.

(4.) HEAT, EXPANSION OF METALS BY. See PYROMETER.

(5.) HEAT, EXPERIMENTS RESPECTING THE ACCUMULATION OF. Heat, in common discourse, is always spoken of as a substance distinct from all others, and may properly enough be reckoned so with regard to all the purposes of life. In this sense, heat is accumulated by certain bodies in a much greater proportion than others. Dr Franklin made the experiments with pieces of cloth of various colours, laid upon snow and exposed to the sunshine, and in all cases found that the pieces dyed with the darkest colours sunk deepest in the snow. Mr Cavallo examined the matter more accurately; first by observing the height to which a thermometer with a blackened bulb rose in comparison with one of clear glass, and then by comparing the heights of different thermometers whose bulbs were painted of various colours. Having therefore constructed two thermometers, whose scales exactly correspond with each other, he fixed them both upon the same frame, about an inch asunder, having the balls quite detached from the frame; and in this manner exposed them to the light of the sun or of a lamp. When these were exposed to the sun or kept in the shade, with the glass of both bulbs clear, they showed precisely the same degree; and the difference between the degree shown by the thermometers, when exposed to the sun and when kept in the shade, at about the same time of the day, was very trifling. The ball of one of the thermometers being painted black, and that of the other left clean, they showed different degrees of temperature on being exposed to the sun; the difference sometimes amounting to 10°, but was never constant; varying according to the clearness of the sun's light as well as of the air, and likewise according to the different degrees of temperature in the atmosphere. On keeping the thermometer with the painted ball on the inside of a window, Mr Cavallo observed that strong day-light had an effect in raising the mercury as well as the sun's light. To ascertain this, he cleaned the bulb of the painted thermometer, and blackened that of the other; but the effect was constant, *viz.* the quicksilver in the tube of the thermometer, whose

whole ball was painted black, was constantly higher than the other whenever they were exposed to the strong day-light. The difference was commonly about one 3d of a degree, but sometimes it amounted to three 4ths, or even to a whole degree; and the experiment answered even when the sun was hid by clouds, which seems to indicate that every degree of light is accompanied with a corresponding one of heat. By this consideration Mr Cavallo was induced to try whether, by directing the concentrated light of the moon upon the blackened bulb of a thermometer, it would be raised higher than a clean one standing in the flame. The experiment was several times tried with a large lens, and afterwards with a burning mirror of 18 inches diameter; yet sometimes, for want of proper means of observing the height of the mercury in the tubes of the thermometers, sometimes for want of a continued clear light of the moon, or, in short, from some unfavourable circumstance or other, he was never able to make a fair and decisive trial of this experiment. Upon trying the heat of a lamp, he found that it also had a considerable effect. The ball of one being blackened, and both set at two inches distance from the flame of a lamp, they both rose from 51 to 65½ deg. and the thermometer which was blackened to 67½. Another time the uncoloured thermometer rose to 67½, and the coloured one to 69½. From a number of trials it at last appeared, that the difference at this distance from the lamp amounted generally to about a degree. When the thermometers were removed farther than two inches from the lamp, the difference decreased; and at the distance of about 14 or 15 inches it vanished entirely. On this occasion Mr Cavallo had an opportunity of making a curious observation concerning the decrease of heat at different distances from the centre. "It is mathematically true, that emanations which proceed from a centre, and expand in a sphere, must become more and more rare in proportion to the square of the distances from the centre. Thus it is found, that the intensity of light proceeding from a luminous body, at the double, treble, quadruple, &c. distance from that body, must be respectively 4, 9, 16 times, &c. less dense. The same may be said of heat; but with respect to the present case, it appeared, that its intensity did not decrease exactly in the duplicate proportion of the distances from the flame of the lamp, but showed a very odd irregularity. It seemed to decrease less than the duplicate proportion of the distances for the space of 2½ or 3 inches, after which it seemed much slower; but whether this proceeded from some different state of the air's purity at different distances from the flame of the lamp, or from the vapours coming from the flame, I cannot say upon me to determine." Mr Cavallo made some experiments upon thermometers, the bulbs of which were painted of various colours. He was to examine with precision the degree of heat imbibed by differently coloured substances, to determine whether they kept any proportion to the spaces occupied by the prismatic spectrum, or if they followed any other law. But in these experiments he met with considerable difficulties, chiefly arising

from the different nature of the colours with which the bulbs were painted; and the result was not decisive.

(6.) HEAT, EXPERIMENTS RESPECTING THE DEGREES OF, WHICH ANIMALS CAN BEAR. The ancients were of opinion, that all countries lying within the tropics were uninhabitable by reason of their heat; but time has discovered their mistake; and it is now found, that no part of the world is too hot for mankind to live in. The learned Dr Boerhaave, in his chemistry, relates certain experiments made with great accuracy by the celebrated Fahrenheit, and others at his desire, on this subject, in a sugar-baker's office; where the heat, at the time of making the experiments, was up to 146 degrees of Fahrenheit's thermometer. A sparrow subjected to air thus heated died, after breathing very laboriously, in less than 7 minutes. A cat resisted this great heat somewhat above a quarter of an hour; and a dog about 28 minutes, discharging before his death a considerable quantity of a ruddy-coloured foam, and exhaling a stench, so peculiarly offensive, as to throw one of the assistants into a fainting fit. This dissolution of the humours, or great change from a natural state, the professor attributes not to the heat of the stove alone, which would not have produced any such effect on the flesh of a dead animal; but also to the vital motion, by which a still greater degree of heat, he supposes, was produced in the fluids circulating through the lungs, in consequence of which the oils, salts, and spirits of the animal became so highly exalted. Messieurs Du Hamel and Tillet having been sent into the province of Augois, in 1760 and 1761, with a view to destroy an insect which consumed the grain of that province, effected the same in the manner related in the Memoirs for 1761, by exposing the affected corn, with the insects included in it, in an oven, where the heat was sufficient to kill them without injuring the grain. This operation was performed at Rochefoucault, in a large public oven, where, for economical views, their first step was to assure themselves of the heat remaining in it on the day after bread had been baked in it. This they did, by conveying in a thermometer on the end of a shovel, which, on its being withdrawn, indicated a degree of heat considerably above that of boiling water: but M. Tillet, convinced that the thermometer had fallen several degrees in drawing to the mouth of the oven, and appearing under some embarrassment on that head, a girl, one of the attendants on the oven, offered to enter, and mark with a pencil the height at which the thermometer stood within the oven. M. Tillet appearing to hesitate at this strange proposition, the girl smiled, and entering the oven, marked the thermometer with a pencil, after staying two or three minutes, standing at 100° of Reaumur's scale, or at near 260° of Fahrenheit's. M. Tillet began to express an anxiety for the welfare of his female assistant, and to press her return. This female salamander, however, assuring him that she felt no inconvenience from her situation, remained there 10 minutes longer; that is, near the time when Boerhaave's cat parted with her nine lives, under a much less degree of heat; when, the thermometer standing at 288°, or 76° above that of boiling water,

water, she came out of the oven, her complexion indeed considerably heightened, but her respiration by no means quick or laborious. After M. Tillet's return to Paris, these experiments were repeated by Mons. Marantin, commissary of war at Rochefoucault, an intelligent and accurate observer, on a 2d girl belonging to the oven, who remained in it, without much inconvenience, under the same degree of heat, as long as her predecessor; and even breathed in air heated to about 325° for five minutes. M. Tillet endeavoured to clear up the apparent contrariety between these experiments and those made under the direction of Boerhaave, by subjecting various animals, under different circumstances, to great degrees of heat. From his experiments, in some of which the animals were swaddled with clothes, and were thereby enabled to resist for a much longer time the effects of the extraordinary heat, he infers, that the heat of the air received into the lungs was not, as was supposed by Boerhaave, the only or principal cause of the anxiety, laborious breathing, and death of the animals on whom his experiments were made; but that the hot air, which had free and immediate access to every part of the surface of their bodies, penetrated the substance on all sides, and brought on a fever, from whence proceeded all the symptoms: on the contrary, the girls at Rochefoucault, having their bodies in great measure protected from this action by their clothes, were enabled to breathe the air, thus violently heated, for a long time without great inconvenience. The bulk of their bodies appears also to have contributed not a little to their security. In common respiration, the blood, in its passage through the lungs, is cooled by being brought into contact with the external air inspired: In these experiments, on the contrary, the vessels and vessels of the lungs, receiving at each inspiration an air heated to 300° , must have been continually cooled and refreshed, as well as the subcutaneous vessels, by the successive arrival of the whole mass of blood contained in the interior parts of the body, whose heat might be supposed, at the beginning of the experiment, not to exceed 100° . Not to mention, that M. Tillet's two girls may not possibly have been subjected to so great a degree of heat as that indicated by the thermometer; which appears to have always remained on the shovel, in contact with the earth. These experiments soon excited other philosophers to make similar ones, of which some very remarkable ones are those of Dr Dobson at Liverpool, related in the *Philos. Transf.* vol. lxxv. "I. The sweating room of our public hospital at Liverpool, which is nearly a cube of nine feet, lighted from the top, was heated till the quicksilver stood at 124° on Fahrenheit's scale, nor would the tube of the thermometer indeed admit the heat to be raised higher. The thermometer was suspended by a string fixed to the wooden frame of the sky-light, and hung down about the centre of the room. Myself and several others were at this time inclosed in the stove, without experiencing any oppressive or painful sensation of heat proportioned to the degree pointed out by the thermometer. Every metallic article about us soon became very hot. II. My friend Mr Park, an ingenious surgeon of this place, went into the stove

heated to 403° . After ten minutes, I found the pulse quickened to 120. And to determine the increase of the animal heat, another thermometer was handed to him, in which the quicksilver already stood at 98° ; but it rose only to $99\frac{1}{2}$, whether the bulb of the thermometer was inclosed in the palms of the hands or received in the mouth. The natural state of this gentleman's pulse is about 65. III. Another gentleman went through the same experiment in the same circumstances, and with the same effects. IV. One of the porters to the hospital, a healthy young man, his pulse 75, was inclosed in the stove when the quicksilver stood at 110; and he remained there, with little inconvenience, for 20 minutes. The pulse, now 164, and the animal heat, determined by another thermometer, as in the former experiments, was $101\frac{1}{2}$. V. A young gentleman of a delicate and irritable habit, whose natural pulse is about 80, remained in the stove ten minutes when heated to 124° . The pulse rose to 145, and the animal heat to 102° . This gentleman, who had been frequently in the stove during the course of the day, found himself feeble, and disposed to break out into sweats for 24 hours after the experiment." Even these experiments do not show the utmost degrees of heat which the human body is capable of enduring. Some others, still more remarkable (as in them the body was exposed to the heat without clothes), by Drs Fordyce and Blagden, are also recorded in the *Philos. Transf.* They were made in rooms heated by flues in the floor, and by pouring upon it boiling water. There was no chimney in them, nor any vent for the air, excepting through crevices at the door. In the first room were placed 3 thermometers, one in the hottest part of it, another in the coolest part, and a 3d on a table, to be used occasionally in the course of the experiment. Of these experiments, the two following may be taken as a specimen. "About 3 hours after breakfast, Dr Fordyce having taken off all his clothes, except his shirt, and being furnished with wooden shoes tied on with lilt, went into one of the rooms, where he staid 5 minutes in a heat of 90° , and began to sweat gently. He then entered another room, and stood in a part of it heated to 110° . In about half a minute his shirt became so wet that he was obliged to throw it aside, and then the water poured down in stream over his whole body. Having remained in this heat for ten minutes, he removed to a part of the room heated to 120° ; and after staying there 20 minutes found that the thermometer placed under his tongue, and held in his hand, stood just at 100° and that his urine was of the same temperature. His pulse had gradually risen to 145 pulsations in a minute. The external circulation was greatly increased, the veins had become very large, and an universal redness had diffused itself all over the body, attended with a strong feeling of heat; his respiration, however, was little affected. He concluded this experiment by plunging in water heated to 100° ; and after being wiped dry, was carried home in a chair; but the circulation did not subside for two hours. Dr Blagden took off his coat, waistcoat, and shirt, and went into one of the rooms, as soon as the thermometer had indicated a degree of heat above that of boiling water. Th

The first impression of this hot air upon his body was exceedingly disagreeable, but in a few minutes all his uneasiness was removed by the breaking out of a sweat. At the end of 12 minutes he left the room very much fatigued, but no otherwise disordered. His pulse beat 136 in a minute, and the thermometer had risen to 220° . In other experiments it was found, that a heat even of 260° of Fahrenheit could be submitted to with tolerable ease. But it must be observed, that in these great heat every piece of metal they carried about with them became intolerably hot. Small quantities of water placed in metalline vessels quickly boiled; but in a common earthen vessel it required an hour and an half to arrive at a temperature of 140° , nor could it ever be brought near the boiling point. Neither durst the people, who with impunity breathed the air of this very hot room at 264° , bear to put their fingers into the boiling water, which indicated only a heat of 212° . So far from this, they could not bear the touch of quicksilver heated only to 220° , and could but just bear spirit of wine at 130° .

(7.) HEAT, HYPOTHESES AND EXPERIMENTS RESPECTING. See CHEMISTRY, *Index*; COMBUSTION, § III—VI; ELECTRICITY, *Index*; FIRE, § 2, 6, 7; FLAME, § 3; &c.

(8.) HEAT, INTERNAL, OF THE EARTH. That there is a very considerable degree of heat always felt in digging to great depths in the earth, is agreed upon by all naturalists: but the quantity of this heat hath seldom been measured in any part; nor is it known, whether in digging to an equal depth in different parts of the earth, the heat is found always the same. In digging mines, wells, &c. they find that at a little depth below the surface it is cold. A little lower it is colder still, as being beyond any immediate influence of the sun's rays; inasmuch that water will freeze almost at any season of the year: but when we go to the depth of 40 or 50 feet, it begins to grow warm, so that no ice can bear it; and then the deeper we go, still the greater the heat, until at last respiration grows difficult, and the candles go out. This heat of the earth has been variously explained. Some suppose an immense body of fire lodged in the centre of the earth, which they consider as a central sun, and the great principle of the generation, vegetation, nutrition, &c. of fossile and vegetable bodies. But Mr Boyle, who had been at the bottom of some mines himself, suspects that this degree of heat, at least in some of them, may arise from the peculiar nature of the minerals generated therein. In proof of this, he instances a mineral of a vitriolic kind, dug up in large quantities in many parts of England, which by the bare affusion of common water will grow so hot, that it will almost take fire.—These hypotheses are liable to the following objections: 1. If there is within the earth a body of actual fire, it seems difficult to show why that fire should not consume the outer shell of earth, till either the earth was totally destroyed, or the fire extinguished. 2. If the internal heat of the earth is owing to the action of water upon mineral substances that action through time must have ceased, and the heat have totally vanished; but we have no reason to think that the heat of the earth is

any thing less now than it was 1000 years ago. The phenomenon is easily explained by the propositions above laid down. (§ 2, 3.) If heat is nothing else than a certain mode of action in the ethereal fluid, or the matter of light, by which it flows out from a body in all directions, as radii drawn from the centre to the circumference of a circle; it will then follow, that if an opaque body absorbs any considerable quantity of light, it must necessarily grow hot. The reason is plain. The body can hold no more than a certain quantity of ethereal matter; if more is continually forcing itself in, that which has already entered must go out. But it cannot easily get out, because it is hindered by the particles of the body among which it is detained. It makes an effort therefore in all directions to separate these particles from each other; and hence the body expands, and the effort of the fluid to escape is felt when we put our hands on the body, which we then say is *hot*. Now, as the earth is perpetually absorbing the ethereal matter, which comes from the sun in an immense stream, and which we call his *light*, it is plain, that every pore of it must have been filled with this matter long ago. The quantity that is lodged in the earth, therefore, must be continually endeavouring to separate its particles from each other, and consequently must make it hot. The atmosphere, which is perpetually receiving that portion of the ethereal matter which issues from the earth, counteracts the force of the internal heat, and cools the external surface of the earth, and for a considerable way down; and hence the earth for 20 or 30 feet down, shows none of that heat which is felt at greater depths.

(9.) HEAT, METHODS OF MEASURING. See THERMOMETER.

(10.) HEAT, NOXIOUS EFFECTS OF IMMEDIATE. Great heats are rather the remote, than the immediate cause of epidemical diseases, by relaxing the fibres, and disposing the juices to putrefaction, especially among soldiers and persons exposed the whole day to the sun; for the greatest heats are seldom found to produce epidemic diseases, till the perspiration is stopped by wet clothes, fogs, dews, damps, &c. and then some bilious or putrid distemper is the certain consequence, as fluxes and ardent intermitting fevers. Sometimes, however, heats have been so great as to prove the more immediate cause of particular disorders; as when sentinels have been placed without cover or frequent reliefs in scorching heats; or when troops march or are exercised in the heat of the day; or when people imprudently lie down and sleep in the sun. All these circumstances are apt to bring on distempers, varying according to the season of the year. In the beginning of summer, they produce inflammatory fevers; and in autumn, remitting fevers or dysenteries. To prevent, therefore, the effects of immoderate heats, commanders have found it expedient so to order the marches, that the men come to their ground before the heat of the day; and to give strict orders, that none of them sleep out of their tents, which, in fixed encampments, may be covered with boughs to shade them from the sun. It is likewise a rule of great importance to have the soldiers exercised before the cool of the morning is over; as thus not only the sultry heats are

are avoided, but the blood being cooled, and the fibres braced, the body will be better prepared to bear the heat of the day. Lastly, in very hot weather, it has often been found proper to shorten the centinel's duty, when obliged to stand in the sun.

(11.) **HEAT OF ANIMALS.** Of the natural heat of animals, there are various degrees; some preserving a heat of 100° or more in all the different temperatures of the atmosphere; others keeping only a few degrees warmer than the medium which surrounds them; and in some of the more imperfect animals, the heat is scarcely one degree above that of the air or water in which they live. The phenomenon of animal heat has, from the earliest ages, been the subject of philosophical discussion; and like most other subjects of this nature, its cause is not yet ascertained. "The ancients (says Dr Duguid Leslie,) possessed not the requisites for minutely investigating the science of nature; and, prone to superstition, attributed every phenomenon which eluded their investigation, to the influence of a supernatural power. Hippocrates, the father and founder of medicine, accounted animal heat a mystery, and bestowed on it many attributes of the Deity. In treating of the subject, he says, in express terms, 'what we call heat appears to me to be something *immortal*, which understands, sees, hears, and knows every thing present and to come.' Aristotle seems to have considered it particularly, but nothing is to be met with in his works that can be said to throw light upon it. Galen tells us that the dispute between the philosophers and physicians of his time was, 'whether animal heat depended on the motion of the heart and arteries? or whether, as the motion of the heart and arteries was innate, the heat was not also innate?' Both these opinions, however, he rejects; and attempts a solution of the question on his favourite system, namely, the peripatetic philosophy; but his leading principles being erroneous, his deductions are of course inadmissible." The heat of the human body in its natural state, according to Dr Boerhaave, is such as to raise the mercury in the thermometer to 92° , or at most to 94° ; and Dr Pitcairn makes the heat of the human skin the same. Indeed it is evident that different parts of the human body, and its different states, as well as the different seasons, will make it show of different temperatures. Thus, by various experiments at different times, the heat of the human body is variously estimated by the following authors: Boerhaave and Pitcairn, 92° ; Amontons, $91, 92$, or 93 ; Sir Isaac Newton, $95\frac{1}{2}$, Fahrenheit and Muschenbroek; the blood, 96 ; Dr Martine, the skin, 97 or 98 ; the urine, 99 ; Dr Hales, the skin, 97 ; the urine, 103 ; Mr John Hunter, his tongue, 97 ; in his rectum, $98\frac{1}{2}$; his urethra at 1 inch, 92 ; at 2 inches, 93 ; at 4 inches 94 ; the ball of the thermometer at the bulb of the urethra, 97 .

(12.) **HEAT OF ANIMALS, HYPOTHESES RESPECTING THE CAUSE OF THE.** There is hardly any subject of philosophical investigation that has afforded a greater variety of hypotheses, conjectures, and experiments, than the cause of animal heat. The first opinion, which

has very generally obtained, is, that the heat of animal bodies is owing to the attrition between the arteries and the blood. All the observations and reasoning brought in favour of this opinion, however, only show, that the heat and the motion of the arteries are generally proportional to each other; without shewing which is the cause, and which the effect; or indeed that either is the cause or effect of the other, since both may be the effects of some other cause. Dr Douglas, in his *Essay on the Generation of Heat in Animals*, ascribes it solely to the friction of the globules of blood in their circulation through the capillary vessels. Another opinion is, that the lungs are the fountain of heat in the human body; and this opinion is supported by much the same sort of arguments as the former, and seemingly to little better purpose. A 3d opinion is, that the cause of animal heat is owing to the action of the solid parts upon one another. And as the heart and arteries move most, it has been thought natural to expect that the heat should be owing to this motion. But even this does not seem very plausible, from the following considerations: 1st, The moving parts, however we term them solid, are neither hard nor dry; which two conditions are absolutely requisite to make them fit to generate heat by attrition. 2d, None of their motions are swift enough to promise heat in this way. 3d, They have but a little change of surface in their attritions. And, 4thly, The moveable fibres have fat, mucilage, or liquors, every way surrounding them, to prevent their being destroyed, or heated by attrition. A 4th cause assigned for the heat of our bodies, is that process by which our aliment and fluids are perpetually undergoing some alteration. And this opinion is chiefly supported by Dr Stevenson, in the *Edinburgh Medical Essays*, vol. 5, art. 77. The late ingenious Dr Frankan inclines to this opinion, when he says, that the fluid fire, as well as the fluid air, is attracted by plants in their growth, and becomes consolidated with the other materials of which they are formed, and makes a great part of their substance; that when they come to be digested, and to undergo a kind of fermentation in the vessels, part of the fire, as well as part of the air, recovers its fluid active state again, and diffuses itself on the body, digesting and separating it, &c. *Exper. and Obs. on Electr.* p. 346. Dr Mortimer thinks the heat of animals explicable from the phosphorus and air they contain. Phosphorus exists, at least in a dormant state, in animal fluids: and it is also known that they all contain air: it is therefore only necessary to bring the phosphoreal and aerial particles into contact, and heat must be generated; and were it not for the quantity of aqueous humours in animals, fatal accensions would frequently happen. See *Philos. Transf.* N^o 476. Dr Black supposes, that animal heat is generated altogether in the lungs, by the action of the air on the principle of inflammability, and is thence diffused over the rest of the body by means of the circulation. But Dr Leslie urges several arguments against this hypothesis, tending to show that it is repugnant to the known laws of the animal machine; and he advances another hypothesis, viz. that the phlogiston which enters into the composition of natural bodies is, in

in consequence of the action of the vascular system, gradually evolved through every part of the animal machine, and that during this evolution heat is generated. This opinion, he candidly acknowledges, was first delivered by Dr Duncan of Edinburgh; and that something similar to it is to be found in Dr Franklin's works, and in a paper of Dr Mortimer's in the *Philos. Trans.* The last hypothesis we shall mention, is that of Dr Crawford, in his *Experiments and Observations on Animal Heat*. This ingenious gentleman has inferred, from a variety of experiments, that heat and phlogiston, so far from being connected, as most philosophers have imagined, act in some measure in opposition to each other. By the action of heat on bodies, the force of their attraction of phlogiston is diminished, and by the action of phlogiston, a part of their absolute heat is expelled. He has also demonstrated, that atmospherical air contains a greater quantity of absolute heat than the air which is expired from the lungs of animals: he makes the proportion of the absolute heat of atmospherical air, to that of fixed air, as 67 to 1; and the heat of dephlogisticated air, to that of atmospherical air, as 4.6 to 1; and observing that Dr Priestley has proved, that the power of this dephlogisticated air in supporting animal life is 5 times as great as that of atmospherical air, he concludes that the quantity of absolute heat, contained in any kind of air fit for respiration, is very nearly in proportion to its purity, or to its power of supporting animal life; and since the air exhaled by respiration is found to contain only the 67th part of the heat which was contained in the atmospherical air, previous to inspiration, it is reasonably inferred, that the latter must necessarily deposit a very great proportion of its absolute heat in the lungs. Dr Crawford has also shown, that the blood which passes from the lungs to the heart by the pulmonary vein, contains more absolute heat than that which passes from the heart to the lungs by the pulmonary artery; the absolute heat of florid arterial blood being to that of venous blood as 11½ to 10; therefore, since the blood which is returned by the pulmonary vein to the heart, has the quantity of its absolute heat increased, it must have acquired this heat in its passage through the lungs; so that in the process of respiration a quantity of absolute heat is separated from the air, and absorbed by the blood. Dr Priestley has also proved, that in respiration phlogiston is separated from the blood, and combined with air. This theory, however, has been contested and disputed, particularly by M. Theobald Vacca Berlinghieri; and Dr Crawford's experiments have been repeated with contrary results, though no regular and systematical theory has been formed in its stead. Indeed these theories of Dr Leslie, and all others founded upon the doctrine of phlogiston, must prove fallacious; the non-existence of that principle being now satisfactorily proved by the latest discoveries in chemistry. See *CHEMISTRY, Index*; and *PHLOGISTON*.

(13.) *HEAT OF BURNING BODIES.* See *COMBUSTION*, § I—VII.

(14.) *HEAT OF CHEMICAL MIXTURES.* This is a phenomenon necessarily resulting from the

change of form produced in the different substances which are mixed together; and the manner in which it happens may be easily understood from the example of oil of vitriol and water. If equal quantities of concentrated vitriolic acid and water are mixed together, a very great degree of heat immediately takes place; inasmuch, that if the vessel which contains the mixture is made of glass, it will probably break; and after it is cold, the mixture will be found to have shrunk in its dimensions, or will occupy less space than the bulk of the water and acid taken separately. The reason is, that the water in its fluid state has as much latent heat as it can contain; *i. e.* the elementary fire within it expands or separates its parts from each other, as much as is consistent with the constitution of the body. If any more is added, it cannot be absorbed, or direct its force upon the particles of the water, without raising them in vapour, and the rest will be discharged upon the neighbouring bodies, *i. e.* will be converted into *sensible* heat. The vitriolic acid, in its concentrated state, contains a quantity of latent heat, which is necessary to preserve its fluidity. But when it is mixed with the fluid water, the latent heat contained in the latter is abundantly sufficient for both: of consequence, the great expansive power in the oil of vitriol itself becomes now totally useless, and therefore exerts its force upon the neighbouring bodies; and when the mixture returns to the original temperature of the oil of vitriol and water, it shows a loss of substance by its diminution in bulk. This will explain all cases in chemistry where heat or cold is produced: and it will generally be found, that where bodies, by being mixed together, produce heat, they shrink in their dimensions; but when they produce cold, they are enlarged. See *CHEMISTRY, Index*.

(15.) *HEAT OF SPRINGS.* The mean heat of springs, near Edinburgh, is estimated at 47°, and of those near London, at 51°. *Philosoph. Trans.* vol. 65. art. 44. See *SPRINGS*, N° 8.

(16.) *HEAT OF THE ATMOSPHERE.* The mercury seldom falls under 16° in Fahrenheit's thermometer; but we are apt to reckon it very cold at 24°, and it continues cold to 40°, and a little above. However, such colds have been often known as bring it down to 0°, the beginning of the scale, or nearly the cold produced by a mixture of snow and salt, often near it, and in some places below it. Thus, the degree of the thermometer has been observed at various times and places as follows:

Places.	Lat.	Year.	Therm.
Pennsylvania	40° 0'	1732	5°.
Paris	48 50	1709 and 1710	8
Leyden	52 10	1729	5
Utrecht	52 8	—	4
London	51 31	1709 and 1710	0
Copenhagen	55 43	1709	0
Upsal	59 56	1732	—1
Petersburg	59 56	—	—18
Torneo	65 51	1736-7	—33
Hudson's Bay	52 24	1775	—37

The middle temperature of our atmosphere is about 48°, being nearly a medium of all the seasons. The French make it somewhat higher, reckoning it equal to the cave of their national observatory, or

53°. In cold countries, the air is found agreeable enough to the inhabitants while it is between 40 and 50°. In our climate we are best pleased with the heat of the air from 50 to 60°; while in the hot countries the air is generally at a medium about 70°. With us the air is not reckoned warm till it arrives at about 64°, and it is very warm and sultry at 80°. It is to be noted, that the foregoing observations are to be understood of the state of the air in the shade; for as to the heat of bodies acted upon by the direct rays of the sun it is much greater: thus, Dr Martine found dry earth heated to above 120°; but Dr Hales found a very hot sun-shine heat in 1727 to be about 140°; and Muschenbroeck once observed it so high as 150°; but at Montpelier the sun was so very hot, on one day in 1705, as to raise M. Amontons's thermometer to the mark of boiling water itself, which is 212°. It appears from the register of the thermometer kept at London by Dr Herberden for 9 years, viz. from the end of 1763 to the end of 1772, that the mean heat at 8 A. M. was 70°·4; and by another register kept at Hawkhill, near Edinburgh, that the mean heat in that place, during the same period of time, was 46°. Also by registers kept in London and at Hawkhill for 1772, 1773, and 1774, it appears that the mean heat of these years in London at 8 A. M. was 48°·5, and at 2 P. M. 56°, but the mean of both morning and afternoon 52°·2; while the mean heat at Hawkhill for the same time, at 8 A. M. was 45°·4; at 2 P. M. 50°·1; and the mean of both 47°·7. *Philos. Transf.* vol. 63, art. 44. Lastly, from the meteorological journals of the Royal Society, published in the *Philos. Transf.* it appears that the mean heights of the thermometer, for the whole years, kept without and within the house, are as below:

For 1775	Without, 51°·5	Within, 52°·7
1776	51°·1	52°·9
1777	51°·0	53°·0
1778	52°·0	53°·1

Medium of all, 51°·4 52°·9

(17.) HEAT, THEORY OF THE DIVERSITY OF, IN DIFFERENT CLIMATES, &c. The diversity in the heat of different climes and seasons arises from the different angles under which the sun's rays strike upon the surface of the earth. In the *Phil. Transf. Abr.* vol. 2, p. 165, Dr Halley has given a computation of this heat, on the principle, that the simple action of the sun's rays, like other impulses or strokes, is more or less forcible, according to the sines of the angles of incidence, or to the signs of the sun's altitudes, at different times or places. Hence it follows, that the time of continuance, or the sun's shining on any place, being taken for a basis, and the sines of the sun's altitudes perpendicularly erected upon it, and a curve line drawn through the extremities of those perpendiculars, the area thus comprehended will be proportional to the collection of all the heat of the sun's beams in that space of time. Hence it likewise follows, that, at the pole, the collection of all the heat of a tropical day, is proportional to the rectangle or product of the sine of 23½ degrees in 24 hours, or the circumference of a circle,

or as $\frac{1}{15}$ into 12 hours, the sine of 23½ degrees being nearly $\frac{4}{15}$ of radius. Or the polar heat will be equal to that of the sun continuing 12 hours above the horizon at 53 degrees height: and the sun is not 5 hours more elevated than this under the equinoctial. But as it is the nature of heat to remain in the subject, after the luminary is removed, and particularly in the air, under the equinoctial the 12 hours absence of the sun abates but little from the effect of his heat in the day; but under the pole the long absence of the sun for 6 months has so chilled the air, that it is in a manner frozen; and after the sun has risen upon the pole again, it is long before his beams can make any impression, being obstructed by thick clouds and fogs. From the foregoing principle Dr Halley computes the following table, exhibiting the heat to every 10th degree of latitude, for the equinoctial and tropical sun, and from which an estimate may easily be made for the intermediate degrees.

Lat.	Sign that the sun is in.		
	☿ or ♄	♊	♋
0	20000	18341	18341
10	19696	20290	15834
20	18794	21737	13166
30	17321	22651	10124
40	15321	23048	6944
50	12855	22991	3798
60	10000	22773	1075
70	6840	23543	0
80	3473	24673	0
90	0	25055	0

From the same principles and table also he deduced the following corollaries, viz. 1. That the equatorial heat, when the sun becomes vertical, is as twice the square of the radius.—2. That at the equator the heat is as the sine of the sun's declination.—3. That in the frigid zones, when the sun sets not, the heat is as the circumference of a circle into the sine of the altitude at 6: and consequently, that in the same latitude, these aggregates of heat are as the sines of the sun's declination; and at the same declination of the sun, they are as the signs of the latitude; and generally they are as the sines of the latitudes into the sines of declination.—4. That the equatorial day's heat is everywhere the same as the cosine of the latitude.—5. In all places where the sun sets, the difference between the summer and winter heats, when the declinations are contrary, is equal to a circle into the sine of the altitude at 6°, in the summer parallel; and consequently those differences are as the rectangles of the sines of the latitude and declination.—6. The tropical sun has the least force of any at the equator; and at the pole it is greatest of all. Against this theory some object, that the effect of the sun's heat is not in the simple, but in the duplicate ratio of the sines of the angles of incidence, like the law of the impulse of fluids. And indeed, the quantity of the sun's direct ray received at any place, being evidently as the sine of the angle of incidence, or of the sun's altitude if the heat be also proportional to the force with which a ray strikes, like the mechanical action of an impulse.

impulse of any body, then it will follow that the heat must be in the compound ratio of both, that is, as the square of the sine of the sun's altitude. But this last principle is here only assumed gratis, as we do not know *a priori* that the heat is proportional to the force of a striking body; and it is only experiment that can determine this point. It is certain, that heat communicated by the sun to bodies on the earth, depends also much upon other circumstances beside the direct force of his rays. These must be modified by our atmosphere, and variously reflected and combined by the action of the earth's surface itself, to produce any remarkable effects of heat. So that if it were not for these additional circumstances, it is probable, the naked heat of the sun would not be very sensible. Dr Halley himself allowed, that many other circumstances, besides the direct force of the sun's rays, contributed to augment or diminish the effect of this, and the heat resulting from it, in different climates. No calculation, therefore, formed on the preceding theory, can be supposed to correspond exactly with observation and experiment. It has also been objected, that, according to the foregoing theory, the greatest heat in the same place should be at the summer solstice, and the most extreme cold at the winter solstice; which is contrary to experience. To this objection it may be replied, that heat is not produced in bodies by the sun instantaneously, nor do the effects of this heat cease immediately when his rays are withdrawn; and therefore those parts which are once heated, retain the heat for some time; which, with the additional heat daily imparted, makes it continue to increase, though the sun declines from us: and this is the reason why July is hotter than June, although the sun has withdrawn from the summer tropic; as we also find it generally hotter at 1, 2, o'c, P. M. when the sun has declined towards the west, than at noon, when he is on the meridian. As long as the heating particles which are constantly received, are more numerous than those which fly away or lose their force, the heat of bodies must continually increase. So, after the sun has left the tropic, the number of particles which heat our atmosphere and earth, constantly increases, because we receive more in the day than we lose at night, and therefore our heat must also increase. But as the days decrease, and the action of the sun becomes weaker, more particles will fly off in the night than are received in the day, by which means the earth and air will gradually cool. Further, those places which are well cooled, require time to be heated again; and therefore January is usually colder than December, although the sun has withdrawn from the winter tropic, and begun to emit his rays more perpendicularly upon us. So the chief cause of the difference between the heat of summer and winter is, that in summer the rays fall more perpendicularly, and pass through a lesser part of the atmosphere, and therefore with greater force, or at least in greater number in the same place; and besides, by their long continuance, a much greater degree of heat is imparted by day than can fly off by night. For the calculations and opinions of several other philosophers on this head, see Keill's Astron. lect. 8; Ferguson's

Astron. ch. 10; Long's Astron. § 777; Mem. Acad. Scienc. 1719.

* To HEAT. *v. a.* [from the noun.] 1. To make hot; to endure with the power of burning.—He commanded that they should *beat* the furnace one seven times more than it was wont to be heated. Dan. iii. 19. 2. To cause to ferment.—Hops-lying undried *beats* them, and changes their colour. Mortimer's Husbandry. 3. To make the constitution feverish.—

Thou art going to lord Timon's feast.

—Ay, to see meat fill knives, and wine beat fools. Shakspeare.

—Whatever increaseth the density of the blood, even without increasing its celerity, *beats*, because a denser body is hotter than a rarer. Arbuthnot on Aliiments. 4. To warm with vehemence of passion or desire.—

* A noble emulation *beats* your breast,

And your own fame now robs you of your rest. Dryden.

5. To agitate the blood and spirits with action.—When he was well *beated*, the young champion could not stand before him; and we find the elder contended not for the gift, but for the honour. Dryden.

* HEATER. *n. f.* [from *heat*.] An iron made hot, and put into a box iron, to smooth and plait linen.

(1.) HEATH, Benjamin, LL.D. an eminent lawyer, town clerk of Exeter, and author of several learned works, was educated at Oxford, where he took his degree in civil law, 31st March 1762. He wrote, 1. An Essay towards a demonstrative Proof of the Divine Existence, Unity, and Attributes; to which is prefixed, A short Defence of the Argument commonly called *a priori*, 1746. 2. *Notæ five Lectiones, ad opera Tragædiorum Græcorum veterum, Aischylæ, &c.* 1752. 4to; a work which places the author's learning and critical skill in a very conspicuous light. 3. The Case of the County of Devon with respect to the Consequences of the New Excise Duty on Cyder and Perry. Published by the direction of a Committee appointed at a General Meeting of that County to superintend the Application for the Repeal of that Duty, 1763. 4to. 4. A Revival of Shakspeare's Text, wherein the alterations introduced into it by the more modern editors and critics are particularly considered: 8vo, 1765.

(2.) HEATH, James, an English historian, born in 1629 at London; where his father, who was the king's cutler, lived. He was educated at Westminster school, and became a student of Christ-church, Oxford, in 1646. In 1648, he was ejected by the parliament visitors for his adherence to the royal cause; lived upon his patrimony till it was almost spent; and then marrying, was obliged to write books and correct the prets to maintain his family. He died of a consumption and dropsy at London in August 1684, and left several children. His chief works were, 1. A brief Chronicle of the late Intestine War in the Three Kingdoms of England, Scotland, and Ireland, &c. 1661, 8vo; afterwards enlarged, and completed from 1637 to 1661, in 4 parts, 1663, in 8vo. To this was again added a continuation from 1662 to

1675, by John Philips, nephew to Milton, 1676, folio. 2. *Flagellum*: or, The Life and Death, Birth and Burial, of Oliver Cromwell, 1663. The 3d edition came out with additions in 1665, 8vo. 3. A New Book of Loyal English Martyrs and Confessors, who have endured the Pains and Terrors of Death, Arraignment, &c. for the Maintenance of the just and legal Government of these Kingdoms both in Church and State, 1663, 12mo. Heath, who perhaps had nothing but pamphlets and newspapers to compile from, frequently relates facts that throw light upon the history of those times, which Clarendon, though he drew every thing from the most authentic records, has omitted.

(3.) **HEATH**, Thomas, brother of Benjamin, (N^o 1.) an alderman of Exeter, and father of John Heath, Esq. one of the judges of the Common pleas, was author of An Essay towards a new English Version of the Book of Job, from the original Hebrew; with some account of his Life, 1755, 8vo.

(4.) * **HEATH**, *n. f.* [*erica*, Lat.] 1. A shrub of low stature: the leaves are small, and abide green all the year. *Miller*.—In Kent they cut up the *beath* in May, burn it, and spread the ashes. *Mortimer*.—

Of with bolder wing they soaring dare

The purple *beath*.

Thomson.

2. A place overgrown with heath.—

Say, from whence

You owe this strange intelligence! or why,

Upon this blasted *beath*, you stop our way

With such prophetick greeting.

Shak.

—Health and long life have been found rather on the peak of Derbyshire, and the *beaths* of Staffordshire, than on fertile soils. *Temple*. 3. A place of shrubs of whatever kind.—Some woods of oranges, and *beaths* of rosemary, will smell a great way into the sea. *Bacon*.

(5.) **HEATH**, in botany, § 4, def. 1. See *ERICA*.

(6.) **HEATH**, BERRY-BEARING. See *EMPE-TRUM*.

(7.) **HEATH**, LOW PINE. See *CORIS*, N^o 1.

(8.) **HEATH**, MOUNTAIN. See *SAXIFRAGA*, N^o 4.

(9.) **HEATH**, in geography, a township of Massachusetts, in Hampshire county, 18 miles NNW. of Northampton, and 215 NW. of Boston.

(10—18.) **HEATH**, 9 English villages; in Bedford, Derby, Gloucester, Hampshire, Middlesex, Oxford, Salop, Warwick, and York shires.

* **HEATH-COCK**, *n. f.* [*beath* and *cock*.] A large fowl that frequents heaths.—Cornwall hath quail, rail, partridge, pheasant, *beath-cock*, and *powte*. *Caresu*.

HEATHCOTE, Ralph, D. D. a learned English divine of considerable abilities, born in 1721. He was educated and graduated at Cambridge. He wrote, 1. A Treatise against the Hutchinso- mians; 2. A Sketch of Lord Bolingbroke's Philosophy; 3. *Sylva*, or the Wood; and several other pieces.

(1.) * **HEATHEN**, *adj.* Gentile; pagan.—It was impossible for a *heathen* author to relate these things, because, if he had believed them, he would no longer have been a heathen. *Addison*.

(2.) * **HEATHEN**, *n. f.* [*heyden*, German.] The gentiles; the pagans; the nations unacquainted with the covenant of grace.—Deliver us from the *heathen*, that we may give thanks to thy holy

name. 1 *Chron.* xvi. 35.—If the opinions of others, whom we think well of, be a ground of assent, men have reason to be *heathens* in Japan, Mahometans in Turkey, papists in Spain, and protestants in England. *Locke*.—In a paper of morality, I consider how I may recommend the particular virtues I treat of, by the precepts or examples of the ancient *heathens*. *Addison*.

(3.) **HEATHENS**. See *MYSTERIES*, *MYTHOLOGY*, and *POLYTHEISM*.

* **HEATHENISH**, *adj.* [from *beathen*.] 1. Belonging to the Gentiles.—When the apostles of our Lord and Saviour were ordained to alter the laws of *beathenish* religion, chosen they were, St Paul excepted; the rest unschooled altogether, and unlettered men. *Hooker*. 2. Wild; savage; rapacious; cruel.—The Moors did tread under their *beathenish* feet whatever little they found yet there standing. *Spenser*.—That execrable Cromwell made a *beathenish* or rather inhuman edict, against the episcopal clergy, that they should neither preach, pray in publick, baptize, marry, bury, nor teach school. *South*.

* **HEATHENISHLY**, *adv.* [from *beathenish*.] After the manner of heathens.

* **HEATHENISM**, *n. f.* [from *beathen*.] Gentilism; paganism.—It signifies the acknowledgment of the true God, in opposition to *beathenism*. *Hammond*.

HEATHFIELD, Lord. See *ELIOTT*.

(1.) * **HEATH-PEAS**, *n. f.* A species of bitter VETCH, which see.

(2.) * **HEATH-PEAS**. See *OROBUS*.

HEATH-POINT, a cape on the island of Anticosti, in the Gulf of St Lawrence. Lon. 62.0. W. Lat. 49. 6. N.

* **HEATH-POUT**, *n. f.* [*beath* and *pout*.] A bird.

Not *beath-pout*, or the rarer bird

Which Phasis or Ionia yields,

More pleasing morsels would afford

Than the fat olives of my fields.

Dryden.

* **HEATH-ROSE**, *n. f.* [*beath* and *rose*.] A plant. *Ainsworth*.

* **HEATHY**, *adj.* [from *beath*.] Full of heath.—This sort of land they order the same way with the *beathy* land. *Mortimer*.

HEATON, 6 English villages, viz. two each in Lancashire and Northumberland, and one each in Stafford and York shires.

(1.) * **HEAVE**, *n. f.* [from the verb.] 1. Lift; exertion or effort upwards.—None could guess whether the next *heave* of the earthquake would settle them on the first foundation, or swallow them. *Dryden*. 2. Rising of the breast.—

There's matter in these sighs; these profound
heaves

You must translate; 'tis fit we understand them
Shak

3. Effort to vomit. 4. Struggle to rise.—

But after many strains and *heaves*,

He got up to his saddle eaves.

Hudibras

(2.) * **HEAVE OFFERING**, *n. f.* An offering among the Jews.—Ye shall offer a cake of the first of your dough for an *heave offering*, as ye do the *heave offering* of the threshing floor. *Numb*.

(1.) **To HEAVE**, *v. a.* pret. *heaved*, anciently *hove*; part. *heaved*, or *hoven*. 1. To lift; to raise from the ground.—

S

So stretch'd out huge in length the arch fiend lay,

Chain'd on the burning lake; nor ever hence Had risen, or *beav'd* his head, but that the will And high permission of all-ruling heaven Left him at large. *Milton.*

2. To carry.—

Now we bear the king
Tow'rd Calais: grant him there; and there being seen,

Heave him away upon your winged thoughts
Athwart the sea. *Shak.*

3. To raise; to lift.—

So daunted, when the giant saw the knight,
His heavy hand he *beaved* up on high,
And him to dust thought to have batter'd quite. *Spenser.*

I cannot *beave*
My heart into my mouth. *Shak.*

He dy'd in fight;
Fought next my person, as in comfort fought,
Save when he *beav'd* his shield in my defence,
And on his naked side receiv'd my wound. *Dryden.*

4. To cause to swell.—

The groans of ghosts, that cleave the earth
with pain,
And *beave* it up; they pant and stick half way. *Dryden.*

The glittering finny swarms,
That *beave* out friths and croud upon our
shores. *Thomson.*

5. To force up from the breast.—

Made she no verbal quest?
—Yes, once or twice she *beav'd* the name of
father
Pantingly forth, as if it prest her heart. *Shak.*

The wretched animal *beav'd* forth such
groans,

That their discharge did stretch his leathern coat
Almost to bursting. *Shak. As you like it.*

6. To exalt; to elevate.—

Poor shadow, painted queen;
One *beav'd* on high, to be hurl'd down below. *Shak.*

7. To puff; to elate.—The Scots, *beaved* up in-
to high hope of victory, took the English for fool-
ish birds fallen into their net, forsook their hill,
and marched into the plain. *Hayward.*

(2.) To HEAVE. *v. n.* 1. To pant; to breathe
with pain.—

'Tis such as you,
That creep like shadows by him, and do sigh
At each his needless *beavings*; such as you
Nourish the cause of his awaking. *Shak.*

He *beaves* for breath, which, from his lungs
supply'd,
And fetch'd from far, distends his lab'ring side. *Dryden.*

2. To labour.—The church of England had strug-
gled and *beaved* at a reformation ever since Wick-
liff's days. *Atterbury.* 3. To rise with pain; to
swell and fall.—

Thou hast made my curdled blood run back,
My heart *beave* up, my hair to rise in bristles. *Dryden.*

The wand'ring breath was on the wing to
part;

Weak was the pulse, and hardly *beav'd* the
heart. *Dryden.*

—No object affects my imagination so much as
the sea or ocean: I cannot see the *beaving* of this
prodigious bulk of waters, even in a calm, with-
out a very pleasing astonishment. *Addison.*—

Frequent for breath his panting bosom *beaves*.
Prior.

The *beaving* tide

In widen'd circles beats on either side. *Gay.*

4. To heave; to feel a tendency to vomit.

(3.) To HEAVE THE LOG. See LOG, N° 5.

(1.) * HEAVEN. *n. f.* [*beofon*, which seems to
be derived from *beofd*, the places over the head,
Saxon.] 1. The regions above; the expanse of the
sky.—

A station like the herald Mercury,
New lighted on a *beaven* kissing hill. *Shak.*

Thy race in time to come
Shall spread the conquests of imperial Rome;
Rome, whose ascending tow'rs shall *beav'n* in-
vade,

Involving earth and ocean in her shade. *Dryd.*
—The words are taken more properly for the air
and ether than for the *beavens*. *Raleigh.*—

This act, with shouts *beav'n* high, the friendly
band

Applaud. *Dryden.*

—Some fires may fall from *beaven*. *Temple.* 2.
The habitation of God, good angels, and pure
souls departed.—

It is a knell
That summons thee to *beaven*, or to hell. *Shak.*

These, the late
Heav'n banish'd host, left desert utmost hell. *Milton.*

All yet left of that revolted rout,
Heav'n fall'n, in station stood, or just array,
Sublime with expectation. *Milton.*

3. The supreme power; the sovereign of heaven.
Now *beaven* help him! *Shak.*

The will
And high permission of all-ruling *beav'n*
Left him at large. *Milton.*

—The prophets were taught to know the will of
God, and thereby instruct the people, and enabled
to prophesy, as a testimony of their being sent
by *beaven*. *Temple.* 4. The pagan gods; the
celestials.—

Take physick, pomp;
Expose thyself to feel what wretches feel,
That thou may'st shake the superflux to them,
And show the *beavens* more just. *Shak.*

They can judge as fitly of his worth,
As I can of those mysteries which *beaven*
Will not have earth to know. *Shak.*

Heav'ns! what a spring was in his arm to
throw!

How high he held his shield, and rose at ev'ry
blow. *Dryden.*

5. Elevation; sublimity.—

O, for a muse of fire, that would ascend
The brightest *beaven* of invention. *Shak.*

6. It is often used in composition.
(2.) HEAVEN, (§ 1, def. 2.) among Christian
divines and philosophers, is considered as a place
in some remote part of infinite space, in which
the

the omnipresent Deity affords a nearer and more immediate view of himself and a more sensible manifestation of his glory, than in the other parts of the universe. This is often called the *empyrean* heaven, from that splendor with which it is supposed to be invested; and of this place the inspired writers give us the most noble and magnificent descriptions.

(3.) HEAVEN, among Pagans, was considered as the residence only of the celestial gods, into which no mortals were admitted after death, unless they were deified. As for the souls of good men, they were consigned to the Elysian fields. See ELYSIUM, § 1, 2.

(4.) HEAVEN, in astronomy, (§ 1, *def.* 1.) called also the æthereal and starry heaven, is that immense region wherein the stars, planets, and comets are disposed. See ASTRONOMY. This is what Moses calls the *firmament*, speaking of it as the work of the second day's creation; at least it is thus the word *רָקִיעַ* is usually rendered by his interpreters, though somewhat abusively, to countenance their own notion of the heavens being *firm* or *solid*. But the word properly signifies no more than *expanse* or *extension*; a term very well adapted by the prophet to the impression which the heavens make on our senses; whence, in other parts of scripture, the heaven is compared to a curtain, or a tent stretched out to dwell in. The LXX first added to this idea of expansion that of firm or solid; rendering it by *στέφανος*, according to the philosophy of those times; in which they have been very injudiciously followed by the modern translators. Des Cartes, Kircher, &c. demonstrated this heaven not to be solid but fluid; but they still supposed it full, or perfectly dense, without any vacuity, and cantoned out into many vortices. But others have overturned, not only the solidity, but the supposed plenitude, of the heavens. Sir Isaac Newton has abundantly shown the heavens void of almost all resistance, and, consequently, of almost all matter: this he proves from the phenomena of the celestial bodies; from the planets persisting in their motions without any sensible diminution of their velocity; and the comets freely passing in all directions towards all parts of the heavens. Heaven, taken in a general sense, for the whole expanse between our earth and the remotest regions of the fixed stars, may be divided into two very unequal parts, according to the matter found therein; viz. the atmosphere, or aerial heaven, possessed by air; and the æthereal heaven, possessed by a thin, unresisting medium, called ÆTHER.

(5.) HEAVEN is also used, in astronomy, for an orb, or circular region, of the æthereal heaven. The ancient astronomers supposed as many different heavens as they observed motions therein. These they supposed all to be solid, as thinking they could not otherwise sustain the bodies fixed in them; and spherical, that being the most proper form for motion. Thus they had 7 heavens for the 7 planets; viz. the heavens of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. The 8th was for the fixed stars, which they called the *firmament*. Ptolemy adds a 9th heaven, which he called the *primum mobile*. Two

crystalline heavens were added by king Alphonsus X. &c. to account for some irregularities in the motions of the other heavens: and lastly, an empyrean heaven was drawn over the whole, for the residence of the Deity; which made the number twelve. But others admitted many more heavens, according as their different views and hypotheses required. Eudoxus supposed 23, Callippus 30, Regiomontanus 33, Aristotle 47, and Fracastor no less than 70. The astronomers, however, did not much concern themselves whether the heavens they thus allowed of were real or not; provided they served a purpose in accounting for any of the celestial motions, and agreed with the phenomena.

* HEAVEN-BEGOT. Begot by a celestial power.

If I am *beav'n-begot*, assert your son
By some sure sign. *Dryden.*

* HEAVEN-BORN. Descended from the celestial regions; native of *heav'n*.—

If once a fever fires his sulph'rous blood,
In every fit he feels the hand of God,
And *beav'n-born* flame. *Dryden.*

Oh *beav'n-born* sisters! source of art!
Who charm the sense, or mend the heart;
Who lead fair virtue's train along,
Moral truth, and mystick song! *Pope.*

* HEAVEN-BRED. Produced or cultivated in heaven.—

Much is the force of *beav'n-bred* poesy. *Shak.*

* HEAVEN-BUILT. Built by the agency of gods.—

His arms had wrought the destin'd fall
Of sacred Troy, and razed her *beav'n-built* wall. *Pope.*

* HEAVEN-DIRECTED. 1. Raised towards the sky.—

Who taught the *beav'n-directed* spire to rise? *Pope.*

2. Taught by the powers of heaven.—

O sacred weapon! left for truth's defence;
To all but *beav'n-directed* hands deny'd;
The muse may give it, but the gods must guide. *Pope.*

(1.) * HEAVENLY. *adj.* [from *heaven*.] 1. Resembling heaven; supremely excellent.—As the love of heaven makes one *heavenly*, the love of virtue, virtuous, so doth the love of the world make one become worldly. *Sidney.*

Not Maro's muse, who sung the mighty man,
Nor Pindar's *beav'nly* lyre, nor Horace when a swan. *Dryden.*

2. Celestial; inhabiting heaven.—

Adoring first the genius of the place,
Then earth, the mother of the *beav'nly* race. *Dryden.*

(2.) * HEAVENLY. *adv.* 1. In a manner resembling that of heaven.—

In these deep solitudes and awful cells,
Where *beav'nly* pensive contemplation dwells,
And ever musing melancholy reigns,
What means this tumult in a vestal's veins? *Pope.*

2. By the agency or influence of heaven.—

Truth and peace and love shall ever shine
About the supreme throne
Of him, t' whose happy-making sight alone,
Our *beav'nly* guided soul shall climb. *Milton.*

* HEAVEN

* **HEAVENWARD.** *adv.* [*beaven and weard, Sax.*] Towards heaven.—

I prostrate lay,
By various doubts impell'd, or to obey,
Or to object; at length, my mournful look
Heav'nward erect, determin'd, thus I spoke.

Prior.

HEAVER, *n. f.* a wooden staff used by seamen as a lever in setting up the top-mast shrouds, seizing the standing rigging, &c.

* **HEAVILY.** *adv.* [*from heavy.*] 1. With great ponderousness. 2. Grievously; afflictively.—Ease must be impracticable to the envious: they lie under a double misfortune: common calamities and common blessings fall *heavily* upon them. *Collier.* 3. Sorrowfully; with grief.—

I came hither to transport the tidings,
Which I have *heavily* borne. *Shak.*
—This O'Neil took very *heavily*, because his condition in the army was less pleasant to him. *Clarendon.* 4. With an air of dejection.—

Why looks your grace so *heavily* to-day?

—O, I have past a miserable night. *Shak.*

* **HEAVINESS.** *n. f.* [*from heavy.*] 1. Ponderousness; the quality of being heavy; weight.—The subject is concerning the *heaviness* of several bodies, or the proportion that is required betwixt any weight and the power which may move it. *Wilkins.* 2. Dejection of mind; depression of spirit.—We are, at the hearing of some, more inclined unto sorrow and *heaviness*; of some more mollified, and softened in mind. *Hooker.*—

Against ill chances men are ever merry;

But *heaviness* foreruns the good event. *Shak.*

Let us not burthen our remembrance with

An *heaviness* that's gone. *Shak.*

—*Heaviness* in the heart of man maketh it stoop; but a good word maketh it glad. *Prov. xii. 25.*—Ye greatly rejoice; though now for a season ye are in *heaviness*, through manifold temptations. *1 Pet. i. 6.* 3. Inaptitude to motion or thought; sluggishness; torpidness; dulness of spirit; languidness; languor.—

Our strength is all gone into *heaviness*,

That makes the weight. *Shak.*

What means this *heaviness* that hangs upon me?

This lethargy that creeps through all my senses?

Addison.

He would not violate that sweet recess,

And found besides a welcome *heaviness*,

Which seiz'd his eyes. *Dryden.*

—A sensation of drowsiness, oppression, *heaviness*, and lassitude, are signs of a too plentiful meal.

Arbutnot. 4. Oppression; crush; affliction: as, the *heaviness* of taxes. 5. Deepness or richness of soil.—As Alexandria exported many commodities, so it received some, which, by reason of the fatness and *heaviness* of the ground, Egypt did not produce; such as metals, wood, and pitch. *Arbutnot.*

(1.) * **HEAVY.** *adj.* [*beafg, Sax.*] 1. Weighty; ponderous; tending strongly to the centre; contrary to light.—Mersennus tells us, that a little child, with an engine of an hundred double pulleys, might move this earth, though it were much *heavier* than it is. *Wilkins.* 2. Sorrowful; dejected; depressed.—

Let me not be light;

For a light wife doth make a *heavy* husband. *Shak.* 3. Grievous; oppressive; afflictive.—Menelaus bore an *heavy* hand over the citizens, having a malicious mind. *2 Mac. v. 23.*—

Let not your ears despise my tongue for ever,
Which shall possess them with the *heaviest* sound
That ever yet they heard. *Shak. Macbeth.*

—If the cause be not good, the king himself hath a *heavy* reckoning to make. *Shak. Henry V.*—

Pray for this good man, and for his issue,
Whose *heavy* hand hath bow'd you to the grave,
And beggar'd yours for ever. *Shak. Macbeth.*

Chartres, at the levee,

Tell with a sincere the tidings *heavy.* *Swift.*

4. Wanting alacrity; wanting briskness of appearance.—

My *heavy* eyes, you say, confess

A heart to love and grief inclin'd. *Prior.*

5. Wanting spirit or rapidity of sentiment; unanimated.—A work was to be done, a *heavy* writer to be encouraged, and accordingly many thousand copies were bespoke. *Swift.* 6. Wanting activity; indolent; lazy.—

Fair, tall, his limbs with due proportion join'd;

But of a *heavy*, dull, degenerate mind. *Dryden.*

7. Drowsy; dull; torpid.—Peter and they that were with him were *heavy* with sleep. *Luke ix.*

33. 8. Slow; sluggish.—

But let thy spiders that suck up thy venom,

And *heavy* gaited toads, lie in their way. *Shak.*

9. Stupid; foolish.—

This *heavy* headed revel, east and west

Makes us traduc'd, and tax'd of other nations.

Shakespeare.

—I would not be accounted so base minded, or *heavy* headed, that I will confess that any of them is for valour, power, or fortune better than myself. *Knolles.* 10. Burdensome; troublesome; tedious.—I put into thy hands what has been the diversion of some of my idle and *heavy* hours. *Locke's Epistle to the Reader.*—When alone, your time will not lie *heavy* upon your hands for want of some trifling amusement. *Swift.* 11. Loaded; encumbered; burthened.—Hearing that there were forces coming against him, and not willing that they should find his men *heavy* and laden with booty, he returns unto Scotland. *Bacon's Henry VII.* 12. Not easily digested; not light to the stomach.—Such preparations as retain the oil or fat, are most *heavy* to the stomach, which makes baked meat hard of digestion. *Arbutnot.* 13. Rich in soil, fertile, as *heavy* lands. 14. Deep; cumbersome, as *heavy* roads.—

(2.) * **HEAVY,** *adv.* As an adverb, it is only used in composition; heavily.—Your carriages were *heavy* laden; they are a burden to the weary beast. *Isa. xlv. 1.*—Come unto me all ye that labour and are *heavy* laden, and I will give you rest. *Matth. xi. 28.*

HEBDEN, a river in Yorkshire, which runs into the Calder, near Midley.

* **HEBDOMAD.** *n. f.* [*hebdomas, Latin.*] A work; a space of seven days.—Computing by the medical month, the first *hebdomad* or septenary consists of six days, seventeen hours, and a half. *Brown.*

(1.) * **HEB-**

(1.) * **HEBDOMADAL.** } *adj.* [from *hebdom-*
(1.) * **HEBDOMADARY.** } *mas.* Lat.] Weekly; consisting of seven days.—As for *hebdomadal* periods, or weeks, in regard of their sabbaths, they were observed by the Hebrews. *Brown.*

(2.) **HEBDOMADARY,** [**HEBDOMADARIUS,** or **HEBDOMADIUS,** from *ἑβδομας*, Gr. seven.] a member of a chapter or convent, whose week it is to officiate in the choir, to rehearse the anthems and prayers, and to perform the usual functions which the superiors perform at solemn feasts, and other extraordinary occasions. He generally collates to the benefices which become vacant during his week. In cathedrals, the hebdomadary was a canon or prebendary, who had the peculiar care of the choir, and the inspection of the officers for his week. In monasteries, he waits at table for a week, or other stated period; directs and assists the cook, &c.

HEBDOMAGENES, [from *ἑβδω*, seven, and *γενεσις*, birth,] a title of Apollo, so named from his being born on the 7th day of the month; whence the 7th days were held sacred to him. See **HEBDOME.**

HEBDOMARIUS, } the same with **HEBDOMA-**
HEBDOMARY, } **DARY.**

HEBDOME, [*ἑβδομας*, Gr. the seventh day.] a solemnity of the ancient Greeks, in honour of Apollo, in which the Athenians sung hymns to his praise, and carried in their hands branches of laurel. It was observed on the seventh day of every lunar month.

HEBE, in ancient mythology, a goddess, the idea of whom, among the Romans, seems to have been that of eternal youth, or immortality of bliss. She is fabled to have been a daughter of Jupiter and Juno. According to some, she was the daughter of Juno only, who conceived her after eating lettuces. She was fair and always in the bloom of youth, being the goddess of youth, and made by her mother cup-bearer to the gods. She was dismissed from her office by Jupiter, because she fell down in an indecent posture as she was pouring nectar to the gods at a grand festival; and Gany-medes, his favourite, appointed cup-bearer in her place. She was employed by her mother to prepare her chariot, and to harness her peacocks. When Hercules was raised to the rank of a demi-god, he was reconciled to Juno by marrying Hebe, by whom he had two sons, *Aexiars* and *Anicetus*. As Hebe had the power of restoring gods and men to the vigour of youth, she, at the request of her husband, performed that kind office to his friend Iolaus. She was worshipped at Sicyon, under the name of *Dia*, and at Rome under that of **JUVENTAS.**

HEBENSTREIT, John Ernest, M. D. a learned physician, born at Leipzig in 1702. He wrote *Carmen de usu partium*, and several other works; and died in 1756, aged 54. His brother, John Christian Hebenstreit, was an eminent Hebraist.

HEBENSTRETIA, in botany, a genus of the angiospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 48th order, *aggregatae*. The calyx is emarginated, and divided below; the corolla unilabiate; the lip rising upwards, and quadrifid;

the capsule dispermous; the stamina inserted into the margin of the limb of the corolla.

HEBER, the son of Salah, great grand-son of Shem, and father of Peleg, from whom the Hebrews derived their name, according to Josephus, Eusebius, Jerome, Bede, and most of the interpreters of the sacred writings: but Huet has attempted to prove, that the Hebrews took their name from the word *Heber*, which signifies *beyond*, because they came from beyond the Euphrates. Heber lived 464 years, and is supposed to have been born A. A. C. 2281.

* **To HEBETATE.** *v. a.* [*bebeto*, Latin; *bebetter*, French.] To dull; to blunt; to stupify.—The eye, especially if *bebeted*, might cause the same perception. *Harvey on Consumptions.*—Beef may confer a robustness on the limbs of my son, but will *bebete* and clog his intellectuals. *Arbutnot and Pope.*

* **HEBETATION.** *n. f.* [from *bebete*.] 1. The act of dulling. 2. The state of being dulled.

* **HEBETUDE.** *n. f.* [*bebetudo*, Latin.] Dulness; obtuseness; bluntness.—The pestilent seminaries, according to their grossness or subtilty, activity, or *bebetude*, cause more or less truculent plagues. *Harvey on the Plague.*

* **HEBRAISM.** *n. f.* [*hebraisme*, French; *hebraismus*, Latin.] A Hebrew idiom.—Milton has infused a great many Latinisms, as well as Grecisms, and sometimes *Hebraisms*, into his poem. *Spectator.*

* **HEBRAIST.** *n. f.* [*hebraus*, Latin.] A man skilled in Hebrew.

HEBREW, *adj.* [from **HEBER,**] something relating to the Hebrew: as,

(I.) **HEBREW BIBLE.** See **BIBLE**, § III; VIII, N^o 30.

(II.) **HEBREW CHARACTERS.** There are two kinds of Hebrew characters; the ancient or square, and the modern or rabbinical characters.

I. **HEBREW CHARACTER, ANCIENT,** or the **SQUARE HEBREW**, takes this last denomination from the figure of its characters, which stand more square, and have their angles more exact than the other. This character is used in the text of holy scripture, and their principal and most important writings. When both this and the rabbinical character are used in the same work, the former is for the text, or the fundamental part; and the latter for the accessory part, as the gloss, notes, commentaries, &c. The best and most beautiful characters of this kind, are those copied from the characters in the Spanish MSS.; next, those from the Italian MSS.; then those from the French; and lastly, those of the Germans, whose characters are much the same, with respect to the other genuine square Hebrew characters, that the Gothic or Dutch characters are with respect to the Roman. Several authors contend, that the square character is not the real ancient Hebrew character, written from the beginning of the language to the time of the Babylonish captivity; but that it is the Assyrian, or Chaldean character, which the Jews assumed, and accustomed themselves to, during the captivity, and retained afterwards. They say, that the Jews, during their captivity, had quite disused their ancient character; so that

Exra

Ezra found it necessary to have the sacred books transcribed into the Chaldean square character. These authors add, that what we call the Samaritan character, is the genuine ancient Hebrew. Of this opinion are Scaliger, Bochart, Casaubon, Vossius, Grotius, Walton, Capellus, &c. and among the ancients, Jerome and Eusebius. On this side it is urged, that the present characters are called *Assyrian* by the ancient Jewish writers of the Talmud, and therefore must have been brought from Assyria; but to this argument it is replied, that there were two sorts of characters anciently in use, viz. the sacred or present square character, and the profane or civil, which we call *Samaritan*; and that the sacred is called *Assyrian*, because it first began in Assyria to come into common use. It is farther alleged, that the Chaldee letters, which the Jews now use, were unknown to the ancient Jews before the captivity, from Dan. i. 4. It is also inferred from 2 Kings xvii. 28. where it is said that a Jewish priest was sent to teach the Samaritans the worship of Jehovah; on which occasion he must have taught them the law; and yet no mention is made of his teaching them the language, or character, that the law was then written in, the character which the Samaritans used. But the chief argument is taken from some ancient Jewish shekels, with a legend on one side, *The shekel of Israel*, and on the other *Jerusalem the holy*, both in Samaritan characters. These shekels, it is said, must have been coined before the division of the two kingdoms of Judah and Israel, or at least before the Assyrian captivity, because the Samaritans never afterwards reckoned Jerusalem holy. On the other side, or for the primitive antiquity of the square character, are the two Buxtorfs, Leusden, Calovius, Hottinger, Spanheim, Lightfoot, &c. They urge, from Matthew v. 18. that *jod* is really the least of the consonants in the present Hebrew, whereas it is one of the largest characters in the Samaritan alphabet: but Walton replies, that if our Saviour here speaks of the least letter of the alphabet, we can only infer, that the Chaldee character was used in our Saviour's time, which is not denied by those who maintain the Samaritan to be the original. They also allege, that the Jews were too obstinate and superstitious to allow their sacred character to be altered: but if this was done under the direction and authority of Ezra, the argument will be much invalidated. Farther, they say that Ezra could not alter the ancient character, because it was impossible to make the alterations in all their copies. This argument, however, is contradicted by fact; since the old English black letter is actually changed for the Roman. They say, likewise, that Ezra was not disposed to profane the sacred writings with a heathen character: but this supposes that Ezra was so superstitious as to imagine, that there was some peculiar sanctity in the shape of the letters. Moreover, the advocates for this opinion appeal to ancient coins found in Judea, with a legend in the Chaldee or Assyrian character. But the genuineness of these coins is suspected. The learned Jesuit Souciet maintains, with great address, that the ancient Hebrew character is that found on the medals of Simon, and others, commonly called *Samaritan medals*; but which, he asserts, were

really Hebrew medals, struck by the Jews, and not the Samaritans. Buxtorf endeavours to reconcile these two opinions, by producing a variety of passages from the rabbies, to prove, that both these characters were anciently used; the present square character being that in which the tables of the law, and the copy deposited in the ark, were written; and the other character being used in the copies of the law which were written for private and common use, and in civil affairs in general; and that after the captivity, Ezra enjoined the former to be used by the Jews on all occasions, leaving the latter to the Samaritans and apostates. But it can hardly be allowed by any who consider the difference between the Chaldee and Samaritan characters, with respect to convenience and beauty, that they were ever used at the same time. After all, it is of no great moment which of these, or whether either of them, were the original characters; since it appears, that no change of the words has arisen from the manner of writing them, because the Samaritan and Jewish Pentateuch almost always agree, after so many ages. It is most probable that the form of these characters has varied in different periods; this appears from the testimony of Monfaucon, in his *Hexapla Origenis*, vol. i. p. 23. &c. and is implied in Dr Kennicott's making the characters in which MSS. are written, one test of their age.

ii. HEBREW CHARACTER, MODERN, or the RABBINICAL HEBREW, is a good neat character, formed of the square Hebrew, by rounding it, and retrenching most of the angles or corners of the letters, to make it the more easy and flowing. The letters used by the Germans are very different from the rabbinical characters used every where else, though all formed alike from the square character, but the German in a more slovenly manner than the rest.—The rabbins frequently make use either of their own, or the square Hebrew character, to write the modern languages in. There are even books in the vulgar tongues printed in Hebrew characters; instances whereof are seen in the late French king's library.

(III.) HEBREW LANGUAGE, that spoken by the Hebrews.

I. HEBREW LANGUAGE, ANCIENT, is the language spoken by the ancient Hebrews, and wherein the Old Testament is written. This appears to be the most ancient of all the languages in the world, at least we know of none older; and some learned men are of opinion, that this is the language in which God spoke to Adam in Paradise. Dr Sharpe adopts the opinion, that the Hebrew was the original language; not indeed that the Hebrew is the unvaried language of our first parents, but that it was the general language of men at the dispersion; and however it might have been improved and altered from the first speech of our first parents, it was the original of all the languages, or almost all the languages and dialects, that have since arisen in the world. See PHILOLOGY, Part I. The books of the Old Testament are the only pieces to be found, in all antiquity, written in pure Hebrew; and the language of many of these is extremely sublime: it appears perfectly regular, and particularly so in its conjugations. Indeed, properly speaking, it has but one conjugation,

jugation; but this is varied in each 7 or 8 different ways, which has the effect of so many different conjugations, and affords a great variety of expressions, to represent by a single word the different modifications of a verb, and many ideas, which in the modern, and in many of the ancient and learned languages, cannot be expressed without a periphrasis. The primitive words, which are called roots, have seldom more than three letters or two syllables. In this language there are 22 letters, 5 of which are vowels, viz. *Aleph*, *He*, *Yod*, *Ain*, or *Oin*, and *Vau*, answering to our *a*, *e*, *i*, *o*, and *u*; but then each vowel is divided into two, a long and a short, the sound of the former being somewhat grave and long, and that of the latter short and acute. And the two last vowels have sounds that differ in other respects, besides quantity and a greater or less elevation. To those 10 or 12 vowels may be added others, called *semi-vowels*, which connect the consonants, and make the easier transitions from one to another. The number of accents in this language is indeed prodigious: of these there are near 40, the use of some of which, notwithstanding all the inquiries of the learned, are not yet perfectly known. We know, in general, that they serve to distinguish the sentences, like the points called *commas*, *femicolons*, &c. in our language; to determine the quantity of the syllables; and to mark the tone with which they are to be spoken or sung. It is no wonder, then, that there are more accents in the Hebrew than in other languages, since they perform the office of three different things, which in other languages are called by different names. As we have no Hebrew but what is contained in the Scripture, that language to us wants many words; not only because, in those primitive times, the languages were not so copious as at present; but also on this account, that the inspired writers had no occasion to mention many of the terms that might be in the language. The Chaldee, Syriac, Ethiopic, &c. languages, are by some held to be only dialects of the Hebrew; as the French, Italian, Spanish, &c. are dialects of the Latin. It has been supposed by many very learned men, that the Hebrew letters were often used hieroglyphically, and that each had its several distinct sense understood as a hieroglyphic. Neuman, who seems to have taken vast pains to find out this secret meaning of these letters, gives the following explication; *aleph*, he says, is a character denoting motion, readiness, and activity; *beth* signifies, 1. Matter, body, substance, thing; 2. Place, space, or capacity; and, 3. In, within, or contained; *gimel* stands for flexion, bending or obliquity of any kind; *daleth* signifies any protrusion made from without, or any promotion of any kind; *he* stands for presence, or demonstrative essence of any thing; *vau* stands for copulation or growing together of things; *zain* expresses vehement protrusion and violent compression, such as is occasioned by at once violently discharging and constringing a thing together; it also signifies sometimes the straitening of any figure into a narrow point at the end; *cheth* expresses association, society, or any kind of composition or combination of things together; *tet* stands for the withdrawing, drawing back, or recess of any thing;

jod signifies extension and length, whether in matter or in time; *cap* expresses a turning, curvedness, or concavity; *lamed* stands for an addition, access, impulse, or adversation, and sometimes for pressure; *mem* expresses amplitude, or the amplifying any thing in whatever sense; in regard to continuous qualities, it signifies the adding length, breadth, and circumference; and in disjunct qualities it signifies multitude; *nun* signifies the propagation of one thing from another, or of the same thing from one person to another; *samech* expresses cincture and coarctation; *ain* stands for observation, objection, or obviation; *pe* stands for a crookedness or an angle of any figure; *tsade* expresses contiguity and close succession; *koph* expresses a circuit or ambit; *resh* expresses the egress of any thing, as also the exterior part of a thing, and the extremity or end of any thing; *shin* signifies the number three, or the third degree, or the utmost perfection of any thing; *tau* expresses a sequel, continuation, succession of any thing. According to this explication, as the several particular letters of the Hebrew alphabet separately signify the ideas of motion, matter, space, and several modifications of matter, space, and motion, it follows, that a language, the words of which are composed of such expressive characters, must necessarily be of all languages the most perfect and expressive, as the words formed of such letters, according to their determinate separate signification, must convey the idea of all the matters contained in the sense of the several characters, and be at once a name and a definition, or succinct description of the subject, and all things material as well as spiritual, all objects in the natural and moral world, must be known as soon as their names are known, and their separate letters considered. URIM and THUMMIM are thus easily explained, and found, perhaps the most apposite and expressive words that were ever formed. See that article.

1. HEBREW LANGUAGE, RABBINICAL, or the MODERN HEBREW, is the language used by the rabbins in their writings. The basis or body hereof is the Hebrew and Chaldee, with divers alterations in the words of these two languages, the meanings whereof they have considerably enlarged and extended. Abundance of things they have borrowed from the Arabic: the rest is chiefly composed of words and expressions from the Greek; some from the Latin; and others from the other modern tongues; particularly that spoken in the place where each rabbin lived or wrote. The rabbinical Hebrew must be allowed to be a very copious language. M. Simon, in his *Hist. Crit. du Vieux Testament*, liv. iii. ch. 27. observes, that there is scarce any art or science but the rabbins have treated thereof in it. They have translated most of the ancient philosophers, mathematicians, astronomers, and physicians; and have written themselves on most subjects: they do not want even orators and poets. This language, notwithstanding it is so crowded with foreign words, has many beauties in the works of those who have written well in it.

(1.) HEBREWS, *n. s.* the descendants of Heber, commonly called *Jews*. See HEBER and JAWS.

(2.) HE-

(2.) **HEBREWS**, or **EPISTLE TO THE HEBREWS**, a canonical book of the New Testament. Though St Paul did not affix his name to this epistle, the concurrent testimony of the best authors ancient and modern afford such evidence of his being the author of it, that the objections to the contrary are of little or no weight. The Hebrews, to whom this epistle was wrote, were the believing Jews of Palestine; and its design was to convince them, and by their means all the Jewish converts wheresoever dispersed, of the insufficiency and abolition of the ceremonial and ritual law.

* **HEBRICIAN**, *n. f.* [from *Hebrew*.] One skilful in the Hebrew.—The words are more properly taken for the air or ether than the heavens, as the best *Hebricians* understand them. *Raleigh*.—The nature of the Hebrew verse, as the meanest *Hebrician* knoweth, consists of uneven feet. *Peacbam*.

(1.) **HEBRIDES**, **ÆBUDÆ**, or **WESTERN ISLANDS**, the general name of some islands, lying to the NW. of Scotland, of which kingdom they constitute a part. They are situated between 55° and 59° lat. N. are supposed to be about 300 in number, and to contain 48,000 inhabitants. The principal are **SKYE**, **MULL**, **ILAY**, **ARRAN**, **St Kilda**. N. and S. **Uist**, **Cannay**, **Staffa**, **Jura**, **Lewis**, and **Harris**. See these articles, and **WESTERN ISLANDS**.

(2.) **HEBRIDES**, **NEW**, a cluster of islands in the Pacific Ocean, so named by Captain Cook. See **COOK**, N° III. § 9. The northern islands of this Archipelago were first discovered by that great navigator, Quiros, in 1606, who supposed them to be a part of the southern continent, which, till very lately, was thought to exist. They were next visited by M. de Bougainville in 1768, who landing on the island of **Lepers**, discovered that the land was not connected, but composed of islands, which he called the *Great Cyclades*. Capt. Cook explored the whole cluster, and, besides ascertaining the extent and situation of these islands, added the knowledge of several others. They extend 375 miles, from NNW. to SSE. The natives are civil and hospitable; of a slender make, and dark colour, and have mostly frizzled hair. The productions are cocoa-nuts, bread-fruit, plantains, sugar-canes, yams, &c. The most northern part of this archipelago was called by M. de Bougainville the *Peak of the Etoile*. The whole cluster consists of the following islands; some of which have received names from the different European navigators, others retain the names which they bear among the natives: *viz.* **Tierra del Espiritu Santo**, **Mallicollo**, **St Bartholomew**, **Isle of Lepers**, **Aurora**, **Whitsuntide**, **Ambrym**, **Immer**, **Apee**, **Three Hills**, **Sandwich**, **Montagu**, **Hinchinbrook**, **Shepherd**, **Erromanga**, **Erronan**, **Anatton**, and **Tanna**. They are situated between 166° 40' and 170° 21' Lon. E.; and between 14° 25' and 20° 4' Lat. S.

HEBROMANUM, an ancient town of Gallia Aquitania, 4 miles from Bourdeaux, now called **EMBRUN**, or **EMBRAU**.

(1.) **HEBRON**, in ancient geography, a city seated in the hilly country of the tribe of Judah to the south. Its more ancient name was **KIRJATH-ARBA**, or *Cariatb-Arba*. In antiquity it vied with the more ancient cities of Egypt, being 7

years prior to Zoan, translated *Tanis* by the LXX. Josephus makes it not only older than Tanis, but even than Memphis. It stood to the W. of the lake Asphaltites, and was for some time the royal residence of David. After the captivity it fell into the hands of the Edomites, as did all the S. country of Judea. It is now called *Habroun*. The Arabs call it *El-kalil*, *i. e.* the well beloved; the epithet they usually apply to Abraham, whose sepulchral grotto they still show. It is seated at the foot of an eminence, on which are some wretched ruins of an ancient castle. The adjacent country is a sort of oblong hollow, 5 or 6 leagues in length, varied by rocky hillocks, groves of fir trees, stunted oaks, and a few plantations of vines and olive trees. These vineyards are not cultivated with a view to make wine, the inhabitants being so zealous Mahometans as not to permit any Christians to live among them: they are only of use to procure dried raisins, which are badly prepared, though the grapes are excellent. The peasants cultivate cotton, which is spun by their wives, and sold at Jerusalem and Gaza. They have also some soap manufactories, the kali for which is sold by the Bedouins; and a very ancient glass-house, the only one in Syria, wherein they make a great quantity of coloured rings, bracelets for the wrists, legs, and arms, with various other trinkets, which are sent to Constantinople. In consequence of these manufactures, M. Volney says, Habroun is the most powerful village in all this quarter; and is able to arm 800 or 900 men, who adhere to the faction Kaifi, and are the enemies of the people of Bethlehem. This discord, which has prevailed throughout the country from the earliest times of the Arabs, causes a perpetual civil war. The peasants are incessantly making inroads on each other's lands, destroying their corn, dourra, sesamum, and olive trees, and carrying off their sheep, goats, and camels. The Turks being negligent in repressing these disorders, the Bedouins, who occupy the level country, are continually at hostilities with them; of which the peasants avail themselves to resist their authority or do mischief to each other, according to their caprice. Hence arises an anarchy which is more dreadful than the despotism which prevails elsewhere, while the mutual devastations of the contending parties render the appearance of this part of Syria more wretched than that of any other. Hebron is 21 miles S. of Bethlehem, and 24 SW. of Jerusalem.

(2.) **HEBRON**, a township of Connecticut, in Tolland county, 16 miles S. of Tolland, and 18 SE. of Hartford.

(3.) **HEBRON**, a town of the district of Maine, in Cumberland county, on the Little Androscoggin, 135 miles N. by W. of Portland.

(4.) **HEBRON**, a township of New York, in Washington county, containing 1703 citizens in 1795, of whom 414 are electors.

(5.) **HEBRON**, a Moravian settlement in Pennsylvania, 16 miles from Litz, and between 76 and 86 from Philadelphia.

(1.) **HEBRUS**, in ancient geography, the largest river of Thrace, rising from mount Scombrus, running in two channels to Philippopolis, where they unite. It runs by two mouths into the Ægean

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Sea,

Sea, N. of Samothrace. It was supposed to roll its waters upon golden sands. The head of Orpheus was thrown into it, after it had been cut off by the Ciconian women.

(2.) **HEBRUS**, a city of Thrace, on the above river.

HEBTICH, or **HEBITCH**, a town of Germany, in the ci-devant county of Sponheim, annexed to the French republic by the treaty of Luneville in 1801, and included in the dep. of the Rhine and Moselle : 2 miles SE. of Taarbach.

HEBUDÆ, } or **ÆBUDÆ**, in ancient geography,

HEBUDES, } islands on the W. of Scotland. The ancients differed greatly as to their situation, number, and names; said in general to lie on the N. of Ireland and W. of Scotland. They are now called the **WESTERN ISLES**, and **HEBRIDES**; which last is a modern name, supposed to be a corruption of *Hebudes*. By Beda they are called **MEVANÆ**, an appellation equally obscure. See **WESTERN ISLANDS**.

HECALE, an ancient town of Attica, so named from a poor old woman, who vowed that she would sacrifice herself to Jupiter, if Theseus returned safe from battle, but died before his return; whereupon Theseus built this town in honour of her, and dedicated it to Jupiter.

HECALESIA, or **ECALESIA**, a festival held by the Athenians, in honour of Jupiter. See **HECALE**.

HECALESIIUS, a surname of Jupiter.

HECATÆA, [*Ἑκαταῖα*,] in antiquity, statues erected to the goddess **HECATE**, who, the Athenians believed, was the overseer of their families, and the protectress of their children.

HECATÆUS, an ancient Milesian historian, the scholar of Protagoras, who is said to have been the first Grecian who wrote history in prose.

(1.) **HECATE**, in the mythology, a name of **DIANA**. She was called Luna in heaven, Diana on earth, and Hecate or Proserpine in hell; whence her name of *Diva triformis, tergemina, triceps*. She was supposed to preside over enchantments. She was generally represented like a woman, with the head of a horse, a dog, or a boar; and sometimes she appeared with 3 different bodies, and 3 faces, with one neck. Dogs, lambs, and honey were generally offered to her, especially in ways and cross roads, whence she obtained the name of *Trivia*. Her power was extended over heaven, earth, sea, and hell; and to her kings and nations supposed themselves indebted for their prosperity.

(2.) **HECATE**, in fabulous history, a queen of Taurica Chersonesus, daughter of Perseus and Asteria, who poisoned her father; by some confounded with Hecate, (Nº 1.) the sister of Apollo.

HECATESIA, [*Ἑκατησία*,] in antiquity, an annual solemnity observed by the Stratonicensians, in honour of Hecate. The Athenians likewise had a public entertainment or supper every new moon, in honour of this goddess. The supper was provided at the charge of the richer sort; and was no sooner brought to the accustomed place but the poor people carried all off, giving out that Hecate had devoured it. For the rest of the ceremonies observed on this occasion, see *Pott. Arch. Græc.* lib. ii. cap. 20.

(1.) * **HECATOMB**. *n. f.* [*hecatombe*, French; *ἑκατόμβη*,] A sacrifice of an hundred cattle.—

In rich mens homes

I bid kill some beast, but no *hecatombs*;
None starve, none surfeit so. *Donne.*

One of these three is a whole *hecatomb*,
And therefore only one of them shalt die. *Dryd.*
Her triumphant sons in war succeed,
And slaughter'd *hecatombs* around 'em bleed. *Addison.*

(2.) A **HECATOMB**, in antiquity, was a sacrifice of 100 beasts of the same kind, at 100 altars, and by 100 priests or sacrificers. The Greek word, *ἑκατόμβη*, properly signifies a magnificent sacrifice. Others derive it from the Greek *ἑκατόν*, a hundred, and *βους*, a bullock; others from *ἑκατόν* and *πύλος*, a foot; on which principle they hold, that the hecatomb might consist of only 25 four-footed beasts; and that it did not matter what kind of beasts were chosen for victims, provided there were but 100 feet. Pythagoras is said to have sacrificed a hecatomb to the Muses of 100 oxen, in gratitude for discovering the demonstration of the 47th proposition of Euclid. Strabo relates, that there were 100 cities in Laconia, and that each city used to sacrifice a bullock every year for the common safety of the country; whence the institution of hecatombs. Others refer the origin of hecatombs to a plague, wherewith the 100 cities of Peloponnesus were afflicted; for the removal whereof, they jointly contributed to do so splendid a sacrifice. Julius Capitolinus relates, that for a hecatomb they erected 100 altars of turf, and on these sacrificed 100 sheep and 100 hogs. He adds, that when the emperor offered sacrifices of this kind, they sacrificed 100 lions, 100 eagles, and 100 other wild animals.

HECATOMBÆON, [*Ἑκατομβαιών*, in chronology, the first month of the Athenian year. It consisted of 30 days, and began on the first new moon after the summer solstice; answering to the latter part of June and beginning of July. The Boeotians called it **HIPPODROMUS**, and the Macedonians **LOUS**. See **MONTH**, Nº 4. The word is derived from the Greek *ἑκατόμβη*, a *hecatomb*, because of the great number of hecatombs sacrificed in it.

HECATOMPEDON, a temple of Minerva at Athens, lying open on every side 100 feet.

HECATOMPOLIS, a surname of **CRÆTE**, from its 100 cities. The territory of Laconia also had anciently this name for the same reason; and the custom of these 100 cities was to sacrifice a hecatomb annually.

HECATOMPYLOS, in ancient geography, the metropolis of Parthia, and royal residence of Artaxerxes, situated at the springs of the Araxes. Thebes in Egypt had also the same name from its 100 gates.

HECATUS, a name of Apollo, from **HECATE**.

HECHINGEN, a town of Suabia, 30 miles S. of Suabia, and 52 ESE. of Strasburg.

HECHLINGEN, a town of Upper Saxony, in Anhalt Bernburg, 10 miles NE. of Bernburg.

HECHT, Christian, a learned divine, born at Essen, in E. Friesland, in 1696. He wrote, *Commentatio Philologica: critica exegetica, &c. in Antiquæ Hebræorum inter Judæos in Polonia.* He died in 1748, aged 52.

HECK, *n. f.* a grate or engine to take fish.

HECKDYKE, a river in Nottinghamshire.

HECKLE, among hemp-dressers. See **FLAX DRESSING**.

DRESSING, § 1; and HATCHEL, N° 2; and *Plate CLII. fig. 8.*

HECLA, a volcano of Iceland, and one of the most furious in the world. See ICELAND, N° 13. It was visited in 1772 by Dr Van Troil, a Swedish gentleman, along with Mr (now Sir Joseph) Banks, Dr Solander, and Dr James Lind of Edinburgh. On their first landing they found a tract of land 60 or 70 miles in extent entirely ruined by lava, which appeared to have been in the highest state of liquefaction. Having undertaken a journey to the top of the mountain, they travelled from 300 to 360 English miles over an uninterrupted tract of lava; and had at length the pleasure of being the first who had arrived at the summit of the mountain. Hecla, according to their accounts, is situated in the S. part of the island, about 4 miles from the sea-coast; and is divided into three parts at the top, the middle point being the highest. From an exact observation with Ramsden's barometer, it is 5000 feet above the level of the sea. They were obliged to quit their horses at the first opening from which the fire had burst. They describe this as a place with lofty glazed walls and high glazed cliffs, unlike any thing which they had ever seen before. A little higher up they found a large quantity of grit and stones; and still farther an another opening, which, though not deep, descended lower than that of the highest point. Here they imagined they plainly discerned the effects of boiling water; and not far from thence the mountain was covered with snow, excepting some spots. The reason of this difference they perceived to be the hot vapour ascending from the mountain. As they ascended higher they found the spots become larger; and about 200 yards below the summit, a hole about a yard and a half in diameter was observed, from whence issued so hot a steam, that they could not measure the degree of heat with the thermometer. The cold now began to be very intense; Fahrenheit's thermometer, which, at the foot of the mountain was at 54, now fell to 24; the wind also became so violent, that they were sometimes obliged to lie down for fear of being blown down the most dreadful precipices. On the very summit they experienced at the same time a high degree of heat and of cold; for, in the air, Fahrenheit's thermometer stood constantly at 74, but when set on the ground, rose to 153; the barometer stood at 22.247. Though they wished very much to remain here for some time, it could not be done with safety; they therefore descended very quickly. The mountain seems to be made up, not of lava, but of sand, grit, and ashes; which are thrown up with the stones partly discoloured, and partly melted by the fire. Several sorts of pumice stones were found on it, among which was one with some sulphur. Sometimes the pumice was so much burnt, that it was as light as tow. Its form and colour were sometimes very fine, but at the same time so soft, that it was difficult to remove it from one place to another. The common lava was found in both large and small pieces; as well as a quantity of black jasper burned at the extremities, and resembling trees and branches. Some slate of a strong red colour was observed

among the stones thrown out by the volcano. In one place the lava had taken the form of chimney stacks half broken down.—As they descended the mountain, they observed three openings. In one, every thing looked as red as brick; from another, the lava had flowed in a stream about 50 yards broad, and after proceeding some length, had divided into three large branches. Further on they perceived an opening, at the bottom of which was a mount in form of a sugar loaf, in throwing up of which the fire appeared to have exhausted itself. The reason that no one before them had ever ascended to the top of this mountain, was partly owing to superstition, and partly to the steepness and difficulty of the ascent, which was greatly facilitated by an eruption in 1766. Most kinds of lava found in other volcanic countries are to be met with about Hecla, or other Iceland volcanoes, as the grey, dark, perforated kind, similar to the Derbyshire loadstone; the Iceland agate, *pumex vitreus, niger, and viridis*. Some have conjectured this to be the lapis obsideanus of the ancients, which they formed into statues. The lava is seldom found near the openings whence the eruptions proceed, but rather loose grit and ashes; and indeed the greater part of the Iceland mountains consist of this matter; which, when it is grown cold, generally takes an arched form. The upper crust frequently grows hard and solid, whilst the melted matter beneath it continues liquid. This forms great cavities, whose walls, bed, and roof, are of lava, and where great quantities of stalactite lava are found. There is a vast number of these caves in the island, some of which are very large, and are made use of by the inhabitants for sheltering their cattle. The largest in the island is 5034 feet long, from 50 to 54 broad, and between 34 and 36 high.—There are some prodigious clefts left by the eruptions, the largest of which is called *Almeneggaa*, near the water of Tingalla, in the south-west part of the island. It is 105 feet broad and very long. The direction of the Chasm itself is from N. to S. Its western wall, from which the other has been perpendicularly divided, is 107 feet six inches in height, and consists of many strata, of about ten inches each in height, of lava grown cold at different times. The eastern wall is only 45 feet 4 inches in height, and that part of it which is directly opposite to the highest part of the other side is only 36 feet 5 inches.

HECQUET, Philip, a French physician, of considerable eminence, and author of several works on medicine. But, being a great advocate for the use of warm water and copious bleeding, in many diseases, his practice was justly ridiculed by M. Le Sage, in his ingenious satirical novel of *Gil Blas*; wherein he is caricatured under the character of Dr *Sangrado*. He died in 1737.

* HECTICAL. } *adj. [hectique, Fr. from ἡκτικός.]*
(1.) * HECTICK. } 1. Habitual; constitutional.

—This word is joined only to that kind of fever which is slow and continual, and, ending in a consumption, is the contrary to those fevers which arise from a plethora, or too great fulness from obstruction. It is attended with too lax a state of the excretory passages, and generally those of the

skin ; whereby so much runs off as leaves not resistance enough in the contractile vessels to keep them sufficiently distended, so that they vibrate oftener, agitate the fluids the more, and keep them thin and hot. *Quincy.*

A *bedick* fever hath got hold
Of the whole substance, not to be controul'd.

Donne.

2. Troubled with a morbid heat.—

No *bedick* student fears the gentle maid.

Taylor.

(2.) * **HECTICK.** *n. f.* An hectick fever.—

Like the *bedick* in my blood he rages,

And thou must cure me.

Shak. Hamlet.

(3.) **HECTICFEVER.** See **MEDICINE**, § 491—495.

(1.) **HECTOR**, the son of Priam and Hecuba, and the father of Astyanax, celebrated for the valour with which he defended the city of Troy against the Greeks. He was killed by Achilles, who dragged his body, fastened to his chariot, thrice round the walls of Troy, and afterwards restored it to Priam for a large ransom. See **TROY**.

(2.) * **HECTOR.** *n. f.* [from the name of *Hektor*, the great *Homeric* warrior.] A bully ; abustering, turbulent, pervicacious, noisy fellow.—Those usurping *bedors*, who pretend to honour without religion, think the charge of a lie a blot not to be washed out but by blood. *South.*—

We'll take one cooling cup of nectar,

And drink to this celestial *bedor*.

Prior.

(3.) **HECTOR**, in geography, a military town-ship of New York, on the E. side of lake Seneca ; S. of Ovid, and N. of Newton.

(1.) * **To HECTOR.** *v. a.* [from the noun.] To threaten ; to treat with insolent authoritative terms.—They reckon they must part with honour together with their opinion, if they suffer themselves to be *bedored* out of it. *Gov. of the Tongue.*—

The weak low spirit Fortune makes her slave ;

But she's a drudge, when *bedored* by the brave.

Dryden.

—An honest man, when he came home at night, found another fellow domineering in his family, *bedoring* his servants, and calling for supper. *Arbutnot's Hist. of John Bull.*

(2.) * **To HECTOR.** *v. n.* To play the bully ; to bluster.—They have attacked me, some with piteous moans and outcries, others grinning and only shewing their teeth, others ranting and *bedoring*, others scolding and reviling. *Stillingfleet.*—One would think the *bedoring*, the storming, the sul- len, and all the different species of the angry, should be cured. *Speck.*—

Don Carlos made her chief director,

That she might o'er the servants *bedor*. *Savist.*

HECUBA, in fabulous history, the wife of Priam, the last king of Troy, and the mother of 19 of his 53 children. She was the daughter of Dymas, according to Homer, or of Cisseus, according to Virgil. When with child of Paris she dreamed that she brought forth a firebrand. (See **PARIS**, N° I.) After the destruction of Troy, she was carried captive by Ulysses, and in a fit of insanity for her misfortunes, threw herself into the Hellespont ; whereupon she was fabled to have been turned into a bitch.

HED, a town of Sweden, in Westmania, 18 miles NW. of Stroemsholm.

HEDAMORA, a town of Sweden, in Westmania, on the Dahl, 55 miles NW. of Upsal. Lon. 17. 7. E. Lat. 60. 14. N.

HEDDING, a town of Denmark, in Zealand.

HEDE, a town of Sweden, in W. Gothland.

HEDEE, a town of France, in the dep. of Ille and Vilaine. Lon. 15. 52. E. of Ferro. Lat. 48. 18. N.

HEDELIN, Francis, abbé of Aubignac, was born at Paris in 1604. Being of a haughty temper, he engaged in disputes with Corneille and other authors, greatly his superiors. He wrote *Zenobia*, a tragedy in prose, and several romances of little esteem. He died in 1676.

HEDEMORA, a town of Sweden in Dalecarlia, near a lake, famous for a large manufacture of gun-powder : 35 miles NW. of Upsal.

HERERA, *Ivy*, in botany, a genus of the monogynia order, belonging to the pentandria class of plants ; and in the natural method giving name to the 46th order, *Hederaceæ*. There are 5 oblong petals ; the berry is pentaspermous, girt by the calyx.

1. **HERERA DIONYSIAS**, or *Poet's ivy*, a species that grows in many of the islands of the Archipelago ; so named by Caspar Bauhine and Tournefort, because the ancients made crowns of it for adorning the brows of their poets. It is called *dionysias*, because they also made use of it in their public feasts, in honour of Bacchus. The berries are of a fine gold colour, whence it has been termed by others *chrysocarpos*.

2. **HERERA HELIX**, or common ivy, grows naturally in many parts of Britain ; and, where it meets with any support, will rise to a great height, sending out roots on every side, which strike into the joints of walls or the bark of trees. If there is no support, they trail on the ground, and take root all their length, so that they closely cover the surface, and are difficult to eradicate. While these stalks are fixed to any support, or trail upon the ground, they are slender and flexible ; but when they have reached to the top of their support, they shorten and become woody, forming themselves into large bushy heads ; and their leaves are larger, more of an oval shape, and not divided into lobes like the lower leaves, so that it hath a quite different appearance. There are two varieties of this species, one with silver-striped leaves, the other with yellowish leaves on the tops of the branches ; and these are sometimes admitted into gardens. They are easily propagated, and thrive in any soil. The roots are used by leather-cutters to whet their knives upon. Apricots and peaches covered with ivy in February, bear fruit plentifully. The leaves have a nauseous taste ; Haller says, they are given to children in Germany, as a specific for the atrophy. The people of England apply them to issues ; and an ointment made from them is in great esteem among our Scots Highlanders as a ready cure for burns. The berries have a little acidity. When fully ripe, a dose of them has been recommended in the plague. In warm climates, a resinous juice exudes from the stalks, which is said to be a powerful resolvent and discutient, and an excellent ingredient in plasters and ointments adapted for these

these purposes. Horses and sheep eat the plant; goats and cows refuse it.

J. HEDERA QUINQUEFOLIA, the Virginian creeper, is a native of all the northern parts of America. It was first brought to Europe from Canada; and has been long cultivated in the British gardens, chiefly to plant against walls or buildings to cover them: which these plants will do in a short time; for they will shoot almost 20 feet in one year, and will mount up to the top of the highest building: but as the leaves fall off in autumn, the plants make but an indifferent appearance in winter, and therefore are proper only for such situations as will not admit of better plants; for this will thrive in the midst of cities, and is not injured by smoke or the closeness of the air. It may be propagated by cuttings; which, if planted in autumn in a shady border, will take root, and by the following autumn will be fit to plant in those places where they are to remain.

HEDERACEÆ, [from *hedera*, ivy.] The 46th order in Linnaeus's fragments of a natural method. See BOTANY, § 265 and 325.

* *HEDERACEOUS*. *adj.* [*hederaceus*, Latin.] Producing ivy. *Dist.*

HEDERICH, or } Benjamin, a learned lexi-
HEDERICUS, } cographer, born at Hain,
in Mithia, in 1675. He published a valuable Greek and Latin lexicon, and an edition of *Empedocles de Sphæra*. He died in 1748.

HEDESUNDA, a town of Sweden, in the province of Geftricia, 18 miles S. of Gefle.

(1.) * *HEDGE*. *n. f.* [*hedge*, Sax.] A fence made round grounds with prickly bushes, or woven twigs.—It is a good wood for fire, if kept dry; and is very useful for stakes in hedges. *Mortimer*.—The gardens unfold variety of colours to the eye every morning, and the hedges breath is beyond all perfume. *Pope*.—

Through the verdant maze

Of sweet-briar hedges I pursue my walk. *Thomson*.

(2.) * *HEDGE*, prefixed to any word, notes something mean, vile, of the lowest class: perhaps from a *hedge*, as *hedge-born man*, a man without any known place of birth.—There are five in the first class: the pedant, the braggart, the *hedge-priest*, the fool, and the boy. *Shakspeare*.—The clergy do much better than a little *hedge*, contemptible, illiterate vicar can be presumed to do. *Swift*.—A parson who, by his style and literature, seems to have been the corrector of a *hedge-priest* in Little Britain, proceeded gradually to an author. *Swift*.

(3.) *HEDGES*, in agriculture, are either planted to make fences round inclosures, or to divide the several parts of a garden. When they are designed as outward fences, they are planted either with hawthorn, crabs, or black thorn: but those hedges which are planted in gardens, either to surround wilderness quarters, or to screen the other parts of a garden from sight, are planted according to the fancy of the owner. Some prefer ever-greens, in which case the holly is best; next the yew, then the laurel, laurustinus, phyllis, &c. Others prefer the beech, the hornbeam, and the elm.

(4.) *HEDGES, DIRECTIONS FOR PLANTING IN FIELDS*. Before planting, it is proper to consider the nature of the land, what sort of plants

will thrive best in it; and what is the soil from whence they are to be taken. The sets ought to be about the thickness of one's little finger, and cut within about 4 or 5 inches of the ground; they ought to be fresh taken up, straight, smooth, and well-rooted. Those plants that are raised in the nursery are to be preferred. In planting outside hedges, the turf is to be laid, with the grassy side downwards, on that side of the ditch on which the bank is designed to be made; and some of the best mould should be laid upon it to bed the quick, which is set upon it at a foot asunder. When the first row of haw-thorn or quick is set, it must be covered with mould; and when the bank is a foot high, another row of sets may be laid against the spaces of the former, and covered like the others. The bank is then to be topped with the bottom of the ditch, and a dry or dead hedge laid, to shade and defend the under plantation. Stakes should then be driven into the loose earth, so low as to reach the firm ground: these are to be placed at about 2½ feet distant: To render the hedge yet stronger, edder it, that is, bind the top of the stakes with small long poles, and when the eddering is finished, drive the stakes anew. The quick must be kept constantly weeded, and secured from being cropped by cattle: and in Feb. it will be proper to cut it within an inch of the ground, which will cause it strike root afresh, and help it much in the growth. The crab is frequently planted for hedges. Plants raised from the kernels of the small wild crabs, are to be preferred to those raised from the kernels of all sorts of apples without distinction; because the plants of the true small crab never shoot so strong as those of the apples, and may therefore be better kept within the proper compass of an hedge. The black thorn, or sloe, is often planted for hedges. The best method is, to raise the plants from the stones of the fruit, which should be sown about the middle of January, if the weather permit, in the place where the hedge is intended. When they are kept longer out of the ground, it will be proper to mix them with sand, and keep them in a cool place. The same fence will do for it when sown, as when planted. The holly is sometimes planted for hedges; but where it is exposed, it is very difficult to prevent its being destroyed: otherwise, it is by far the most beautiful plant; and, being an ever-green, affords much better shelter for cattle in winter than any other sort of hedge. The best method of raising these hedges, is to sow the stones in the place where the hedge is intended. Where this can be done, the plants will make a much better progress than those that are transplanted; but these berries should be buried in the ground several months before they are sown. The method is, to gather the berries about Christmas, when they are ripe, and put them into large flower-pots, mixing some sand with them; then dig holes in the ground, into which the pots must be sunk, covering them over with earth, about ten inches thick. In this place they must remain till the following October, when they should be taken up, and sown in the place where the hedge is intended to be made. The ground should be well trenched, and cleared from the roots of all weeds, bushes, trees, &c.

Then

Then two drills should be made, about a foot distant from each other, and about two inches deep, into which the seeds should be scattered pretty close, lest some should fail. When the plants grow up they must be carefully weeded: and if they are designed to be kept very neat, they should be cut in May and in August; but if they are designed for fences, they need only be sheered in July. The fences for these hedges, while young, should admit as much free air as possible: the best sort are those made with posts and rails, or with ropes drawn through holes made in the posts; and if the ropes are painted over with a composition of melted pitch, brown Spanish colour, and oil, well mixed, they will last several years.

(5.) HEDGES, DIRECTIONS FOR PLANTING IN GARDENS. Hedges for ornament in gardens are sometimes planted with ever-greens, in which case the holly is preferable to any other: next to this, most people prefer the yew; but the dead colour of its leaves renders those hedges less agreeable. The laurel is one of the most beautiful ever-greens; but the shoots are so luxuriant that it is difficult to keep it in any tolerable shape; and as the leaves are large, to prevent the disagreeable appearance given them by their being cut through with the sheers, it will be best to prune them with a knife, cutting the shoots just down to a leaf. The laurustinus is a very fine plant for this purpose; but the same objection may be made to this as to the laurel: this therefore ought only to be pruned with a knife in April, when the flowers are going off; but the new shoots of the same spring must by no means be shortened. The small-leaved and rough-leaved laurustinus are the best plants for this purpose. The true Phillyrea is the next best plant for hedges, which may be led up to the height of 10 or 12 feet; and if they are kept narrow at the top, that there may be not too much width for the snow to lodge upon them, they will be close and thick, and make a fine appearance. The ilex, or ever-green oak, is also planted for hedges, and is a fit plant for those designed to grow very tall.—The deciduous plants usually planted to form hedges in gardens are, the hornbeam, which may be kept neat with less trouble than most other plants; the beech, which has the same good qualities as the hornbeam: but the gradual falling of its leaves in winter causes a continual litter. The small-leaved English elm is a proper tree for tall hedges, but these should not be planted closer than 8 or 10 feet. The lime tree has also been recommended for the same purpose; but after they have stood some years, they grow very thin at bottom, and their leaves frequently turn of a black disagreeable colour. Many of the flowering shrubs have also been planted in hedges, such as roses, honeysuckles, sweet briar, &c. but these are difficult to train; and if they are cut to bring them within compass, their flowers, which are their greatest beauty, will be entirely destroyed. A correspondent of the society for improving agriculture in Scotland, however, tried with success the eglandine, sweet-briar, or dog-rose, when all the methods of making hedges practised in Essex and Hampshire had been tried in vain. His method was to gather the hips of this plant, and to lay

them in a tub till March: the seeds were then easily rubbed out; after which they were sowed in a piece of ground prepared for garden peas. Next year they came up; and the year after, they were planted in the following manner. After marking out the ditch, the plants were laid about 18 inches asunder upon the side grass, and their roots covered with the first turfs that were taken off from the surface of the intended ditch. The earth side of these turfs was placed next to the roots, and other earth laid upon the turfs which had been taken out of the ditch. In 4 or 5 years these plants made a fence which neither horses nor cattle of any kind could pass. Even in 2 or 3 years none of the larger cattle will attempt a fence of this kind. Sheep indeed will sometimes do so, but they are always entangled to such a degree, that they would remain there till they died unless relieved. Old briars dug up and planted soon make an excellent fence; and, where thin, it may be easily thickened by laying down branches, which in one year will make shoots of 6 or 7 feet. They bear clipping very well.

(6.) HEDGES, DR ANDERSON'S DIRECTIONS FOR PLANTING. Dr Anderson, who has treated the subject very particularly, is of opinion, that some other plants besides those abovementioned might be usefully employed in the construction of hedges. Among these he reckons the common willow. This, he says, by no means requires the wetness of soil which is commonly supposed. "It is generally imagined (says he), that the willow can be made to thrive no where except in wet or boggy ground: but this is one of those vulgar errors, founded upon inaccurate observation, too often to be met with in subjects relating to rural affairs; for experience has sufficiently convinced me, that this plant will not only grow, but thrive, in any rich well cultivated soil (unless in particular circumstances that need not here be mentioned), even although it be of a very dry nature. It could not however, in general, be made to thrive, if planted in the same manner as thorns; nor would it, in any respect, be proper to train it up for a fence in the same way as that plant. The willow, as a fence, could seldom be successfully employed, but for dividing into separate inclosures any extensive field of rich ground: and, as it is always necessary to put the soil into as good order as possible, before a hedge of this kind is planted in it, the easiest method of putting it into the necessary high tilth, will be to mark off the boundaries of your several fields in the winter, or early in the spring, with a design to give a complete fallow to a narrow ridge, 6 or 8 feet broad, in the middle of which the hedge is intended to be planted the ensuing winter. This ridge ought to be frequently plowed during the summer season, and in autumn to be well manured with dung or lime, or both (for it cannot be made too rich), and be neatly formed into a ridge before winter. Having prepared the ground in this manner, it will be in readiness to receive the hedge, which ought to be planted as early in winter as can be got conveniently done; as the willow is much hurt by being planted late in the spring. But before you begin to make a fence of this kind, it will be necessary to provide a sufficient number of plants;

plants; which will be best done by previously rearing them in a nursery of your own, as near the field to be inclosed as you can conveniently have it; for as they are very bulky, the carriage would be troublesome if they were brought from any considerable distance. The best kinds of willow for this use, are such as make the longest and strongest shoots, and are not of a brittle nature. All the large kinds of hoop willows may be employed for this use; but there is another kind with stronger and more taper shoots, covered with a dark green bark when young, which, upon the older shoots, becomes of an ash-grey, of a firm texture, and a little rough to the touch. The leaves are not so long, and a great deal broader than those of the common hoop willow, pretty thick, and of a dark green colour. What name this species is usually known by, I cannot tell; but as it becomes very quickly of a large size at the root, and is strong and firm, it ought to be made choice of for this purpose, in preference to all other kinds that I have seen. The shoots ought to be of two or three years growth before they can be properly used, and should never be less than eight or nine feet in length. These ought to be cut over close by the ground immediately before planting, and carried to the field at their whole length. The planter having stretched a line, along the middle of the ridge which was prepared for their reception, begins at one end thereof, thrusting a row of these plants firmly into the ground, close by the side of the line, at the distance of 18 or 20 inches from one another; making them all slant a little to one side in a direction parallel to the line. This being finished, let him begin at the opposite end of the line, and plant another row in the intervals between the plants of the former row; making these incline as much as the others, but in a direction exactly contrary; and then, plaiting these basket ways, work them into lozenges like a net, fastening the tops by plaiting the small twigs with one another, which with very little trouble may be made to bind together very firmly. The whole, when finished, assumes a very beautiful net-like appearance, and is even at first a tolerable good defence: and, as these plants immediately take root and quickly increase in size, it becomes, after a few years, a very strong fence, which nothing can penetrate. This kind of hedge I myself have employed; and find that a man may plant and twist properly about a hundred yards in a day, if the plants be laid down to his hand: and, in a situation such as I have described, I know no kind of fence which could be reared at such a small expense, so quickly become a defence, and continue so long in good order. But it will be greatly improved by putting a plant of eglantine between each two plants of willow, which will quickly climb up and be supported by them; and, by its numerous prickles would effectually preserve the defenceless willow from being browsed upon by cattle. As it will be necessary to keep the narrow ridge, upon which the hedge is planted, in culture for one year at least, that the plants of eglantine may not be choked by weeds, and that the roots of the willow may be allowed to spread with the greater ease in the tender mould produced by this means, it will be proper to stir

the earth once or twice by a gentle horse-hoe in the beginning of summer; and in the month of June, it may be sowed with turnips, or planted with coleworts, which will abundantly repay the expense of the fallow." Dr Anderson also gives the following useful directions for planting hedges in situations very much exposed to the weather, and recovering them when on the point of decaying. "Those who live in an open uncultivated country, have many difficulties to encounter, which others who inhabit more warm and sheltered regions never experience; and, among these difficulties, may be reckoned that of hardly getting hedges to grow with facility. For, where a young hedge is much exposed to violent and continued gusts of wind, no art will ever make it rise with so much freedom, or grow with such luxuriance, as it would do in a more sheltered situation and favourable exposure. But although it is impossible to rear hedges in this situation to so much perfection as in the others, yet they may be reared even there, with a little attention and pains, so as to become very fine fences. It is advisable, in all such cases, to plant the hedges on the face of a bank; but it becomes absolutely necessary in such an exposed situation as that I have now described: for the bank, by breaking the force of the wind, screens the young hedge from the violence of the blast, and allows it to advance, for some time at first, with much greater luxuriance than it otherwise could have done. But as it may be expected soon to grow as high as the bank, it behoves the provident husbandman to prepare for that event, and guard with a wise forecast against the inconvenience that may be expected to arise from that circumstance. With this view, it will be proper for him, instead of making a single ditch, and planting one hedge, to raise a pretty high bank, with a ditch on each side of it, and a hedge on each face of the bank; in which situation, the bank will equally shelter each of the two hedges while they are lower than it; and, when they at length become as high as the bank, the one hedge will in a manner afford shelter to the other, so as to enable them to advance with much greater luxuriance than either of them would have done singly. To effectuate this still more perfectly, let a row of service trees be planted along the top of the bank, at the distance of 18 inches from each other, with a plant of eglantine between each two services. This plant will advance, in some degree, even in this exposed situation; and by its numerous shoots, covered with large leaves, will effectually screen the hedge on each side of it, which, in its turn, will receive some support and shelter from them; so that they will be enabled to advance all together, and form, in time, a close, strong, and beautiful fence. The *service* is a tree but little known in Scotland; although it is one of those that ought perhaps to be often cultivated there, in preference to any other tree whatever, as it is more hardy, and in any exposed situation affords more shelter to other plants, than almost any other tree I know: for it sends out a great many strong branches from the under part of the stem, which, in time, assume an upright direction, and continue to advance with vigour, and carry many leaves to the very bottom, almost as long as the tree

tree exists; so that if it is not pruned, it rises a large close bush, till it attains the height of a forest tree. It is of the same genus with the rawn-tree, and has a great resemblance to it both in flower and fruit; its branches are more waving and pliant; its leaves undivided, broad and round, somewhat resembling the elm, but white and mealy on the under side. It deserves to be better known than it is at present. But if, from the poorness of the soil in which your hedge is planted, or from any other cause, it should so happen, that, after a few years, the hedge becomes sickly, and the plants turn poor and stunted in appearance, the easiest and only effectual remedy for that disease, is to cut the stems of the plants clean over, at the height of an inch or two above the ground; after which they will send forth much stronger shoots than they ever would have done without this operation. And if the hedge be kept free of weeds, and trained afterwards in the manner above described, it will, in almost every case, be recovered, and rendered fresh and vigorous. This amputation ought to be performed in autumn, or the beginning of winter; and in the spring, when the young buds begin to show themselves, the stumps ought to be examined with care, and all the buds be rubbed off, excepting one or two of the strongest and best placed, which should be left for a stem. For if the numerous buds that spring forth round the stem are allowed to spring up undisturbed, they will become in a few years as weak and stunted as before; and the hedge will never afterwards be able to attain any considerable height, strength, or healthfulness.—I have seen many hedges, that have been repeatedly cut over, totally ruined by this circumstance not having been attended to in proper time. If the ground for 16 or 20 feet on each side of the hedge be fallowed at the time that this operation is performed, and get a thorough dressing with rich manures, and be kept in high order for some years afterwards, by good culture and meliorating crops, the hedge will prosper much better than if this had been omitted, especially if it has been planted on the level ground, or on the bank of a shallow ditch."

(7.) HEDGES, DR ANDERSON'S METHOD OF MENDING. "It sometimes happens (says Dr Anderson) that a hedge may have been long neglected, and be in general in a healthy state, but full of gaps and openings, or so thin and straggling as to form but a very imperfect sort of fence. On these occasions, it is in vain to hope to fill up the gaps by planting young quicks; for these would always be outgrown, choked, and starved, by the old plants: nor could it be recovered by cutting clear over by the roots, as the gaps would still continue where they formerly were. The only methods that I know of rendering this a fence are, either to mend up the gaps with dead wood, or to *plash* the hedge; which last operation is always the most eligible where the gaps are not too large to admit of being cured by this means. The operation I here call *plashing*, may be defined, a *watling made of living wood*. To form this, some stems are first selected, to be left as stakes at proper distances, the tops of which are all cut over at the height of four feet from the root. The straggling side-branches of the other part of the

hedge are also lopped away. Several of the remaining plants are then cut over, close by the ground, at convenient distances; and the remaining plants are cut perhaps half through, so as to permit them to be bent to one side. They are then bent down almost to a horizontal position, and interwoven with the upright stakes, so as to retain them in that position. Care ought to be taken, that these be laid very low at those places where there were formerly gaps; which ought to be farther strengthened by some dead stakes or truncheons of willows, which will frequently take root in this case, and continue to live. And sometimes a plant of eglantine will be able to overcome the difficulties it meets with, strike root, and grow up so as to strengthen the hedge in a most effectual manner. The operator begins at one end of the field, and proceeds regularly forward, bending all the stems in one direction, so that the points rise above the roots of the others, till the whole watling is completed to the same height as the uprights. An expert operator will perform this work with much greater expedition, than one who has not seen it done could easily imagine. And as all the diagonal watlings continue to live and send out shoots from many parts of their stems, and as the upright shoots that rise from the stumps of those plants that have been cut over quickly rush up through the whole hedge, these serve to unite the whole into one entire mass, that forms a strong, durable, and beautiful fence. This is the best method of recovering an old neglected hedge that hath as yet come to my knowledge. In some cases it happens, that the young shoots of a hedge are killed every winter; in which case it soon becomes dead and unsightly, and can never rise to any considerable height. A remedy for this disease may therefore be wished for. Young hedges are observed to be chiefly affected with this disorder; and it is almost always occasioned by an injudicious management of the hedge, by means of which it has been forced to send out too great a number of shoots in summer, that they are thus rendered so weakly as to be unable to resist the severe weather in winter. It often happens that the owner of a young hedge, with a view to render it very thick and close, cuts it over with the shears a few inches above the ground the first winter after planting: in consequence of which, many small shoots spring out from each of the stems that has been cut over; each of which, being afterwards cut over in the same manner, sends forth a still greater number of shoots, which are smaller and smaller in proportion to their number. If the soil in which the hedge has been planted is poor, in consequence of this management, the branches, after a few years, become so numerous, that the hedge is unable to send out any shoots at all, and the utmost exertion of the vegetative powers enables it only to put forth leaves. These leaves are renewed in a sickly state for some years, and at last cease to grow at all—the branches become covered with fog, and the hedge perishes entirely. But if the soil be very rich, notwithstanding this great multiplication of the stems, the roots will still have sufficient vigour to force out a great many small shoots, which advance to a great length, but never attain a proportional thickness.

thickness. And as the vigour of the hedge makes them continue to vegetate very late in the autumn, the frosts come on before the tops of these dangling shoots have attained any degree of woody firmness, so that they are killed almost entirely by it: the whole hedge becomes covered with these long dead shoots, which are always disagreeable to look at, and usually indicate the approaching end of the hedge. The causes of the disorder being thus explained, it will readily occur, that the radical cure is amputation; which, by giving an opportunity to begin with training the hedge anew, gives also an opportunity of avoiding the errors that occasioned it. In this case, care ought to be taken to cut the plants as close to the ground as possible, as there the stems will be less numerous than at any greater height. And particular attention ought to be had to allow very few shoots to arise from the stems that have been cut over, and to guard carefully against shortening them. But as the roots, in the case here supposed, will be very strong, the shoots that are allowed to spring from the stems will be very vigorous, and there will be some danger of their continuing to grow later in the season than they ought in safety to do; in which case, some part of the top of the shoot may perhaps be killed the first winter, which ought, if possible, to be prevented. This can only be effectually done by giving a check to the vegetation in autumn, so as to allow the young shoots to harden in the points before the winter approaches. If any of the leaves or branches of a tree are cut away while it is in the state of vegetation, the whole plant feels the loss, and it suffers a temporary check in its growth in proportion to the loss that it thus sustains. To check, therefore, the vigorous vegetation at the end of autumn, it will be prudent to choose the beginning of September for the time of lopping off all the supernumerary branches from the young hedge, and for clipping off the side branches that have sprung out from it; which will, in general, be sufficient to give it such a check in its growth at that season, as will prevent any of the shoots from advancing afterwards. If the hedge is extremely vigorous, a few buds may be allowed to grow upon the large stumps in the spring, with a view to be cut off at this season, which will tend to stop the vegetation of the hedge still more effectually. By this mode of management, the hedge may be preserved entire through the first winter. And as the shoots become less vigorous every successive season, there will be less difficulty in preserving them at any future period. It will always be proper, however, to trim the sides of a very vigorous hedge for some years while it is young, about the same season of the year, which will tend powerfully to prevent this malady. But when the hedge has advanced to any considerable height, it will be equally proper to clip it during any of the winter months, before Candlemas."

(8.) HEDGES, LORD KAMES'S METHOD OF RAISING AND MENDING. Lord Kames, in his *Gentleman Farmer*, gives several directions for the raising and mending hedges, considerably different from those above related. For a deer-park he recommends a wall of stone coped with turf, having laburnums planted close to it. The heads

of the plants are to be lopped off, to make the branches extend laterally, and interweave in the form of a hedge. The wall will prevent the deer from breaking through; and if the hedge be trained eight feet high, they will not attempt to leap over. He prefers the laburnum plant, because no beast will feed upon it except a hare, and that only when young and tender. Therefore, no extraordinary care is necessary except to preserve them from the hare for 4 or 5 years. A row of alders may be planted in front of the laburnums, which no hare nor any other beast will touch. The wall he recommends to be built in the following manner, as being both cheaper and more durable than one constructed entirely of stone. Raise it of stone to the height of two feet and a half from the ground, after which it is to be coped with sod as follows. First, lay on the wall, with the grassy side under, sod cut with the spade four or five inches deep, and of a length equal to the thickness of the wall. Next, cover this sod with loose earth rounded like a ridge. Third, prepare thin sod, cast with the paring spade, so long as to extend, beyond the thickness of the wall, two inches on each side. With these cover the loose earth, keeping the grassy side above; place them so much on the edge, that each sod shall cover part of another, leaving only about two inches without cover: when 20 or 30 yards are thus finished, let the sod be beat with mallets by two men, one on each side of the wall, striking both at the same time. By this operation the sod becomes a compact body that keeps in the moisture, and encourages the grass to grow. Lastly, cut off the ragged ends of the sod on each side of the wall, to make the covering neat and regular. The month of October is the proper season for this operation, because the sun and wind, during summer, dry the sod, and hinder the grass from vegetating. Moist soil affords the best sod. Wet soil is commonly too fat for binding; and, at any rate, the watery plants it produces will not thrive in a dry situation. Dry soil, on the other hand, being commonly ill bound with roots, shakes to pieces in handling. The ordinary way of coping with sod, which is to lay them flat and single, looks as if intended to dry the sod and kill the grass: not to mention that the sod is liable to be blown off the wall by every high wind. Where the wall itself is to be used as a fence without any hedge, a ditch is to be made on each side, beginning a foot from the root of the wall, and sloping outward to the depth of three feet, or at least two and an half. The ditch should be equally sloped on the other side, so as to be four feet wide. A rood of this fence, including every article, may be done for three shillings or thereabouts; and a field of 10 acres thus inclosed, for about 30l. which by a stone wall would cost upwards of 50l. It will also stand many years without any need of reparation; while stone walls require no less than 2½ per cent. of the original cost expended annually to keep them up. The advantages of a thorn hedge, according to our author, are, that it is a very quick grower, when planted in a proper soil; shooting up six or seven feet in a season. Though tender, and apt to be hurt by weeds when young, it turns strong, and may be cut into any shape.

Even when old it is more disposed than other trees to lateral shoots; and lastly, its prickles make it the most proper of all for a fence. None of these thorns ought to be planted in a hedge till five years of age, and it is of the utmost importance that they be properly trained in the nursery. The best soil for a nursery, his Lordship observes, is between rich and poor. In the latter the plants are dwarfish; in the former, being luxuriant and tender, they are apt to be hurt during the severity of the weather; and these imperfections are incapable of any remedy. An essential requisite in a nursery is free ventilation. "How common (says his Lordship) is it to find nurseries in hollow sheltered places, surrounded with walls and high plantations, more fit for pine-apples than barren trees! The plants thrust out long shoots, but feeble and tender: when exposed in a cold situation, they decay, and sometimes die. But there is a reason for every thing: the nurseryman's view is to make profit by saving ground, and by imposing on the purchaser tall plants, for which he pretends to demand double price. It is so difficult to purchase wholesome and well nursed plants, that every gentleman farmer ought to raise plants for himself. As thorns will grow pleasantly from roots, I have long practised a frugal and expeditious method of raising them from the wounded roots that must be cut off when thorns are to be set in a hedge. These roots, cut into small parts and put in a bed of fresh earth, will produce plants the next spring no less vigorous than what are produced from seed; and thus a perpetual succession of plants may be obtained without any more seed. It ought to be a rule, never to admit into a hedge plants under five years old: they deserve all the additional sun that can be demanded for them. Young and feeble plants in a hedge are of slow growth; and, besides the loss of time, the paling necessary to secure them from cattle must be renewed more than once before they become a fence. A thorn hedge may be planted in every month of winter and spring unless it be frost. But I have always observed, that thorns planted in October are more healthy, push more vigorously, and fewer decay, than at any other time. In preparing the thorns for planting, the roots ought to be left as entire as possible, and nothing cut away but the ragged parts. As a thorn hedge suffers greatly by weeds, the ground where they are planted ought to be made perfectly clean. The common method of planting is to leave 8 or 9 inches along a side of the intended ditch, termed a *scarfement*; and behind the scarfement, to lay the surface soil of the intended ditch, cut into square sods two or three inches deep, its grassy surface under. Upon that sod, whether clean or dirty, the thorns are laid, and the earth of the ditch above them. The grass in the scarfement, with what weeds are in the moved earth, soon grow up, and require double diligence to prevent the young thorns from being choked. The following method deserves all the additional trouble it requires. Leaving a scarfement, as above, of 10 inches, and also a border for the thorns, broad or narrow according to their size; lay behind the border all the surface of the intended ditch, chopped small with the spade, and upon it lay the

mouldery earth that fell from the spade in cutting the said surface. Cover the scarfement and border, with the under earth, three inches thick at least; laying a little more on the border to raise it higher than the scarfement, in order to give room for weeding. After the thorns are prepared by smoothing their ragged roots with a knife, and lopping off their heads to make them grow bushy, they are laid fronting the ditch, with their roots on the border, the head a little higher than the root. Care must be taken to spread the roots among the surface earth taken out of the ditch, and to cover them with the mouldery earth that lay immediately below. This article is of importance, because the mouldery earth is the finest of all. Cover the stems of the thorns with the next stratum of the ditch, leaving always an inch at the top free. It is no matter how poor this stratum be, as the plants draw no nourishment from it. Go on to finish the ditch, pressing down carefully every row of earth thrown up behind the hedge, which makes a good solid mound impervious to rain. It is a safeguard to the young hedge to raise this mound as perpendicular as possible; and for that reason, it may be proper, in loose soil, when the mound is raised a foot or so, to bind it with a row of the tough sod, which will support the earth above till it become solid by lying. In poor soil more care is necessary. Behind the line of the ditch the ground intended for the scarfement and border should be summer fallowed, manured, and clear of all grass roots; and this culture will make up for the inferiority of the soil. In very poor soil, it is vain to think of planting a thorn hedge. In such ground there is a necessity for a stone fence. The only reason that can be given for laying thorns as above described, is to give the roots space to push in all directions; even upward into the mound of earth. There may be some advantages in this; but, in my apprehension, the disadvantage is much greater of heaping so much earth upon the roots as to exclude not only the sun, but the rain which runs down the sloping bank, and has no access to the roots. Instead of laying the thorns fronting the ditch, would it not do better to lay them parallel to it; covering the roots with three or four inches of the best earth, which would make a hollow between the plants and the sloping bank? This hollow would intercept every drop of rain that falls on the bank, to sink gradually among the roots. Why at any rate should a thorn be put into the ground sloping? This is not the practice with regard to any other tree; and I have heard of no experiment to persuade me that a thorn thrives better sloping than erect. There occurs, indeed, one objection against planting thorns erect, that the roots have no room to extend themselves on that side where the ditch is. But does it not hold, that when, in their progress, roots meet with a ditch, they do not push onward; but, changing their direction, push downward at the side of the ditch? If so, these downward roots will support the ditch, and prevent it from being mouldered down by frost. One thing is evident without experiment, that thorns planted erect may sooner be made a complete fence than when laid sloping as usual. In the latter case, the operator is confined to thorns that

that do not exceed a foot or 15 inches; but thorns five or six feet high may be planted erect; and a hedge of such thorns, well cultivated in the nursery, will in three years arrive to greater perfection than a hedge managed in the ordinary way will do in twice that time." After the hedge is finished, it is absolutely necessary to secure it for some time from the depredations of cattle; and this is, by no means an easy matter. "The ordinary method of a paling (says his lordship) is no sufficient defence against cattle: the most gentle make it a rubbing post, and the vicious wantonly break it down with their horns. The only effectual remedy is expensive; viz. two ditches and two hedges, with a mound of earth between them. If this remedy, however, be not suitable, the paling ought at least to be of the strongest kind. I recommend the following as the best I am acquainted with: Drive into the ground strong stakes three feet and an half long, with intervals from eight to twelve inches, according to the size of the cattle that are to be inclosed; and all precisely of the same height. Prepare plates of wood sawed out of logs, every plate 3 inches broad and half an inch thick. Fix them on the head of the stakes with a nail driven down into each. The stakes will be united so firmly, that one cannot be moved without the whole; and will be proof against the rubbing of cattle. But, after all, it is no fence against vicious cattle. The only proper place for it is the side of a high road, or to fence a plantation of trees. It will indeed be a sufficient fence against sheep, and endure till the hedge itself becomes a fence. A fence thus composed, including thorns, ditching, wood, nails, &c. will not much exceed two shillings every six rods." His lordship discommends the ordinary method of training hedges by cutting off the top and shortening the lateral branches in order to make it thick and bushy. This, as well as the method of cutting off the stems two or three inches above the ground, indeed produces a great number of shoots, and makes a very thick fence, but which becomes so weak when bare of leaves, that cattle break through it in every part. To determine the best method of proceeding in this case, his lordship made an experiment on three hedges, which were twelve years old at the time he wrote. The first was annually pruned at the top and sides; the sides of the second were pruned, but not the top; and the third was allowed to grow without any pruning. The first, at the time of writing, was about 4 feet broad, and thick from top to bottom; but weak in the stems, and unable to resist any horned beast: the 2d was strong in its stems, and close from top to bottom: the 3d was also strong in its stems, but bare of branches for two feet from the ground; the lower ones having been deprived of air and rain by the thick shade of those above them. Hence he directs that hedges should be allowed to grow till the stems be 10 or 12 inches in circumference, which will be in 10 or 12 years; at which time the hedge will be 15 feet or more in height. The lateral branches next the ground must be pruned within two feet of the stem; those above must be made shorter and shorter in proportion to their distance from the ground; and 5 feet high they must be cut close to the stem,

leaving all above full freedom of growth. By this dressing the hedge takes on the appearance of a very steep roof; and it ought to be kept in that form by pruning. This form gives free access to rain, sun, and air; every twig has its share, and the whole is preserved in vigour. When the stems have arrived at their proper bulk, cut them over at 3 feet from the ground where the lateral branches end. This answers two excellent purposes: the first is to strengthen the hedge, the sap that formerly ascended to the top being now distributed to the branches; the next is, that a tall hedge stagnates the air, and poisons both corn and grass near it. A hedge trained in this manner is impenetrable even by a bull. With regard to the practice of *plashing* an old hedge recommended by Dr Anderson, (see § 7.) his lordship observes that "it makes a good interim fence, but at the long run is destructive to the plants; and accordingly there is scarcely to be met with a complete good hedge where plashing has been long practised. A thorn is a tree of long life. If, instead of being massacred by plashing, it were raised and dressed in the way here described, it would continue a firm hedge perhaps 500 years. A hedge ought never to be planted on the top of the mound of earth thrown up from the ditch. It has indeed the advantage of an awful situation; but being planted in bad soil, and destitute of moisture, it cannot thrive; it is at best dwarfish, and frequently decays and dies. To plant trees in the line of the hedge, or within a few feet of it, ought to be absolutely prohibited as a pernicious practice. It is amazing that people should fall into this error, when they ought to know that there never was a good thorn hedge with trees in it. And how should it be otherwise? An oak, a beech, an elm, grows faster than a thorn. When suffered to grow in the midst of a thorn hedge, it spreads its roots every where, and robs the thorns of their nourishment. Nor is this all: the tree overshadowing the thorns, keeps the sun and air from them. At the same time, no tree takes worse with being overshadowed than a thorn. It is scarce necessary to mention gaps in a hedge, because they will seldom happen where a hedge is trained as above recommended. But in the ordinary method of training, gaps are frequent, partly by the failure of plants, and partly by the trespassing of cattle. The ordinary method of filling up gaps is to plant sweet briar where the gap is small, and a crab where it is large. This method I cannot approve, for an obvious reason; a hedge ought never to be composed of plants which grow unequally. Those that grow fast, overtop and hurt the slow growers; and with respect, in particular, to a crab and sweet briar, neither of them thrive under the shade. It is a better method to remove all the withered earth in the gap, and to substitute fresh sappy mould mixed with some lime or dung. Plant upon it a vigorous thorn of equal height with the hedge, which in its growth will equal the thorns it is mixed with. In that view there should be a nursery of thorns of all sizes, even to 5 feet high, ready to fill up gaps. The best season for this operation is in October. A gap filled with sweet briar, or a crab lower than the hedge, invites the cattle to break through and trans-

trample the young plants under foot ; to prevent which, a paling raised on both sides is not sufficient, unless it be raised as high as the hedge. Where a field is too poor to admit of a thorn hedge, if there be no quantity of stones easily procurable, whins are the only resource. These are commonly placed on the top of a dry earth dyke, in which situation they seldom thrive well. The following seems preferable. Two parallel ditches, 3 feet wide and two deep, border a space of 12 feet. Within this space raise a bank at the side of each ditch with the earth that comes out of it, leaving an interval between the two banks. Sow the banks with whin seed, and plant a row of trees in the interval. When the whins are pretty well grown, the hedge on one of the banks may be cut down, then the other as soon as it becomes a fence, and so on alternately. While the whins are young, they will not be disturbed by cattle, if passages be left to go out and in. These passages may be closed up when the hedge is sufficiently strong to be a fence. A whin hedge, thus managed, will last many years, even in strong frost, unless very severe. There are many whin-hedges in the shire of Kincardine not so skilfully managed, and yet the possessors appear not to be afraid of frost. Such fences ought to be extremely welcome in the sandy grounds of the shire of Moray, where there is scarce a stone to be found. A few earth fences that are there raised, composed mostly of sand, very soon crumble down."

(9.) HEDGES, MR BAKEWELL'S METHOD OF PLANTING. Mr Young, in his *Annals of Agriculture*, vol. vi. says, that Mr Bakewell plants his quicks in a different manner from what is common in various parts of the kingdom. He plants one row at a foot from set to set, and making his ditch, lays the earth which comes out of it to form a bank on the side opposite to the quick. In the common method the bank is made on the quick side above it. Reasons are not wanting to induce a preference of this method. The plants grow only in the surface earth, uncovered from the atmosphere, which must necessarily be a great advantage; whereas, in the usual way of planting that earth, which is always the best, is loaded by a thick covering obliquely of the earth out of the ditch. If the roots shoot in the best soil, they will be out of the reach of the influences of the air; the consequence of which is, that they cannot have so large a space of that earth as if set on the flat. The way to have a tree or a quick thrive in the best manner possible, is to set it on the surface, without any ditch or trench, that cuts off half its pasture. But if a ditch is necessary, the next best way must of course be still to keep it on the flat surface; and the worst way to cover up that surface, by loading it with the dead earth out of a trench. To say that there are good hedges in the common method is not a conclusive argument, unless both were tried on the same soil and exposure." Mr Young however observes that this method occasions a great waste of land.

(10.) HEDGES, MR MILLER'S DIRECTIONS FOR PLANTING. Mr Miller recommends the black alder as superior to any other that can be employed in moist soils. It may either be propagated by layers or truncheons about three feet

long. The best time for planting these last is in February or March. They ought to be sharpened at their largest end, and the ground well loosened before they are thrust into it, lest the bark should be torn off, which might occasion their miscarriage. They should be set at least two feet deep to prevent their being blown out of the ground by violent winds after they have made strong shoots; and they should be kept clear of tall weeds until they have got good heads, after which they will require no farther care. When raised by laying down the branches, it ought to be done in October; and by that time twelve months they will have roots sufficient for transplantation, which must be done by digging a hole and loosening the earth in the place where the plant is to stand. The young sets must be planted at least a foot and an half deep; and their top should be cut off to within about nine inches of the ground; by which means they will shoot out many branches. This tree may be trained into very thick and close hedges, to the height of 20 feet and upwards. It will thrive exceedingly on the sides of brooks; for it grows best when part of its roots are in water; and may, if planted there as is usual for willows, be cut for poles every fifth or sixth year. Its wood makes excellent pipe and staves; for it will last a long time under ground or in water: and it is likewise in great estimation among plough-wrights, turners, &c. as well as for making several of the utensils necessary for agriculture. Its bark also dyes a good black. The birch is also recommended by Mr Miller as proper for hedges; and in places where the young plants can be easily procured, he says that the plantation of an acre will not cost 40 shillings, the after expense will not exceed 20 shillings; so that the whole will not come above three pounds. Ash trees ought never to be permitted in hedges both because they injure the corn and grass by their wide extended roots, and likewise on account of the property their leaves have of giving a rancid taste to butter made from the milk of such cattle as feed upon the leaves. No ash trees are permitted to grow in the good dairy counties.

(11.) HEDGES OF EGLANTINE, BIRCH, & See FENCE, § 3.

(12.) HEDGES OF FURSE, METHODS OF MAKING. Under the article FENCE, (§ 3.) we quote Dr Anderson's opinion, that "rubins, (or furze) a commonly employed, are neither a strong nor lasting fence." "The first of these defects, however, (says the Dr) "may in some measure be removed, by making the bank upon which they are sowed (for they never should be transplanted) of a considerable breadth; that the largeness of the aggregate body, considered as one mass, may in some measure make up for the want of strength in each individual plant. With this view, a bank may be raised 5 or 6 feet in breadth at the top with a large ditch on each side of it; raising the bank as high as the earth taken from the ditch will permit; the surface of which should be sowed pretty thick with whin-seeds. These will come up very quickly; and in 2 or 3 years will form a barrier that few animals will attempt to break through, and will continue in that state of perfection for some years. But the greatest objection

to this plant as a fence is, that, as it advances in fire, the old prickles always die away; there being never more of these alive at any time upon the plant, than those that have been the produce of the year immediately preceding: and these, thus gradually falling away, leave the stems naked below as they advance in height; so that it very soon becomes an exceeding poor and unsightly tree; the stems being entirely bare, and so slender withal as not to be able to make a sufficient resistance to almost any animal whatever. To remedy this great defect, either of the two following methods may be adopted. The first is, to take care to keep the bank always stored with young plants; never allowing them to grow to such a height as to become bare below; and it was principally to admit of this, without losing at any time the use of the fence, that I have advised the bank to be made of such an unusual breadth. For if one side of the hedge be cut quite close to the bank, when it is only 2 or 3 years old, the other half will remain as a fence till that side become strong again; and then the opposite side may be cut down in its turn; and so on alternately as long as you may incline: by which means the bank will always have a strong hedge upon it without ever becoming naked at the root. And as this plant, when bruised, is one of the most valuable kinds of winter food yet known for all kinds of domestic animals, the young tops may be carried home and employed for that purpose by the farmer; which will abundantly compensate for the trouble of cutting, and the waste of ground that is occasioned by the breadth of the bank. The other method of preserving a hedge of whins from turning open below, can only be practised where sheep are kept; but may be there employed with great propriety. In this case it will be proper to sow the seeds upon a conical bank of earth, shovelled up from the surface of the ground on each side without any ditches. If this is preferred from the sheep for two or three years at least, they may then be allowed free access to it; and, as they can get up close to the foot of the bank upon each side, if they have been accustomed to this kind of food, they will eat up all the young shoots that are within their reach, which will occasion them to send out a great many lateral shoots; and these, being continually browsed upon, soon become as close as could be desired, and are then in no sort of danger of becoming naked at the root, although the middle part should advance to a considerable height."

- (1.) * *To HEDGE*. *v. a.* [from the noun.] 1. To inclose with a hedge, or fence of wood dry or growing.—*Hedge* thy possession about with thorns. *Isidus*. xxviii. 24.—Those alleys must be *hedged* at both ends, to keep out the wind. *Bacon*. 2. To obstruct.—I will *hedge* up thy way with thorns. *Isidus*. 6. 3. To encircle for defence.—England, *hedged* in with the main, That water-walled bulwark, still secure And confident from foreign purposes. *Shakespeare*. There's such divinity doth *hedge* a king, That treason can but peep to what it would.

Shak. Hamlet. To shut up within an inclosure.—It must not be paid and exported in ready money; so says our

law; but that is a law to *hedge* in the cuckow, and serves for no purpose: for if we export not goods, for which our merchants have money due to them, how can it be paid by bills of exchange; *Locke*. 3. To force into a place already full. This seems to be mistaken for *edge*. *To edge in*, is to put in by the way that requires least room; but *hedge* may signify to thrust in with difficulty, as into a *hedge*.—

You forget yourself.

To hedge me in. *Shak. Julius Caesar*. When I was hasty, thou delay'd'st me longer: I pr'ythee, let me *hedge* one moment more Into thy promise; for thy life prefers'd. *Dryden*.—When you are sent on an errand, be sure to *hedge* in some business of your own. *Swift*.

(2.) * *To HEDGE*. *v. n.* To shift; to hide the head.—I myself sometimes, hiding mine honour in my necessity, am fain to shuffle, to *hedge*, and to lurch. *Shak*.

* *HEDGE-BORN*. *adj.* [*hedge* and *born*.] Of no known birth; meanly born.—

He then, that is not furnish'd in this fort, Doth but usurp the sacred name of knight, And should, if I were worthy to be judge, Be quite degraded, like a *hedge-born* swain, That doth presume to boast of gentle blood. *Shak*.

HEDGE-BREAKERS, or *HEDGE-STEALERS*, *n. f.* Thieves who break through hedges, to rob gardens or orchards. By 43 Eliz. cap. 7. hedge-breakers are bound to pay such damages as a justice of the peace shall think fit; and if not able to pay, they shall be committed to the constable to be whipped. And hedge-stealers may be apprehended, and the justice shall adjudge a penalty, not exceeding 10s. to the poor; or in want of payment, they shall be sent to the house of correction for a month. 13 Car. II. cap. 2. And persons convicted of buying stolen wood shall forfeit treble the value.

* *HEDGE-CREEPER*. *n. f.* [*hedge* and *creeper*.] One that skulks under hedges for bad purposes.

(1.) * *HEDGE-FUMITORY*. *n. f.* A plant; *fumaria sepium*. *Ainsworth*.

(2.) *HEDGE-FUMITORY*. See *FUMARIA*.

(1.) * *HEDGE-HOG*. *n. f.* [*hedge* and *hog*; *erinaurus*.] 1. An animal set with prickles, like thorns in an hedge.—

Like *hedge-hogs*, which

Lie tumbling in my bare-foot way, and mount Their prickles at my foot-fall. *Shak*.

—Few have belief to swallow, or hope enough to experience, the collyrium of Albertus; that is to make one see in the dark; yet thus much, according unto his receipt, will the right eye of an *hedge-hog*, boiled in oil, and preserved in a brazen vessel, effect. *Brown's Vulgar Errors*.—The *hedge-hog* hath his backside and flanks thick set with strong and sharp prickles; and besides, by the help of a muscle, can contract himself into a globular figure, and so withdraw his whole under part, head, belly, and legs, within his thicket of prickles. *Ray on the Creation*. 2. A term of reproach.—

Didst thou not kill this king?

—I grant ye.

—Do'st grant me, *hedge-hog*? *Shak*.

3. A plant; trefoil; *medica esbinata*. *Ainsworth*.

4. The globe-fish; *orbis echinatus*. *Ainsworth*.

(2.) *HEDGE-*

(2.) HEDGE-HOG. See ERINACEUS.

(3.) HEDGE-HOG THISTLE. See CACTUS.

(4.) HEDGE-HOG THORN. See ANTHYLLIS.

(1.) * HEDGE-HYSSOP. *n. f.* [*hedge* and *hyssop*.] A species of willow-wort; *gratiola*.—*Hedge hyssop* is a purging medicine, and a very rough one: externally it is said to be a vulnerary. *Hill*.

(2.) HEDGE-HYSSOP. See GRATIOLA.

(1.) * HEDGE-MUSTARD. *n. f.* A plant.

(2.) HEDGE-MUSTARD. See ERYSIMUM.

(1.) * HEDGE-NETTLE. *n. f.* A plant; *galeopsis*. *Ainsworth*.

(2.) HEDGE-NETTLE. See GALEOPSIS.

(3.) HEDGE-NETTLE, SHRUBBY. See BRASSIUM.

* HEDGE-NOTE. *n. f.* [*hedge* and *note*.] A word of contempt for low writing.—When they began to be somewhat better bred, they left these *hedge-notes* for another sort of poem, which was also full of pleasant raillery. *Dryden*.

* HEDGE-PIG. *n. f.* [*hedge* and *pig*.] A young hedge-hog.—

Thrice the brinded cat hath mew'd,

Thrice and once the *hedge-pig* whin'd. *Shakesp.*

HEDGE-PRESS. }

HEDGE-PRIEST. } See HEDGE, § 2.

* HEDGER. *n. f.* [from *hedge*.] One who makes hedges.—

The labour'd ox

In his loose traces from the furrow came,

And the swink'd *hedger* at his supper sat. *Milton*.

—He would be laugh'd at, that should go about to make a fine dancer out of a country *hedger* at past fifty. *Locke*.

* HEDGE-ROW. *n. f.* [*hedge* and *row*.] The series of trees or bushes planted for inclosures.—

Sometimes walking not unseen

By *hedge-row* elms, on hillocks green. *Milton*.

—The fields in the northern side are divided by *hedge-rows* of myrtle. *Berkeley to Pope*.

(1.) * HEDGE-SPARROW. *n. f.* [*hedge* and *sparrow*; *curruca*.] A sparrow that lives in bushes, distinguished from a sparrow that builds in thatch.

The *hedge-sparrow* fed the cuckoo so long,

That it had its head bit off by its young. *Shak*.

(2.) HEDGE-SPARROW. See MOTACILLA.

* HEDGING BILL. *n. f.* [*hedge* and *bill*.] A cutting hook used in making hedges.—Comes master Dametas with a *hedging-bill* in his hand, chaffing and swearing. *Sidney*.

HEDJAS, or HEDSJAS, a province of Arabia, bounded on the E. by Nejed; on the S. by Yemen; on the W. by the Arabic Gulph, and on the N. by the desert of Sinai. The plain from the Red Sea to the mountains is entirely sandy and barren; but the high lands produce variety of fruits. The two chief cities are MECCA and MEDINA. "The authority of the Grand Signior," says M. Neibuhr, "is here nothing but a mere shadow, which the Arabs would long since have annihilated, if they had not found their interest in preserving it. It consists only in a few slender prerogatives, and the revenues are proportionate."

(1.) HEDIC, an island of France, 15 miles from the coast of the dep. of Morbihan, chiefly inhabited by fishermen.

(2.) HEDIC, a town in the above island, with a fort named Pengarde, 7½ miles E. of Belleisle. Lon. 14. 41. E. of Ferro. Lat. 47. 23. N.

HEDINGHAM, a town of Essex, with a castle, and a market on Tuesday; 48 m. NNW. of London.

HEDYCARIA, in botany: A genus of the polyandria order, belonging to the diœcia class of plants. The calyx of the male is cleft in 8 or 10 parts; there is no corolla, nor are there any filaments; the antheræ are in the bottom of the calyx, four furrowed, and bearded at top. The calyx and corolla of the female are as in the male; the germs pedicellated; the nuts pedicellated and monospermous.

HEDYOTIS, in botany: A genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking under the 47th order, *Stellate*. The corolla is monopetalous and funnel-shaped; the capsule is bilocular, polyspermous, inferior.

HEDYSARUM, FRENCH HONEY-SUCKLE, in botany; a genus of the decandria order, belonging to the diadelphica class of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The carina of the corolla is transversely obtuse; the seed-vessel a legumen with monospermous joints. There are 59 species of this plant, of which the most remarkable are,

1. HEDYSARUM CORONARIUM, the common biennial *French honeysuckle*, with large deeply striking biennial roots; upright, hollow, smooth, very branchy stalks, 3 or 4 feet high, garnished with pinnated leaves; and from between the leaves proceed long spikes of beautiful red flowers, succeeded by jointed seed-pods. It is easily raised from seed in any of the common borders, and is very ornamental.

2. HEDYSARUM GYRANS, or sensitive *hedysarum*, a native of the East Indies, where it is called *burrum chundalli*. It arrives at the height of 4 feet, and in autumn produces bunches of yellow flowers. The root is annual or biennial. It is a trifolious plant, and the lateral leaves are smaller than those at the end, and all day long they are in constant motion without any external impulse. They move up and down and circularly. This last motion is performed by the twisting of the footstalks; and while the one leaf is rising, its associate is generally descending. The motion downwards is quicker and more irregular than the motion upwards, which is steady and uniform. These motions are observable for 24 hours in the leaves of a branch which is lopped off from the shrub, if kept in water. If from any obstacle the motion is retarded, upon the removal of that obstacle it is resumed with a greater degree of velocity. This species requires the common culture of tender exotics.

* HEED, *n. f.* [from the verb.] 1. Care; attention.—

With wanton *heed* and giddy cunning,

The melting voice through mazes running. *Mil*.

—Take *heed* that, in their tender years, ideas, that have no natural cohesion, come not to be united in their heads. *Locke*.

Thou must take *heed*, my Portius;

The world has all its eyes on Cato's son. *Addis*.

2. Caution; fearful attention; suspicious watch. —Eitherwise bearing or ignorant carriage is caught as men catch diseases, one of another; therefore let men take *heed* of their company. *Shak* —

Take *heed*; have open eye; for thieves do foot by night:

Take

Take *heed*, ere summer comes, or cuckoo birds affright. *Shak.*

3. Care to avoid.—We should take *heed* of the neglect or contempt of his worship. *Tillotson.* 4. Notice; observation.—Speech must come by hearing and learning; and birds give more *heed*, and mark words more than beasts. *Bacon.* 5. Seriousness; steadiness.—

He did unseal them; and the first he view'd,
He did it with a serious mind; a *heed*
Was in his countenance. *Shak.*

6. Regard; respectful notice.—It is a way of calling a man a fool, when no *heed* is given to what he says. *L'Esrange.*

* *To HEED.* *v. a.* [*bedan*, Saxon.] To mind; to regard; to take notice of; to attend.—

With pleasure Argus the musician *heeds*;
But wonders much at those new vocal *reeds*. *Dryden.*

—He will no more have clear ideas of all the operations of his mind, than he will have all the particular ideas of any landscape or clock, who will not turn his eyes to it, and with attention *heed* all the parts of it. *Locke.*—

* *HEEDFUL.* *adj.* [from *heed*.] 1. Watchful; suspicious; vigilant.—

Give him *heedful* note;

For I mine eyes will rivet to his face;
And after we will both our judgments join,
In censure of his seeming. *Shak.*

2. Attentive; careful; observing: with *of*.—

I am commanded

To tell the passion of my sovereign's heart;
Where fame, late ent'ring at his *heedful* ears,
Hath plac'd thy beauty's image and thy virtue. *Shak.*

To him one of the other twins was bound,
Whilst I had been like *heedful* of the other. *Shak.*
Thou, *heedful* of advice, secure proceed;
My praise the precept is, be thine the deed. *Pope.*

* *HEEDFULLY.* *adv.* [from *heedful*.] Attentively; carefully; cautiously.—Let the learner maintain an honourable opinion of his instructor, and *heedfully* listen to his instructions, as one willing to be led. *Watts.*

* *HEEDFULNESS.* *n. f.* [from *heedful*.] Caution; vigilance; attention.—

* *HEEDILY.* *adv.* Cautiously; vigilantly. *Dist.*

* *HEEDINESS.* *n. f.* Caution; vigilance. *Dist.*

HEEDLESS. *adj.* [from *heed*.] Negligent; inattentive; careless; thoughtless; regardless; unobserving: with *of*.—

The *heedless* lover does not know

Whose eyes they are that wound him so. *Wall.*

Heedless of verse, and hopeless of the crown,
Scarce half a wit, and more than half a clown. *Dryden.*

—Some ideas, which have more than once offered themselves to the senses, have yet been little taken notice of; the mind being either *heedless*, as in children, or otherwise employed, as in men. *Locke.*—Surprises are often fatal to *heedless* unguarded innocence. *Sherlock.*

* *HEEDLESSLY.* *adv.* [from *heedless*.] Carelessly; negligently; inattentively.—Whilst ye discharge the duties of matrimony, ye *heedlessly* slide into sin. *Arbutnot and Pope.*

* *HEEDLESSNESS.* *n. f.* [from *heedless*.] Carelessness; thoughtlessness; negligence; inattention.—In the little harms they suffer from knocks and falls, they should not be pitied, but bid do so again; which is a better way to cure their *heedlessness*. *Locke.*

(1.) * *HEEL.* *n. f.* [*bele*, Saxon.] 1. The part of the foot that protuberates behind.—If the luxated bone be distorted backward, it lieth over the *heel* bone. *Wifeman's Surgery.* 2. The whole foot of animals.—

The stag recalls his strength, his speed,
His winged *heels*, and then his armed head;
With these t'avoid, with that his fate to meet;
But fear prevails, and bids him trust his feet. *Denham.*

—Pegasus appeared hanging off the side of a rock, with a fountain running from his *heel*. *Addison.* 3. The feet, as employed in flight.—Nothing is commoner, in times of danger, than for men to leave their masters to bears and tigers, and shew them a fair pair of *heels* for't. *L'Esrange.* 2. To be at the *HEELS*. To pursue closely; to follow hard.

Sir, when comes your book forth?

—Upon the *heels* of my presentment. *Shak.*

But is there no sequel at the *heels* of this Mother's admiration? *Shak.*

5. To attend closely.—

Could we break our way

By force, and at our *heels* all hell should rise
With blackest insurrection to confound
Heav'n's purest light. *Milton.*

6. To pursue as an enemy.—The Spaniards fled on towards the north to seek their fortunes, being still chased by the English navy at their *heels*, until they were fain to give them over for want of powder. *Bacon.*—

Want! hungry want! that hungry meagre fiend,

Is at my *heels*, and chaces me in view. *Otway.*

7. To follow close as a dependant.—

Through proud London he came fighting on,
After the admired *heels* of Bolingbroke. *Shak.*

8. To lay by the *HEELS*. To fetter; to shackle; to put in gyves.—

If the king blame me for't, I'll lay ye all
By th' *heels*, and suddenly; and on your heads
Clap round fines for neglect. *Shak.*

One half of man, his mind,

Is *sui juris*, unconfin'd,

And cannot be laid by the *heels*. *Hudibras.*

—I began to smoke that they were a parcel of mummers: and wondered that none of the Middlesex justices took care to lay some of them by the *heels*. *Addison.* 9. Any thing shaped like a heel.—At the other side is a kind of *heel* or knob, to break clots with. *Mortimer's Husbandry.* 10. The back part of a stocking: whence the phrase to be out at *heels*, to be worn out.—

A good man's fortune may grow out at *heels*. *Shak.*

(2.) *HEEL.* See ANATOMY, § 160, 217, 218.

(3.) *HEEL*, in the sea language. If a ship leans on one side, whether she be aground or afloat, then it is said she heels a-starboard or a-port; or that she heels offwards, or to the shore; that is, inclines more to one side than to another.

(4.) *HEEL OF A HORSE*, the lower hinder part of

of the foot comprehended between the quarters and opposite to the toe. The heel of a horse should be high and large, and one side of it should not rise higher than the other upon the pastern. See *PARRIERY*, Part V.

(5.) *HEEL OF A HORSEMAN*. This being the part that is armed with the spur, the word is used for the spur itself; "This horse understands the heel well." To ride a horse from one heel to another, is to make him go sideways, sometimes to one heel and sometimes to another.

(1.) * *To HEEL*. *v. a.* [from the noun.] To arm a cock.

(2.) * *To HEEL*. *v. n.* 1. To dance.—
I cannot sing,

Nor *heel* the high layolt, nor sweeten talk. *Shak.*
2. To lean on one side; as, the ship *heels*.

* *HEELER*. *n. s.* [from *heel*.] A cock that strikes well with his heels.

* *HEEL-PIECE*. *n. s.* [*heel* and *piece*.] A piece fixed on the hinder part of the shoe, to supply what is worn away.

* *To HEEL-PIECE*. *v. a.* [*heel* and *piece*.] To put a piece of leather on a shoe-heel.—Some blamed Mrs Bull for new *heel-piecing* her shoes. *Arb.*

HEEM; John David DE, an able painter, born at Utrecht in 1604. He excelled in painting flowers, fruit, vases, and instruments of music, which he performed in such a perfect manner, that a person was apt to attempt taking them in his hand. His colouring is agreeable, and the insects in his pictures appear alive. He died at Antwerp in 1674. Cornelius, his son, was also a good painter, though inferior to his father.

HEEMSKIRK. See *HEMSKIRK*.

HEEMSTEDE, a town of Holland, in the dep. of Amstel, and late prov. of N. Holland, 3 miles S. of Haerlem.

HEEREMBERG, a town of Holland, in the dep. of the Rhine, and late prov. of Guelderland: 15 miles SE. of Arnheim.

HEERINGEN, a town of Upper Saxony, 6 miles SE. of Nordhausen, and 32 N. of Erfurt.

* *HEFT*. *n. s.* [from *beave*.] 1. Heaving; effort.—

May be in the cup

A spider steep'd, and one may drink; depart,
And yet partake no venom; for his knowledge
Is not infected: but if one present

Th' abhorrent ingredient to his eye, make known
How he hath drunk, he cracks his gorge, his sides
With violent *hefts*. *Shak.*

2. [For *baft*.] Handle.—

His oily side devours both blade and *best*.

Waller.

HEGAU, or *HECOW*, a district of Suabia, on the lake of Constance.

HEGENSDORF, a town of Germany, in Westphalia, and bishopric of Paderborn, 2 miles SSE. of Buren.

(1.) *HEGESIPPUS*, a learned Jew of the 2d century, who embraced Christianity at Rome, A. D. 157. He was the first author of an ecclesiastical history after the death of St Luke. His work extended from the birth of our Saviour to his own time. Some extracts from it are preserved by Eusebius.

(2.) *HEGESIPPUS*, author of an account of the Destruction of Jerusalem still extant, flourished in the 3d century, posterior to the reign of Constantine the Great. His work was printed at Cologne, in 8vo, in 1559.

(1.) * *HEGIRA*. *n. s.* [Arabic.] A term in chronology, signifying the epocha, or account of time, used by the Arabians and Turks, who begin their computation from the day that Mahomet was forced to make his escape from the city of Mecca, which happened on Friday, July 16, A. D. 622, under the reign of the emperor *Heraclius*. *Harris.*

(2.) *HEGIRA* is formed of *ham*, *bagirah*, *flight*: of *ham* to *fly*. See *ARABIA*, § 9. To render this epocha more creditable, the Mahometans affect to use the word *begira* in a peculiar sense for an act of religion, whereby a man forsakes his country, and gives way to the violence of persecutors and enemies of the faith: they add, that the Corashites, being then the strongest party in the city, obliged their prophet to fly, as not being able to endure his abolishing of idolatry. This flight was not the first of Mahomet's, but it was the most famous. It happened in the 14th year from his assuming the character of prophet and apostle, and promulgating his new religion. The orientals do not agree with us as to the time of the *hegira*. Among the Mahometans, Amasi fixes it to A. D. 630, and from the death of Moses 2347; and Ben Cassem to A. M. 5804: according to the Greek computation among the Christians, Said Ebn Batrik refers the *hegira* to A. D. 614, and A. M. 6113. Khondemir relates, that it was Omar, the second calliph, that first established the *hegira* as an epocha, and appointed the years to be numbered from it: at the time he made this decree, there were already seven years elapsed. This establishment was made in imitation of the Christians, who, in those times, reckoned their years from the persecution of Dioclesian. But there is another *hegira*, and that earlier too, though of less eminence. Mahomet, in the 14th year of his mission, was obliged to relinquish Medina: the Corashites had all along opposed him very vigorously, as an innovator and disturber of the public peace; and many of his disciples, not enduring to be reputed followers of an impostor, desired leave of him to abandon the city, for fear of being obliged to renounce their religion. This retreat makes the first *hegira*. These two *hegiras* the Mahometans, in their language, call *begiratan*. The years of the *hegira* consist only of 354 days. To reduce these years to the Julian calendar, i. e. to find what Julian year a given year of the *hegira* answers to, reduce the year of the *hegira* given into days, by multiplying by 354, divide the product by 365, and from the quotient subtract the intercalations, i. e. as many days as there are four years in the quotient; and lastly, to the remainder add 622. See *YEAR*. N° 7.

HEIBACH, a town of Franconia, on the Main, 13 miles W. of Wertheim.

HEICETÆ, *HICETÆ*, or *EICETÆ*, heretic of the 7th century, who made profession of the monastic life.—From that passage in Exodus, when Moses and the children of Israel are said to have
sun

sung a song in praise of the Lord, after they had passed the Red Sea, wherein their enemies had perished; the Heicetæ concluded, that they must sing and dance to praise God aright; and as Mary the prophetess, sister of Moses and Aaron, took a drum in her hand, on the same occasion, and all the women did the like, to testify their joy, by playing, beating, and dancing, they, the better to imitate their conduct herein, endeavoured to draw women to them to make profession of the monastic life, and assist in their mirth.

HEIDECRUG, a town of Prussian Lithuania, 4 miles NE. of Rusa.

(1.) HEIDEGGER, John Henry, professor of divinity at Zurich, was born in 1633. He published, 1. *Exercitationes Selectæ de Historia sacra Patriarcharum*, 2 vols. 4to. 2. *De ratione studiorum opuscula aurea*, 12mo. 3. *Tumulus Tridentini Concilii*, 4to. 4. *Historia Papatus*, 4to.

(2.) HEIDEGGER, John James, a native of Zurich in Switzerland, who long figured in England, as *Arbiter Elegantiarum*, or manager of the public amusements. He was the son of a clergyman, and was married, but left his country in consequence of an intrigue. Having had an opportunity of visiting the principal cities of Europe, he acquired a taste for elegant and refined pleasures, as they are called, which, united to a strong inclination for voluptuousness, by degrees qualified him for the management of public amusements. In 1708, when he was near 50 years old, he came to England on a negotiation from the Swiss at Zurich; but, failing in his embassy, he entered as a private soldier in the guards for protection. By his sprightly conversation and insinuating address, he soon worked himself into the good graces of people of fashion; who called him the *Swiss Count*. He procured a subscription, with which, in 1709, he was enabled to furnish out the opera of *Thomyris*, which was written in English, and performed at the queen's theatre in the Haymarket. The music, however, was Italian; that is to say, airs selected from sundry of the foreign operas by Buononcini, Scarlatti, Steffani, Gasparini, and Albinoni. Heidegger by this performance gained 500 guineas. The judicious remarks he made on several defects in the conduct of our operas in general, and the hints he threw out for improving the entertainments of the royal theatre, soon established his character as a good critic. Appeals were made to his judgment; and some very magnificent and elegant decorations, introduced upon the stage in consequence of his advice, gave such satisfaction to George II. who was fond of operas, that, upon being informed to whose genius he was indebted for these improvements, he countenanced him, and Heidegger soon obtained the chief management of the opera-house in the Haymarket. He then set about improving another species of diversion not less agreeable to the king, viz. the masquerades, and over these he always presided at the king's theatre. He was likewise appointed master of the revels. The nobility now caressed him so much, and had such an opinion of his taste, that all splendid and elegant entertainments given upon particular occasions, and all private assemblies by subscription, were submitted to his direction. From the emoluments of these employments,

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he gained a considerable income, amounting, in some years, to 5000l. which he spent with much liberality, particularly in the maintenance of a luxurious table; so that it may be said he raised an income, but never a fortune. At the same time his charities ought not to pass unnoticed, which were frequent and ample. After a successful masquerade, he has given away several hundred pounds at a time. "You know poor objects of distress better than I do," he would frequently say to a particular acquaintance; "be so kind as to give away this money for me." This well known liberality, perhaps, contributed much to his carrying on that diversion with so little opposition as he met with. He died in 1749, at the advanced age of 90 years.

(1.) HEIDELBERG, a populous town of Germany, capital of the Lower Palatinate, with a celebrated university. It is noted for its great tun, which holds 800 hogsheds, generally kept full of good Rhenish wine. It stands in a pleasant rich country, and was a famous seat of learning; but has undergone many calamities. It was entirely burnt down in 1278, and 1288. In 1622, it was plundered by the Bavarians; and the rich library was transported partly to Vienna, and partly to the Vatican at Rome. After this it enjoyed peace, till 1689, when the Protestant electoral house became extinct, and a bloody war ensued, in which not only the castle was ruined, and the town burnt, but the tombs and bodies of the electors were shamefully violated and pillaged. This happened in 1693; and the people of the Palatinate were obliged to leave their dwellings, and take refuge in foreign countries. The great tun was broke to pieces in 1693 by the French, but repaired at great expense in 1719. The town stands on the Neckar, 44 miles SSE. of Mentz, and 42 S. of Frankfort on the Maine. Lon. 8. 48. E. Lat. 49. 20. N.

(2.) HEIDELBERG, a town of Pennsylvania, in Dauphine county, 74 miles NW. by W. of Philadelphia.

HEIDELSHEIM, a town of Germany, in the Palatinate of the Rhine, 14 miles SE. of Spire.

HEIDENFELD, a town of Franconia.

(1.) HEIDENHEIM, a town of Germany, in Swabia, and in the territory of Brentzhall, with a handsome palace or castle, belonging to the house of Wirtemberg. Lon. 10. 19. E. Lat. 48. 37. N.

(2.) HEIDENHEIM, a town of Franconia, in Anspach, 15 miles SE. of Anspach.

HEIDINA, a town of Germany, in Stiria.

* HEIFER. *n. f.* [*beafore*, Sax.] A young cow.

Who finds the *heifer* dead and bleeding fresh,
And sees fast by a butcher with an axe,

But will suspect 'twas he that made the slaughter?
Shakefp.

—A *heifer* will put up her nose, and snuff in the air, against rain. *Bacon.*—

For her the flocks refuse their verdant food,
Nor thirsty *heifers* seek the gliding flood. *Pope.*

* HEIGH HO. *interj.* 1. An expression of slight languor and uneasiness.—*Heigh ho!* an't be not four by the day, I'll be hang'd. *Shakefp.* 2. It is used by *Dryden*, contrarily to custom, as a voice of exultation.—

We'll toss off our ale 'till we cannot stand,

Y

And

And *high-ness* for the honour of old England.

Dryden.

(1.) * HEIGHT. *n. f.* [from *high*.] 1. Elevation above the ground; indefinite.—

Into what pit thou seest,

From what *height* fall'n!

Milton.

An amphitheatre's amazing *height*

Here fills the eye with terror and delight. *Addis.*

2. Altitude; definite space measured upwards.—

Abroad I'll study thee,

As he removes far off, that great *heights* takes.

Donne.

—There is in Ticinum a church that is in length one hundred feet, in breadth twenty, and in *height* near fifty. *Bacon.*—

An amphitheatre appear'd,

Rais'd in degrees, to sixty paces rear'd;

That when a man was plac'd in one degree,

Height was allow'd for him above to see. *Dryd.*

3. Degree of latitude. Latitudes are higher as they approach the pole.—Guinea lieth to the North sea, in the same *height* as Peru to the South. *Abbot's Desc. of the World.* 4. Summit; ascent; towering eminence; high place.—

From Alpine *heights* the father first descends;

His daughter's husband in the plain attends.

Dryden's Æn.

5. Elevation of rank; station of dignity; great degree of excellence.—

By him that rais'd me to this careful *height*,

From that contented hap which I enjoy'd. *Shak.*

Ten kings had from the Norman conqu'ror reign'd,

When England to her greatest *height* attain'd,

Of pow'r, dominion, glory, wealth, and state.

Daniel.

—Every man of learning need not enter into their difficulties, nor climb the *heights* to which some others have arrived. *Watts.* 6. The utmost degree; full completion.—Putrefaction doth not rise to its *height* at once. *Bacon.*—

Did not she

Of Timna first betray me, and reveal

The secret wrested from me in the *height*

Of nuptial love profess'd?

Milton.

Hide me from the face

Of God, whom to behold was then my *height*
Of happiness!

Milton.

Despair is the *height* of madness.

Sherlock.

7. Utmost exertion.—Come on, sir; I shall now put you to the *height* of your breeding. *Shakesp.*

8. State of excellence; advance towards perfection.—Social duties are carried to greater *heights*, and enforced with stronger motives, by the principles of our religion. *Addison.*

(2.) HEIGHTS, METHODS OF MEASURING. See BAROMETER, § 23; GEOMETRY, TRIGONOMETRY, &c.

* To HEIGHTEN. *v. a.* [from *height*.] 1. To raise higher. 2. To improve; to meliorate. 3. To aggravate.—Foreign states used their endeavours to *heighten* our confusions, and plunge us into all the evils of a civil war. *Addison.* 4. To improve by decorations.—As in a room, contrived for state, the height of the roof should bear a proportion to the area; so in the *heightenings* of poetry, the strength and vehemence of figures should be suited to the occasion. *Dryden.*

HEILA, a town of Royal Prussia, in Cassubia seated at the mouth of the Vistula, on the Baltic 12 miles N. of Dantzic. Lon. 19. 25. E. Lat. 54 53. N.

HEILBRONN, an imperial town of Germany, in Suabia, on the Neckar, containing 3 churches, a library, and public baths, 20 miles N. of Stuttgart, and 26 E. of Heidelberg. Lon. 26. 52. E. of Ferro. Lat. 49. 40. N.

HEILEGEN HAVE, a sea-port town of Germany, in Lower Saxony, on the Baltic, over against Termeren. Lon. 11. 15. E. Lat. 57. 30. N.

HEILGELAND, an island in the North Sea, belonging to Denmark, 9 miles in circumference, with a lighthouse; 33 miles NW. of the mouth of the Elbe. Lon. 7. 57. E. Lat. 54. 22. N.

HEINECCIUS, John Gotlieb, one of the greatest civilians of the 18th century, born at Eisenberg, in Altenburg, in 1681. After having studied at Gossar and Leipzick, he became professor of philosophy at Hall in 1710; and in 1721, he was made professor of civil law, with the title of *counsellor of the court*. His great reputation made the states of Friesland invite him to Franeker in 1724; but in 1727, the king of Prussia prevailed on him to accept of a professorship of law at Francfort on the Oder, where he distinguished himself till 1733. Becoming again professor at Hall, he remained there till his death, in 1741, though invited to Marburg, Denmark, and Holland. He wrote many works, all of them much esteemed. The principal are, 1. *Antiquitatum Romanarum jurisprudentiam illustrantium syntagma*. This excellent abridgment gave rise to his reputation in foreign countries. 2. *Elementa juris civilis*. 3. *Fundamenta styli cultioris*; a most useful work for forming a Latin style. 4. *Elementa philosophiæ rationalis et moralis*. 5. *Historia juris civilis Romani ac Germanici*. 6. *Elementa juris naturæ et gentium*. &c.

HEINECKEN, or } Christian, an extraordinary
HEINETKEN, } child, the prodigy of the North, born at Lubeck in 1721. He spoke his maternal tongue fluently at 10 months. At one year old, he knew the principal events of the pentateuch; in two months more, he was master of the entire history of the Old and New Testaments; at two years and an half, he answered the principal questions in geography, and in ancient and modern history; and he spoke Latin and French with great facility before his 4th year. His constitution was so delicate, that he was not weaned till a few months before his death. M. Martini of Lubeck published a pamphlet in 1730, in which he endeavoured to give natural reasons for the extraordinary capacity of this child, who died in his 5th year.

* HEINOUS. *adj.* [*haineux*, French, from *haine*, hate; or from the Teutonic *boon*, shame.] Atrocious; wicked in a high degree.—To abrogate and innovate the gospel of Christ, if men or angels should attempt it, were most *heinous* and accursed sacrilege. *Hooker.*—

This is the man should do the bloody deed

The image of a wicked *heinous* fault

Lives in his eye.

Shaksp.

—As it is a most *heinous*, so it is a most dangerous impiety, to despise him that can destroy us. *Tillotson.*

* HEINOUSLY

***HEINOUSLY.** *adv.* [from *heinous*.] Atrociously; wickedly.

***HEINOUSNESS.** *n. f.* [from *heinous*.] Atrociousness; wickedness.—He who can treat offences, provoking God, as jests and trifles, must have little taste of the *heinousness* of them. *Rogers*.

HEINSBERG, a town of Germany, in the ci-devant duchy of Juliers; annexed to France by the treaty of Luneville, and included in the dep. of the Roer: 10 miles SE. of Ruremond. Lon. 23. 56. E. Ferro. Lat. 51. 8. N.

(1.) **HEINSIUS**, Daniel, professor of politics and history at Leyden, and librarian to the university there, was born at Ghent in 1580. He became a scholar to Joseph Scaliger at Leyden, and was indebted to him for the perfection to which he attained in literature. He distinguished himself as a critic by his labours on many classical authors; and was highly honoured at home and abroad. Gustavus Adolphus gave him a place among his counsellors of state; the republic of Venice made him a knight of the order of St Mark; and pope Urban VIII. made him great offers, if he would come, as he expressed it, "to rescue Rome from barbarism." He died in 1666, leaving several works both in poetry and prose.

(2.) **HEINSIUS**, Nicholas, the son of Daniel, was born at Leyden; and became as great a Latin poet, and a greater critic than his father. His poems have been several times printed, but the best edition is that of Amsterdam in 1666. He has made several of the classics, with notes; his *Claudian* is dedicated to a Latin poem to queen Christina of Sweden, and his *Ovid* to Thunberg. He was as much distinguished by his great employments in the state, as by his talents, learning, and good qualities. He died in 1681.

HEINZENBERG, a mountainous but fertile district of the Helvetic Republic, in the country of the Grisons: 8. of Coire.

(1.) ***HEIR.** *n. f.* [*heirs*, old Fr. *bares*, Lat.] 1. One that is inheritor of any thing after the present possessor.—An *heir* signifies the eldest, who, by the laws of England, to have all his father's and *heir*.

What lady is that?

—The *heir* of Alanfon, Rosaline her name. *Shak.*

That I'll give my voice on Richard's side,
To bear my master's *heirs* in true descent,
God knows, I will not do it. *Shak.*

—Being *heirs* together of the grace of life. *1 Pet.*

—*Heir* is the hero, and his glory lost,
And I his *heir* in misery alone. *Pope.*

—The *heirs* to titles and large estates have weakness in their eyes, and a tenderness in their consciences. *Swift*. 2. One newly inheriting an estate.—The young extravagant *heir* had got a new sword, and was resolved to look into his estate. *Swift*.

(2.) **HEIR**, in law, signifies the person who succeeds another by descent to lands, tenements, and hereditaments, being an estate of inheritance, or an estate in fee; because nothing passes by right of inheritance but in fee. See CONSANGUINITY, DESCENT, INHERITANCE, SUCCESSION, and LAW. If land be given to a man, for ever, or to

him and his assigns for ever, this vests in him but an estate for life. This very great nicety about the insertion of the word *heirs* in all settlements and grants, in order to vest a fee, is plainly a relic of the feudal strictness, by which it was required, that the form of the donation should be punctually pursued; or that, as Craig expresses it, in the words of Baldus, *donationes sint stricti juris, ne quis plus donasse presumatur quam in donatione expresserit*. And therefore, as the personal abilities of the donee were originally supposed to be the only inducements to the gift, the donee's estate in the land extended only to his own person, and subsisted no longer than his life; unless the donor, by an express provision in the grant, gave it a longer continuance, and extended it also to his heirs. But this rule is now softened by many exceptions. For, 1. It does not tend to devise by will; in which, as they were introduced at the time when the feudal rigour was apace wearing out, a more liberal construction is allowed: and therefore, by a devise to a man for ever, or to one and his assigns for ever, or to one in fee-simple, the devisee hath an estate of inheritance; for the intention of the deviser is sufficiently plain from the words of perpetuity annexed, though he hath omitted the legal words of inheritance. But if the devise be to a man and his assigns, without annexing words of perpetuity, there the devisee shall take only an estate for life; for it does not appear that the deviser intended any more. 2. Neither does this rule extend to fines or recoveries, considered as a species of conveyance; for thereby an estate in fee passes by act and operation of law without the word *heirs*; as it does also, for particular reasons, by certain other methods of conveyance, which have relation to a former grant or estate, wherein the word *heirs* was expressed. 3. In creations of nobility by writ, the peer so created hath an inheritance in his title, without expressing the word *heirs*; for they are implied in the creation, unless it be otherwise specially provided: but in creations by patent, which are *stricti juris*, the word *heirs* must be inserted, otherwise there is no inheritance. 4. In grants of lands to sole corporations and their successors, the word *successors* supplies the place of *heirs*; for as heirs take from the ancestor, so doth the successor from the predecessor. Nay, in a grant to a bishop, or other sole spiritual corporation, in *frank almon*, the word *frank almon* supplies the place of *successors* (as the word *successors* supplies the place of *heirs*) *ex vi termini*; and in all these cases a fee simple vests in such sole corporation. But, in a grant of lands to a corporation aggregate, the word *successors* is not necessary, though usually inserted: for, albeit such simple grant be strictly only an estate for life, yet as that corporation never dies, such estate for life is perpetual, or equivalent to a fee simple, and therefore the law allows it to be one. Lastly, in the case of the king, a fee simple will vest in him, without the word *heirs* or *successors* in the grant; partly from prerogative royal, and partly from a reason similar to the last, because the king, in judgment of the law, never dies. But the general rule is, that the word *heirs* is necessary to create an estate of inheritance.

(3.) **HEIR APPARENT** is a person so called in the lifetime of his ancestor, at whose death he is heir at law.

(4.) **HEIR PRESUMPTIVE** is one who, if the ancestor should die immediately, would, in the present circumstances of things, be his heir; but whose right of inheritance may be defeated by the contingency of some nearer heir being born.

• **To HEIR. v. a.** [from the noun.] To inherit. His son in blooming youth was snatch'd by fate;

One only daughter *heir'd* the royal state. *Dryd.*

(1.) * **HEIRESS. n. f.** [from *heir.*] An inheritrix; a woman that inherits.—

An *heiress* she, while yet alive;

All that was her's to him did give. *Waller.*

—*Aeneas*, though he married the *heiress* of the crown, yet claimed no title to it during the life of his father-in-law. *Dryden.*

(2.) **HEIRESS, STEALING AN.** See **FORCIBLE MARRIAGE, § 4.**

* **HEIRLESS. adj.** [from *heir.*] Without an heir; wanting one to inherit after him.—

I still think of

The wrong I did myself; which was so much,
That *heirless* it hath made my kingdom. *Shak.*

(1.) * **HEIR-LOOM. n. f.** [*heir* and *geloma*, goods, Sax.] Any furniture or moveable decreed to descend by inheritance, and therefore inseparable from the freehold.—

Achilles' sceptre was of wood,

Transmitted to the hero's line;

Thence through a long descent of kings

Came an *heir-loom*, as *Homer* sings. *Swift.*

(2.) **HEIR-LOOM** comprehends divers implements; as tables, presses, cupboards, bedsteads, furnaces, wainscot, and such like; which in some countries have belonged to a house for certain descents, and are never inventoried after the decease of the owner, as chattels are, but accrue by custom, not by common law, to the heir, with the house itself. The ancient jewels of the crown are held to be heir-looms, and are not devisable by will, but descend to the next successor.

(1.) * **HEIRSHIP. n. f.** [from *heir.*] The state, character, or privileges of an heir.—A layman appoints an heir or an executor in his will, to build an hospital within a year, under pain of being deprived of his *heirship*. *Ayliffe's Parergon.*

(2.) **HEIRSHIP MOVEABLES**, in Scots law, the best of certain kinds of moveables, which the heir of line is entitled to take, besides the heritable estate. See **LAW.**

HEISKER, an island of Scotland, 3 miles long, which produces grain, and abounds with sea ware for kelp; 6 miles N. of N. Uist.

HEIST, a town of Germany in Westphalia, and Nassau Slegen, 4 miles NNW. of Slegen.

HEISTERIA, in botany: A genus of the monogynia order, belonging to the decandria class of plants; and in the natural method ranking under the 12th order, *Holoracea*. The calyx is quinquefid, the petals five; the fruit is a plum on a very large coloured calyx.

HEITERNSHEIM, a principality of Germany, in the Upper Rhine, 10 m. E. of Brisach.

HEL, a river of Cornwall, near Falmouth.

HELAN, a town of Bohemia.

HELBIGSDORF, a town of Upper Saxony.

* **HELD.** The preterite and part. pass. of *hold*.—A rich man beginning to fall, is *held* up of friends. *Ecclef.*—If *Minerva* had not appeared and *held* his hand, he had executed his design. *Dryden.*

HELDBURG, a town of Saxony, 3 miles W. of Coburg.

HELDER, or } a town and fort of the Bata-

HELDER POINT, } vian republic, in the dep. of the Texel, seated on a cape on the coast of the Zuyder Zee, about 14 miles from Alkmaer. It was taken by the British, under the D. of York, August 30th, 1799, after a battle wherein about 1000 of the Dutch and 540 of the British were killed, wounded, or missing.

HELE, Thomas, a dramatic author of the 18th century, born in Gloucestershire in 1740. He acquired so complete a knowledge of the French language, that he wrote in it with all the ease and elegance of a native. After serving in the army during the German war, till the peace of 1763, he went to Italy, and thence to Paris; where he settled, and wrote comedies for the theatre, which have been much admired. He died in 1780.

HELEN, or } in fabulous history, the daugh-

(1.) **HELENA**, } ter of Tyndarus, or, according to the poets, of Jupiter and Leda, was married to Menelaus king of Sparta, but was stolen from him by Theseus, A. A. C. 1235. She was restored soon after; but carried off again by Paris, which occasioned the famous Trojan war. See **PARIS**, N° I. and **GREECE**.

(2.) **HELENA**, St, the wife of the emperor **CONSTANTIUS CHLORUS**, and mother of **CONSTANTINE the Great**, was a native of South Britain; but authors differ as to the rank she held when the emperor married her. Dr Watkins, in his *Biog. Dict.* makes her "of obscure birth;" but Dr Anderson, in his *Royal Genealogies*, says she was the daughter of King **COLUS II.** All agree that she was eminent for virtue and piety. In her 80th year she went to the Holy Land, where the Catholics say, she discovered the holy cross. She died soon after about A. D. 328.

(3.) **HELENA**, St, an island in the Atlantic Ocean, belonging to the English East India company. Its greatest length is about 8 miles, and its circumference about 20. It has some high mountains, particularly one called *Diana's peak*, which is covered with woods to the very top. Some of the hills bear evident marks of a volcanic origin; and some have huge rocks of lava, and a kind of half-vitrified flags. The country, according to Mr Forster, has a fine appearance; the soil is in many places a rich mould, from 6 to 10 inches deep, and various plants thrive in it luxuriantly. He found many plants here which he had not observed in other parts of the world. Among these were some called by the natives *cabbage trees*, *gum-trees*, and *red wood*. The former thrive in moist places; the latter on the ridges of hills, where the soil is dry. The cabbage tree has large leaves; but Mr Forster could not find that it was used for any other purpose than that of fuel, and no reason could be assigned why it had obtained that name. It differs from the cabbage-tree of America, India, and the South Seas, which is a species of palm. The island is laid out entirely

entirely in gardens and pasturage. Peaches are the only European fruits that thrive here. Cabbages and other greens are devoured by caterpillars; and corn is destroyed by rats. Furze has been of singular advantage to the inhabitants of St Helena. Before the introduction of that plant, the ground was parched by the intense heat, and all kinds of grass and herbage were shrivelled up. But the furze bushes, which throve as it were in spite of the sun, preserved a degree of moisture in the ground, which made the grass spring up vigorously, and the country became covered with a rich and beautiful sod. The furze is now used for fuel. The number of inhabitants does not exceed 1000, including 500 soldiers and 600 slaves. By the India ships, which they supply with refreshment, they are provided with all sorts of necessities; and the Company annually order one or two of their ships to touch there in their way to India, to supply them with European goods and provisions. Many of their slaves are employed in catching fish, which are very plentiful; and, by the help of these, together with their poultry, cattle, roots, and salt provisions, they subsist very happily through the year. St Helena was first discovered by the Portuguese in 1502, on St Helen's day, whence its name. They stocked it with different kinds of useful animals, but whether they ever settled a colony, is uncertain. The Portuguese having either abandoned or never taken possession of it, the Dutch became its masters; and kept possession of it till 1690, when they were driven out by the English. In 1673, the Dutch took it by surprise; but a short time after it was recovered by the brave captain Munden, who also took 3 Dutch East Indiamen then lying in the harbour. The Dutch had fortified the only landing place on the island, and erected batteries of great guns to prevent a descent: but the English entering a small creek, where only two men almost could creep up, climbed to the top of the rock in the night; and appearing the next morning behind the batteries, the Dutch were so terrified, that they surrendered at discretion. This creek has been since strongly fortified, and a battery of large cannon placed at its entrance. St Helena lies 1200 miles W. of Africa, and 1800 E. of S. America. Lon. 5. 49. W. Lat. 15. 55. S.

(4.) HELENA, ST, an island of S. Carolina.

HELENIUM, BASTARD SUN-FLOWER: A genus of the polygamia superflua order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, Compositae. The receptacle is naked in the middle; under the radius paleaceous; the pappus consists of five short awns; the calyx is simple and multipartite; the florets of the radius semitrid. The species are,

1. **HELENIUM AUTUMNALE**, with spear-shaped narrow leaves: and,

2. **HELENIUM LATIFOLIUM**, with pointed, spear-shaped, broad leaves. Both are natives of North America, where they grow wild in great plenty. They rise to the height of 7 or 8 feet in good ground. The roots, when large, send up a great number of stalks, which branch toward the top; the upper part of the stalk sustains one yellow flower, shaped like the sun-flower, but

much smaller, having long rays, which are jagged pretty deep into 4 or 5 segments. These plants may be propagated by seeds, or by parting their roots; the latter is generally practised in this country. The best season to transplant and part the old roots is in October, when their leaves are past, or in the beginning of March, just before they begin to shoot. They delight in a soil rather moist than dry, provided it is not too strong, or does not hold the wet in winter.

(1.) **HELEN'S, ST**, a town of the Isle of Wight, in E. Medina. It is seated on the bay which runs a considerable way within land, and in a war with France is often the place of rendezvous for the royal navy. At the mouth of the bay is that cluster of rocks called the **MIXEN**. It had an old church situated at the extremity of the coast, which was in danger of being washed away, with a great part of the church-yard, which occasioned a new church to be built in 1719. The priory to which the old church belonged is now converted into a gentleman's seat; is in a remarkably pleasant situation, and commands a fine prospect of Portsmouth and the road at Spithead.

(2.) **HELEN'S, ST**, a village near Derby.

(3.) **HELEN'S, ST**, a town near Warrington.

(4.) **HELEN'S, ST, BAY**. See N° 1.

(5.) **HELEN'S, ST, HEAD**. See ANTRIM, N° 1.

HELENUS, in fabulous history, a celebrated soothsayer, son of Priam and Hecuba. He was greatly respected by all the Trojans. When Deiphobus was given in marriage to Helen in preference to himself, he retired to mount Ida, where Ulysses took him prisoner by the advice of Calchas. The Greeks, by threats and promises, induced him to reveal the secrets of the Trojans; and either the fear of death, or gratification of resentment, led him to disclose to the enemies of his country, that Troy could not be taken whilst it was in possession of the Palladium, nor before Polydectes came from his retreat at Lemnos and assisted in the siege. After the ruin of his country, he fell to the share of Pyrrhus the son of Achilles, and saved his life by warning him to avoid a dangerous tempest, which proved fatal to all those who set sail. This endeared him to Pyrrhus; from whom he received Andromache, the widow of his brother Hector, by whom he had a son called *Cestrinus*. He was the only one of Priam's sons who survived the ruin of his country. After the death of Pyrrhus he reigned over part of Epirus, which he called *Chaonia*, in memory of his brother Chaon, whom he had inadvertently killed. Helenus received Aeneas as he voyaged towards Italy, and foretold him some of the calamities which attended his fleet.

HELEPOLIS, in the ancient art of war, a machine for battering down the walls of a place, the invention of which is ascribed to Demetrius Poliorcetes. Diodorus Siculus says, that each side of the Helepolis was 405 cubits in breadth, and 90 in height; that it had 9 stages, and was carried on 4 strong solid wheels 8 cubits in diameter; that it was armed with large battering rams, and had two roofs capable of supporting them; that in the lower stages there were different sorts of engines for casting stones; and in the middle they had large catapultas for discharging arrows, and smaller

smaller ones in those above, with a number of expert men for working all these machines.

HELFENBERG, a town of Austria.

HELFORD, a town of Cornwall, on the Hel.

HELGA, a town of Sweden, in Smaland.

HELGEA, a river of Sweden, which runs into the Baltic, 10 miles S. of Christianstadt.

(1.) * HELIACAL, *adj.* [*beliaque*, French, from *ἥλιος*.] Emerging from the lustre of the sun, or falling into it. Had they ascribed the heat of the season to this star, they would not have computed from its *beliacal* ascent. *Brown*.

(2.) HELIACAL, in astronomy, is applied to the rising and setting of the stars. A star is said to rise heliacally, when, after having been in conjunction with the sun, and on that account invisible, it comes to be at such a distance from him as to be seen in the morning before sun-rising; the sun, by his apparent motion, receding from the star towards the east. The heliacal setting is when the sun approaches so near a star as to hide it with his beams, which prevent the fainter light of the star from being perceived; so that the terms *apparition* and *occultation* would be more proper than *rising* and *setting*.

* HELIACALLY, *adv.* [from *beliacal*.]—From the rising of this star, not cosmically, that is, with the sun, but *beliacally*, that is, its emergence from the rays of the sun, the ancients computed their canicular days. *Brown*.—He is tempestuous in the summer, when he rises *beliacally*; and rainy in the winter, when he rises *achronically*. *Dryden*.

HELIADES, in mythology, the daughters of Apollo and Clymene, who were so afflicted with the death of their brother Phaethon, that the gods, in compassion, transformed them into poplars on the banks of the Eridanus. Their names were Phaethusa, Lampetia, and Phœbe. See PHAETON.

HELIAEA, in Grecian antiquity, the greatest and most frequented court in Athens for the trial of civil affairs. See HELIASTÆ.

HELIANTHUS, the GREAT SUNFLOWER; a genus of the polygamia frustanea order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is paleaceous and plane; the pappus diphyllous; the calyx imbricated; the scales standing a little out at the tops. There are 12 species, most of which are now common in our gardens, though all of them are natives of America. They are all very hardy, and prosper in almost any soil or situation. They may be propagated either by seeds or by parting their roots.

HELIAS TÆ, or } in antiquity, the judges of
HELIAS TES, } the court HELIAEA. They were so called, according to Ulpian, from *ἡλιος*, to assemble in a great number; or according to others, from *ἥλιος*, the sun, because they held their assemblies in an open place, and from sun-rise to sun-set. They composed the most numerous and important of the Athenian tribunals. Their province was to explain obscure laws, and to give authority to those which had been violated. The *Thesmothetæ* convoked the assembly of the Heliaistæ, which sometimes amounted to 1000, sometimes to 1500 judges. Mr Blanchard is of

opinion, that, to make this number, the *Thesmothetæ* sometimes summoned those of each tribe who had last quitted the public offices which they had exercised in another court. The assemblies of the Heliaistæ were not frequent, as they would have interrupted the jurisdiction of the stated tribunals and the common course of affairs. The *Thesmothetæ* paid to each member of this assembly, for his attendance, 3 oboli. Hence Aristophanes terms them *the brothers of the tribulus*. They were fined if they came too late, and if the orators had begun to speak, they were not admitted. They were paid out of the public treasury, and their pay was called *misthos beliaisticus*. The assembly met, at first, according to Aristophanes, at the rising of the sun. If the judges were obliged to meet under cover on account of frost and snow, they had a fire; but no ancient author informs us of the place where these assemblies were held. We only learn, that there was a double enclosure around the assembly, that it might not be disturbed. The first was a kind of arbor work, separated by doors, over which were painted in red the 10 or 12 first letters of the Greek alphabet, which directed the entrance of the officers who composed the tribunal, each of them entering under the letter which distinguished his tribe. The beadles, to whom they showed the wands which had been sent them by the *Thesmothetæ*, examined the mark, to see if it was authentic, and then introduced them. The 2d enclosure, which was 20 feet from the former, was a rope or cord; that the people who stood round the first enclosure, and were desirous to see what passed within the 2d, might not be prevented from gratifying their curiosity at a proper distance. Thus the attention of the judges was not interrupted by the concourse of the multitude, many of whom were heated by views of interest or of party. To each member was given two pieces of copper; one of which was perforated. Sea shells were at first in use. The king was present at the assembly, at whose command it had been summoned. The *Thesmothetæ* read the names of those who were to compose it, and each man took his place as he was called. The *Thesmothetæ* were then sent for, whose function it was to observe prodigies and to superintend the sacrifices; and if they gave their sanction, the deliberations were begun. The *EXEGETÆ* were often corrupted by those who were interested in the debates of the assembly, and even excited tumults. Of all the monuments extant relating to the Heliaistæ, the most curious is the oath which those judges took before the *Thesmothetæ*: Demosthenes preserved it in his oration against Timocrates, who, having been bribed by those who had been intrusted with the effects taken on board a vessel of Naucratis, and refused to give an account of them, got a law passed, by which an enlargement was granted to prisoners for public debts on giving bail. Demosthenes, in making his oration against that law, ordered the oath of the Heliaistæ to be read aloud, as a perpetual auxiliary to his arguments. This oath we quote, as it shows how respectable a tribunal that of the Heliaistæ was, and the importance of their decisions. "I will judge according to the laws and decrees of

of the people of Athens, and of the senate of 500. I will never give my vote for the establishment of a tyrant, nor of an oligarchy. Nor will I ever give my approbation to any opinion prejudicial to the liberty or to the union of the people of Athens. I will not second those persons who may propose a reduction of private debts, or a distribution of the lands or houses of the Athenians. I will not recal exiles, nor endeavour to procure a pardon for those who shall be condemned to die; nor will I force those to retire whom the laws and the suffrages of the people shall permit to remain in their country. I will not give my vote to any candidate for a public function, who gives not an account of his conduct in the office which he has previously filled; nor will I presume to solicit any trust from the commonwealth without subjecting myself to this condition, which I mean as obligatory to the nine archons, to the chief of religious matters, to those who are ballotted on the same day with the nine archons, to the herald, the ambassador, and the other officers of their court. I will not suffer the same man to hold the same office twice, or to hold two offices in the same year. I will not accept any present, either myself or by another, either directly or indirectly, as a member of the Heliasic assembly. I solemnly declare that I am 50 years old. I will be equally attentive and impartial to the accuser and the accused; I will give my sentence rigorously according to evidence. Thus I swear, by Jupiter, by Neptune, and by Ceres, to act. And if I violate any of my engagements, I imprecate from these deities ruin on myself and my family; and I request them to grant me every kind of prosperity, if I am faithful to my oath." Here we have one of the motives of the meeting of this assembly. Aristotle informs us of another; which was by the public authority deputed to them, to elect a magistrate in the room of one dead. It is surprising, that Pausanias, who enters so often into details, gives us no particular account of this assembly. All that he says of it is, that the most numerous of the Athenian assemblies was called *HELICE*. Dio Cassius Laertius, in his life of Solon, says, that it was before one of these Heliasic assemblies, that Pisistratus presented himself, covered with wounds and contusions, to excite the indignation of the people against his pretended enemies. See *ARTICA*, § 3. As to the manner in which the judges gave their suffrages, there was a sort of vessel covered with an osier mat, in which were placed two urns, the one of copper, the other of wood. In the top of these urns was an oblong hole, large at the top, and narrower downwards. The suffrages which condemned the accused person were thrown into the wooden urn, called *kyrias*. That of copper, named *akyras*, received those which absolved him. Aristotle observes, that Solon, whose aim was to make his people happy, and who found an infatigable established by the election of the nine archons (annual officers, whose power was almost arbitrary), tempered their sovereignty, by instituting the privilege of appealing from them to the people, who were to be assembled by lot to give their suffrages; after having taken the oath of the Heliasic, in a place near the Panathenæum; where

Hippus had, in former days, calmed a sedition of the people, and bound them to unanimity by an oath. It has likewise been remarked, that Apollo was not invoked in the oath of the Heliasic, as in the oaths of the other judges. As all who took the oath of the Heliasic, engaged not to be corrupted by solicitation or money, those who violated this part of their oath were condemned to pay a severe fine.

* *HELICAL*. *adv.* [*helice*, French; from *hél*.] Spiral; with many circumsolutions.—The screw is a kind of wedge, multiplied or continued by a helical revolution about a cylinder, receiving its motion not from any stroke, but from a viciis at one end of it. *Wilkins*.

HELICE. See *HELIASTÆ*.

HELICON, in ancient geography, a mountain in the neighbourhood of Parnassus and Cytheron, sacred to Apollo and the Muses. It is situated in Livadia, and now called *ZAGURA* or *Zagrya*. It was one of the most fertile and woody mountains in Greece. On it the fruit of the *ADRACHNUS*, a species of the *ARBUTUS*, or strawberry tree, was uncommonly sweet; and the inhabitants affirmed, that the plants and roots were all friendly to man, and that even the serpents had their poison weakened by the innoxious qualities of their food. Its N. side was near Parnassus, where it touched on Phocis; and resembled that mountain in loftiness, extent, and magnitude. Here was the shady grove of the Muses and their images; with statues of Apollo and Bacchus, of Linus and Orpheus, and other illustrious poets. Among the tripods, in the 2d century, was that consecrated by Hesiod. On the left hand towards the grove was the fountain Aganippe; and about 20 stadia, or 2½ miles higher up, the violet-coloured *HIPPOCRENE*. Round the grove were houses. A festival was celebrated there by the Thespiceans with games called *Museia*. The valleys of Helicon are described by Wheeler as green and flowery in the spring; and enlivened by pleasing cascades and streams, and by fountains and wells of clear water. The Boeotian cities in general, two or three excepted, were reduced to inconsiderable villages in the time of Strabo. The grove of the Muses was plundered under Constantine the Great. The Heliconian goddesses were afterwards consumed in a fire at Constantinople, to which city they had been removed. Their ancient seats on the mountain, Aganippe and Hippocrene, are not ascertained.

HELICONIA, in botany; a genus of the monogynia order, belonging to the pentandria class of plants. The spathe is universal and partial; there is no calyx; the corolla has 3 petals, and the nectarium two leaves; the capsule is three-grained.

HELICONIAN, *adj.* } epithets of the Muses, *HELICONIDES*, *n. f.* } from Mount *HELICON*.

HELICTERES, the *SCREW-TREE*; A genus of the decandria order, belonging to the gynandria class of plants; and in the natural method ranking under the 37th order, *Columnifera*. The calyx is monophyllous and oblique; there are five petals, and the nectarium consists of five petal-like leaves; the capsules are intorted or twisted inwards. There are 4 species, all natives of warm climates. They are shrubby plants, rising from 5 to 14 feet

in height, adorned with flowers of a yellow colour. They are propagated by seeds; but are tender, and in this country must be kept in a stove during the winter.

(1.) **HELIER, ST.** See N° 3.

(2.) **HELIER, ST.** the capital of the island of Jersey, in the bay of St. Aubin, where it has a harbour, and a stone pier, having the sea on the SW. and hills on the N. Another large hill projects over the town, and has a pleasant walk, and an extensive prospect. The streets are wide and well paved. The inhabitants are about 2000. In the church, prayers are read alternately in English and French. In the market-place is the statue of George II. in bronze, gilt. In the church is a monument, erected to the memory of Major Pierson, who fell in the moment of victory, in the attack of the French troops, who had made a descent on this island; in which action, the French general also was mortally wounded. See JERSEY. Lon. 2. 10. W. Lat. 49. 12. N.

(3.) **HELIER, ST.** a little island near the above town, (N° 1.) on the S. side of Jersey; so named from St. HELIER, a hermit, who lived in this island many centuries ago, and was slain by the Pagan Normans at their coming here. He is mentioned in the *Martyrology of Coutances*. His little cell, with the stone bed, is still shown among the rocks; and, in memory of him, a noble abbey was founded here. On the site of this abbey now stands Elizabeth Castle, a very large and strong fortification. It is the residence of the governor and garrison, and occupies the whole island, which is near a mile in circuit, and surrounded by the sea at every flood. At low water, there is a passage to the town of St. Helier, called *the Bridge*, half a mile long, and formed of sand and stones.

HELIOCARPUS, in botany: A genus of the digynia order, belonging to the dodecandria class of plants; and in the natural method ranking under the 37th order, *Columnifera*. The calyx is tetraphyllous; the petals four; the styles simple; the capsule bilocular, compressed, and radiated lengthwise on each side.

(1.) * **HELIOCENTRICK**. *adj.* [*heliocentrique*, French; *ἡλιοκεντρικὸς* and *ἡλιόκεντρον*.] The *heliocentrick* place of a planet is said to be such as it would appear to us from the sun, if our eye were fixed in its centre. *Harris*.

(2.) **HELIOCENTRIC LATITUDE OF A PLANET**, the inclination of a line drawn between the centre of the sun and the centre of a planet and the plane of the ecliptic.

(3.) **HELIOCENTRIC PLACE**. See § 1.

HELIOCOMETES, a phenomenon sometimes observed about sun-setting; being a large luminous tail or column of light proceeding from the body of the sun, and dragging after it, like the tail of a comet; whence the name.

HELIODORUS, Bp. of Tricca in Thessaly, and the father of *Romance-writing*, was born at Emmessa, in Phœnicia, in the end of the 4th century. In his youth he wrote a romance in 10 books, the first work of its kind, entitled *Æthiopics*, relating the amours of Theagenes and Chariclea. He was deposed by a synod because he would not consent to suppress it. The fable has

a moral tendency; and particularly inculcates chastity. It has been repeatedly printed in Greek and Latin, particularly at Basil, in 1553. Prof. Robinson gives the following high character of this work, in his *Proofs of a Conspiracy*, p. 266.—“I think (says he) that the first piece, in which woman is pictured as a respectable character, is the oldest novel that I am acquainted with, written by a Christian bishop, Heliodorus.—I mean the adventures of Theagenes and Chariclea. I think that the heroine is a greater character than you will meet with in all the annals of antiquity. And it is worth while to observe what was the effect of this painting. The poor bishop had been deposed and even excommunicated, for doctrinal errors, and for drawing such a picture of a heathen. The magistrates of Antioch, the most voluptuous and corrupted city of the East, wrote to the emperor, that this book had reformed the ladies of their city, where Julian the emperor, and his sophists, had formerly preached in vain; and they therefore prayed, that the good bishop might not be deprived of his mitre.” Heliodorus was also a good Latin poet. He flourished under Theodosius I. and Arcadius.

HELIOGABALUS, M. Aurelius Antoninus, one of the many monsters who reigned in Rome. See ROME. He was murdered, after a short and detestable reign of 4 years, A. D. 212. He took the name of *Heliogabalus* from having been a priest of Apollo, in Phœnicia.

* **HELIOID PARABOLA**, in mathematics, or the parabolick spiral, is a curve which arises from the supposition of the axis of the common Apollonian parabola's being bent round into the periphery of a circle, and is a line then passing through the extremities of the ordinates, which do now converge towards the centre of the said circle. *Harris*.

HELIOMETER, [from *ἥλιος*, the sun, and *μετρέω*, to measure,] an instrument called also *ajinometer*, invented by M. Bouguer in 1747, for measuring with particular exactness the diameters of the stars, and especially those of the sun and moon. This instrument is a kind of telescope, consisting of two object glasses of equal focal distance, placed the one by the side of the other, so that the same eye glass serves for both. The tube is of a conic form, larger at the upper end, which receives the two object glasses, than at the lower, which is furnished with an eye-glass and micrometer. By the construction of this instrument two distinct images of an object are formed in the focus of the eye glass, whose distance, depending on that of the two object glasses from one another, may be measured with great accuracy; nor is it necessary that the whole disc of the sun or moon come within the field of view; since, if the images of only small part of the disc be formed by each object glass, the whole diameter may be easily computed by their position with respect to one another; so if the object be large, the images will approach or perhaps lie even over one another; and the object-glasses being moveable, the two images may always be brought to touch one another, and the diameter may be computed from the known distance of the centres of the two glasses. Beside as this instrument has a common micrometer

the focus of the eye-glass, when the two images of the sun or moon are made in part to cover one another, that part which is common to both the images may be measured with great exactness, as being viewed upon a ground that is only one half less luminous than itself; whereas, in general, the heavenly bodies are viewed upon a dark ground, and on that account are imagined to be larger than they really are. By a small addition to this instrument, provided it be of a moderate length, M. Bouguer thought it very possible to measure angles of 3 or 4 degrees, which is of particular consequence in taking the distance of stars from the moon. With this instrument M. Bouguer, by repeated observation, found, that the sun's vertical diameter, though somewhat diminished by the astronomical refraction, is longer than the horizontal diameter; and, in ascertaining this phenomenon, he also found, that the upper and lower edges of the sun's disc are not so equally defined as the other parts; on this account his image appears somewhat extended in the vertical direction. This is owing to the decomposition of light, which is known to consist of rays differently refrangible in its passage through our atmosphere. Thus the blue and violet rays, which proceed from the upper part of the disc at the same time with those of other colours, are somewhat more refracted than the others, and therefore seem to us to have proceeded from a higher point; whereas, on the contrary, the red rays proceeding from the lower edge of the disc, being less refracted than the others, seem to proceed from a lower point; so that the vertical diameter is extended, or appears longer, than the horizontal diameter. Mr Servington Savary discovered a similar method of improving the micrometer, which was communicated to the Royal Society in 1743. See MICROMETER.

HELIOPHILA, in botany: A genus of the *Silicifera* order, belonging to the *tetradynamia* class of plants; and in the natural method ranking under the 39th order, *Silicifera*. There are two nectaries recurved towards the vesicular base of the calyx.

HELIOPHOBIA, [from *ἥλιος*, the sun, and *φοβία*, to terrify,] a name given to the white negroes or *zulus*, from their aversion to the light of the sun. See **ALBINOS**.

(1.) **HELIOPOLIS**, an ancient city of Egypt, so called by Herodotus and Diodorus Siculus; by Moses On, and by Jeremiah *Bethshemesh*. It lay SE. of the Delta, and E. of Memphis; and was long famous for its temple of the sun. Near this city the French under Gen. Kleber completely defeated the Turks under the Grand Vizier, and killed 8000 men, on the 18th March 1800, after the breach of the treaty of El-Arisch.

(2.) **HELIOPOLIS**, a city of Coelosyria, near the source of the Orontes; so called from the worship of the sun; now named *Balbec*. See **BALBE**.

(3.) ***HELIOSCOPE**. *n. f.* [*helioscope*, French; *hélioscope* and *hélioscope*.] A sort of telescope fitted so as to look on the body of the sun, without offence to the eyes. *Harris*.

(4.) **HELIOSCOPE**. See **TELESCOPE**. As the sun may be viewed through coloured glasses without hurt to the eyes, if the object and eye glasses

of a telescope be made of coloured glass, as red or green, such a telescope will become an *helioscope*. Mr Huygens only used a plain glass, blacked at the flame of a candle on one side, and placed between the eye-glass and the eye; which answers the design very well.

HELIOSTATA, in optics, an instrument invented by the late learned Dr S. Gravesende; who gave it this name from its fixing, as it were, the rays of the sun in an horizontal direction across the dark chamber all the while it is in use.

(1.) ***HELIOTROPE**. *n. f.* [*ἥλιος* and *τροπή*; *heliotrope*, French; *heliotropium*, Latin.] A plant that turns towards the sun; but more particularly the turnsol, or sun-flower.—'Tis an observation of flatterers, that they are like the *heliotrope*; they open only towards the sun, but shut and contract themselves at night, and in cloudy weather. *Government of the Tongue*.

(2.) **HELIOTROPE**. See **HELIOTROPIUM**.

(3.) **HELIOTROPE**, among the ancients, an instrument or machine for showing when the sun arrived at the tropics and the equinoctial line. This name was also used for a sun-dial.

(4.) **HELIOTROPE**, in lithology, a precious stone, of a green colour, streaked with red veins. Pliny says it is thus called, because, when cast into a vessel of water, the sun's rays falling thereon seem to be of a blood colour; and that, when out of the water, it gives a faint reflection of the figure of the sun; and is proper to observe eclipses of the sun as a *helioscope*. The *heliotrope* is also called the *oriental jasper*, on account of its ruddy spots. It is found in the East Indies, as also in Ethiopia, Germany, Bohemia, &c. Some have ascribed to it the property of rendering people invisible, like Gyges's ring.

HELIOTROPIUM, **URNSOL**: A genus of the *polygynia* order, belonging to the *pentandria* class of plants; and in the natural method ranking under the 41st order, *Asperifoliae*. The corolla is salver-shaped and quinquefid, with lesser dents interjected alternately; the throat closed up by small arches formed in the corolla itself. There are many species, all natives of warm countries. Only one, viz.

HELIOTROPIUM TRICOCCUM, grows in Europe; and is a native of France, Spain, and Italy. It is only remarkable for the property of its berries. See **COLOUR-MAKING**.

***HELISPHERICAL**. *adj.* [*belix* and *sphere*.] The *helispherical* line is the rhomb line in navigation, and so called because on the globe it winds round the pole spirally, and still comes nearer and nearer to it, but cannot terminate in it. *Harris*.

(1.) ***HELIX**. *n. f.* [*belice*, Fr. *ἥλιξ*.] Part of a spiral line; a circumvolution.—Find the true inclination of the screw, together with one quantity of water which every *belix* does contain. *Wilkins*.

(2.) **HELIX**, [*ἥλιξ*] literally signifies a wreath or winding; of *ἡλίσσω*, to environ.

(3.) **HELIX**, in anatomy, is the whole circuit or extent of the auricle or border of the ear outwards; whence the inner protuberance surrounded thereby, and answering thereto, is called **ANTIHILIX**. See **ANATOMY**, § 195 and 549.

(4.) **HELIX**, in architecture. Some authors make

make a difference between the helix and the spiral. A stair-case, according to Daviler, is in a helix, or is helical; when the stairs or steps wind round a cylindrical newel; whereas the spiral winds round a cone, and is continually approaching nearer and nearer its axis. The word is also applied to the caulicúles or little volutes under the flowers of the Corinthian capital; called also *URILLÆ*.

(V.) *HELIX*, in zoology, the *SNAIL*, a genus in the class of vermes and order of testacea. The shell consists of one spiral, brittle, and almost diaphanous valve; and the aperture is narrow. There are 60 species, principally distinguished by the figure of their shells. They are of various sizes, from that of a small apple to less than half a pea. Some of them live on land, frequenting woods and gardens, or inhabiting clefts of rock and dry sand banks. Others are aquatic, inhabiting ponds, deep rivers, and the ocean. The principal species are,

1. *HELIX HORTENSIS*, the *garden snail*, is in form like the *Pomatia*, N° 3. but less, and not umbilicated, clouded, or mottled with brown. It abounds with a viscid slimy juice, which it readily gives out by boiling in milk or water, so as to render them thick and glutinous. The decoctions in milk are apparently very nutritious and demulcent, and have been recommended in a thin acrimonious state of the humours, in consumptive cases and emaciations. The eyes of snails are lodged in their horns, one at the end of each horn, which they can retract at pleasure. The manner of examining these eyes, which are four in number, is this: when the horns are out, cut off nimbly the extremity of one of them; and placing it before the microscope you may discover the black spot at the end to be really a semiglobular eye.—The dissection of this animal is very curious; for the microscope not only discovers the heart beating just against the round hole near the neck, which seems the place of respiration, but also the liver, spleen, stomach, and intestines, with the veins, arteries, mouth, and teeth, are plainly observable. The guts of this creature are green, from its eating herbs, and are branched all over with fine capillary white veins: the mouth is like a hare's or rabbit's with 4 or 6 needle teeth, resembling those of leeches, and of a substance like horn. Snails are all hermaphrodites, having both sexes united in each individual. They lay their eggs with great care in the earth, and the young ones are hatched with shells completely formed. Cutting off a snail's head, a little stone appears, which is supposed to be a great diuretic, and good in all nephritic disorders. Immediately under this stone the heart is seen beating; and the auricles are evidently distinguishable, are membranous, and of a white colour; as are also the vessels which proceed from them. Snails discharge their excrements at a hole in their neck; they also breathe by this hole, and their parts of generation are situated very near it. The penis is very long, and in shape resembles that of a whale. In the process of generation, it has been observed, that with the male and female part there issues, at the aperture of the neck, a kind of spear, shaped like the head of a lance, and terminating in a very acute point:

and when the two snails turn the clefts in their necks towards each other, the spear issuing from one pricks the other, and then either drops to the ground, or is carried off by the snail it has pricked. This snail instantly withdraws, but soon after rejoins the other, which it pricks in its turn; and after such mutual puncture, the copulation never fails of being consummated. Snails are said to couple three times at the distance of about 15 days, a new spear being produced for each time of copulation, which lasts 10 or 12 hours. At the end of about 18 days they bring forth their eggs by the aperture of their neck. The snail is a small animal, it is not free from the plague of supporting other smaller animals on its body; and as in other animals we find these secondary ones either living only on their surface, as lice, &c. or only in the intestines, as worms, it is very remarkable that this creature infests the snail in both these manners; being found sometimes on the surface of its body, and sometimes within its intestines. There is a part of the common garden snail, and of other of the like kinds, commonly called the *collar*. This surrounds the neck of the snail, and is considerably thick, and is the only part that is visible when the animal is retired quietly into its shell. In this state of the animal these insects which infest it are usually seen in considerable numbers marching about very nimbly on this part: besides, the snail, every time it has occasion to open its anus, gives them a place by which to enter into its intestines, and they often seize the opportunity. Snails are great destroyers of fruit in gardens, especially the better sorts of wall-fruit. Lime and ashes sprinkled on the ground where they most resort will drive them away, and destroy the young brood of them: it is a common practice to pull off the fruit they have bitten; but this should never be done, for they will eat no other till they have wholly eat up this if it be left for them.

2. *HELIX JANTHINA*, with a violet-coloured shell. This is remarkable for the extreme thinness of texture, which breaks with the least pressure, and seems therefore entirely calculated to keep the open sea, or at least to shun rocky shores. It inhabits the seas of Europe, especially the Mediterranean; those of Asia and Africa; and also the ocean. The living animal, when touched, exudes a juice which stains the hands of a violet colour. Dr Hawkesworth, in his account of Cooke's voyage, mistakes this shell for that which yielded the *purpura* of the ancients. But whoever looks into Pliny, cannot entertain the idea, that the thin shell aforementioned could be the same with it. They had several shells which yielded the purple dye; but these were all rock shells, (see *BUCCINUM*, and *MUREX*.) very different both in figure and hardness from the little helix janthina; which is not calculated for the neighbourhood of rocks. See Plin. lib. v. cap. 1. and lib. ix. cap. 60, 61. Also Don Ant. Ulloa's Voyage to South America book iv. ch. 8.

3. *HELIX POMATIA*, the *exotic snail*, with spires, most remarkably ventricose, and fasciated with a lighter and deeper brown, is a native of France, where it inhabits the woods; but has been naturalized in England, where it inhabits the wood

of the southern counties. It was introduced, as it is said, by Sir Kenelm Digby, whether for medical purposes, or as food, is uncertain: tradition says, that to cure his beloved wife of a decay was the object. They are quite confined to our southern counties. An attempt was made to bring them into Northamptonshire, but they would not live there.—They are used as food in several parts of Europe during Lent; and are preserved in an escargatoire, or a large place boarded in, with a floor covered half a foot deep with herbs, in which the snails nestle and fatten. They were also a favourite dish with the Romans, who had their *coclearia*, a nursery similar to the above. Fulvius Hirpinus was the first inventor of this luxury, a little before the civil wars between Cæsar and Pompey. The snails were fed with bran and soddened wine. If we could credit Varro (lib. iii. cap. 14.) they grew so large, that the shells of some would hold ten quarts! People need not admire the temperance of the supper of the younger Pliny, (Epist. xv.) which consisted of only a lettuce a-piece, three snails, two eggs, a barley-cake, sweet wine, and so on, if his snails bore any proportion in size to those of Hirpinus.—Its name is derived not from anything relating to an orchard, but from *πύμα*, an operculum, it having a very strong one. This seems to be the species described by Pliny, (lib. viii. c. 35.) which he says was scarce; that it covered itself with the opercle, and lodged under ground; and that they were at first found only about the Maritime Alps, and more lately near Velitræ. See Pl. 172. fig. 8, where the fig. is half the natural size.

(1.) *HELL, *n. f.* [*belle*, Saxon.] 1. The place of the devil and wicked souls.—

For it is a knell

That summons thee to heaven, or to hell. *Shak.*
—If a man were a porter of hell gates, he should have old turning the key. *Shak. Macbeth.*—

Let none admire

That riches grow in hell; that soil may best
Deserve the precious bane. *Milton.*

Hell's black tyrant trembled to behold

The glorious light he forfeited of old. *Cowley.*

2. The place of separate souls, whether good or bad.—I will go down to my son mourning to hell.

Gen. vi. 35.—He descended into hell. *Apostles Creed.*

3. Temporal death.—The pains of hell came about me; the snares of death overtook me. *Psalms vii. 5.*

4. The place at a running play to which those who are caught are carried.—

Then couples three be straight allotted there;

They of both ends the middle two do fly;

The two that in mid-place, hell called, were,

Must strive with waiting foot and watching eye,

To catch of them, and them to hell to bear,

That they, as well as they, hell may supply.

Sidney.

5. The place into which the tailor throws his sciss.—

This trusty squire, he had as well

As the bold Trojan knight seen hell;

Not with a counterfeited pass

Of golden bough, but true gold-lace. *Hudibras.*

In Covent-garden did a tailor dwell.

Who might deserve a place in his own hell.

King's Cookery.

6. The infernal powers.—

Much danger first, much toil did he sustain,
While Saul and hell crost his strong fate in vain.

Cowley.

7. It is used in composition by the old writers more than by the modern.

(2.) HELL, § 1, *def. 1.* As all religions have supposed a future state of existence after this life, so all have their hell or place of torment, in which the wicked are supposed to be punished.

(3.) HELL, ANCIENT OPINIONS RESPECTING. The hell of the ancient heathens was divided into two mansions; the one called ELYSIUM, on the right hand, pleasant and delightful, appointed for the souls of good men; the other called TARTARUS, on the left, a region of misery and torment, appointed for the wicked. The latter only was hell, in the present restrained sense of the word. (See these articles.) The philosophers were of opinion, that the infernal regions were at an equal distance from all the parts of the earth; nevertheless it was the opinion of some, that there were certain passages which led thither, as the river Lethe near the Syrtes, and the Acherusian cave in Epirus. At Hermione it was thought, that there was a very short way to hell; for which reason the people of that country never put the fare into the mouths of the dead to pay their passage. The Jews placed hell in the centre of the earth, and believed it to be situated under waters and mountains. According to them, there are 3 passages leading to it: The first is in the wilderness, and by that Korah, Dathan, and Abiram, descended into hell; the 2d in the sea, because Jonah, who was thrown into the sea, cried to God out of the belly of hell; the 3d is in Jerusalem, because it is said the fire of the Lord is in Zion, and his furnace is in Jerusalem. They likewise acknowledged 7 degrees of pain in hell, because they find this place called by 7 different names in scripture. Though they believed that infidels, and persons eminently wicked, will continue for ever in hell; yet they maintained, that every Jew who is not infected with some heresy, and has not acted contrary to the points mentioned by the rabbins, will not be punished therein for any other crimes above a year at most.

(4.) HELL, MODERN OPINIONS RESPECTING. The Mahometans believe the eternity of rewards and punishments in another life. In the Koran it is said that hell has 7 gates, the first for the Mussulmans, the 2d for the Christians, the 3d for the Jews, the 4th for the Sabians, the 5th for the Magians, the 6th for the Pagans, and the 7th for hypocrites of all religions. Among Christians, there are two controverted questions in regard to hell; the one concerning the locality, the other the duration of its torments. 1. The locality of hell, and the reality of its fire, began first to be controverted by Origen. That father, interpreting the scripture account metaphorically, makes hell to consist, not in external punishments, but in a consciousness or sense of guilt, and a remembrance of past pleasures. Among the moderns, Mr Whiston advanced a new hypothesis. The comets, he thinks, are so many hells appointed in their orbits alternately to carry the damned into the confines of the sun, there to be scorched by its violent heat, and then to return with them

beyond the orb of Saturn, there to starve them in those cold and dismal regions. Another modern author supposes the sun to be the local hell. 2. As to the duration of the torments, Origen is again at the head of those who deny that they are eternal; it being that father's opinion, that not only men, but devils, after a due course of punishment suitable to their respective crimes, shall be pardoned and restored to heaven. The chief principle upon which Origen built his opinion, was the nature of punishment; which he took to be emendatory, applied only as physic for the recovery of the patient's health. The chief objection to the eternity of hell torments, among modern writers, is the disproportion between temporary crimes and eternal punishments. Those who maintain the affirmative, ground their opinions on scripture accounts, which represent the pains of hell under the figure of a worm which never dies, and a fire, which is not quenched; as also upon the words, "These shall go away into everlasting punishment, but the righteous into life eternal." But say their opponents, the character given by the Almighty of himself should decide the point: "His mercy is over all his works." Eternal punishment excludes every idea of mercy, and even of justice, for finite crimes can never merit infinite punishment.—Dr Morse says there is a sect in the United States of America, whose sole term of communion is founded on this last opinion. Against this, many hold, that everlasting punishment is as certain as everlasting bliss; and that divine justice and mercy will be equally displayed in both cases.

(5.) HELL, VALLEY OF, a valley of Suabia, in the Black Forest, through which, for many leagues, there is scarcely room for 50 men to march in front, the mountains rise so high on each side. Through this formidable defile, though defended by numerous bodies of Austrian troops, general Moreau, in 1798, forced a passage with his army, through a hostile country of 300 miles in extent: and daily gave battle to the Austrians, while flushed with victory; and even took several thousands of them prisoners, with many of their colours and cannons, during his desperate but masterly retreat, which many think has not been equalled since the days of Xenophon.

HELLA. See HALLA.

HELLANICUS of Mitylene, a celebrated Greek historian, born before Herodotus, flourished about A. A. C. 480. He wrote a history of the ancient kings and founders of cities, but it has not come down to us.

(1.) HELLAS, in ancient geography, an appellation comprising, according to the ancient Greeks and Romans, Achaia and Peloponnesus, but afterwards restrained to Achaia. It was bounded on the W. by the Achelous, on the N. by mounts Othrys and Oeta, on the E. by the Ægean sea, and on the S. by the Saronic and Corinthian bays, and by the isthmus which joins it to Peloponnesus. It was called *Hellas*, from the district, (N^o 2.) or from Hellen the son of Deucalion; and it is now called LIVADIA.

(2.) HELLAS, a district of Thessaly.

* HELL-BLACK, *adj.* Black as hell.—

The sea, with such a storm as his bare head

In *bell-black* night endur'd, would have boil'd up,
And quench'd the stelled fires. *Shak. King Lear.*
* HELL-BRED. *adj.* [*bell* and *bred*.] Produced in hell.—

Heart cannot think what courage and what
cries,
With foul enfoldred smoke and flashing fire,
The *bell-bred* beast threw forth into the skies.

Spenser.
* HELL-BROTH. *n. f.* [*bell* and *broth*.] A composition boiled up for infernal purposes.—

Adder's fork, and blind worm's sting,
Lizard's leg, and owlet's wing;
For a charm of powerful trouble,
Like a *bell-broth* boil and bubble. *Shak. Macb.*

* HELL-DOOMED. *adj.* [*bell* and *doom*.] Consigned to hell.—

And reckon'st thou thyself with spirits of
heav'n,
Hell-doom'd! and breath'st defiance here and
scorn,
Where I reign king! *Milton.*

HELLE, in fabulous history, a daughter of Athamas, king of Thebes, by Nephele. She fled from her father's house with her brother Phryxus, to avoid the cruelty of her step-mother Ino. According to some, she was carried through the air on a ram with a golden fleece, which her mother had received from Neptune, and in her passage became giddy, and fell into that part of the sea, which from her received the name of HELESPONT. Others say that she was carried on a cloud, or rather upon a ship, from which she fell into the sea and was drowned. See PHRYXUS.

HELLEBERG, a town of Sweden, in Smaland.

(1.) * HELLEBORE. *n. f.* [*belleborus*, Latin.] Christmas flower.

(2.) HELLEBORE, BASTARD. See SERAPIAS.

(3.) HELLEBORE, BLACK. See HELLEBORUS.

(4.) * HELLEBORE, WHITE. *n. f.* [*veratrum*, Lat.] A plant.—There are great doubts whether any of its species be the true *bellebore* of the ancients. *Miller.*

(5.) HELLEBORE, WHITE. See VERATRUM.

HELLEBORINE. See SERAPIAS.

HELLEBORUS, HELLEBORE: A genus of the polygynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 16th order, *Multifloræ*. There is no calyx; but five or more petals; the nectaria are bilabiated and tubular; the capsules polyspermous, and a little erect. The most remarkable species is the

1. HELLEBORUS NIGER, BLACK HELLEBORE, or CHRISTMAS ROSE. It has roots composed of many thick fleshy spreading fibres, crowned by a large cluster of lobed leaves, consisting each of 7 or 8 obtuse fleshy lobes, united to one foot-stalk; and between the leaves several thick fleshy flower-stalks; or 4 inches high, surmounted by large beautiful white flowers of 5 roundish petals, and numerous filaments, appearing in winter, about or soon after Christmas. It may be propagated either by seeds or parting the roots. It prospers in open borders, or may be planted in pots to move when in bloom, in order to adorn any particular place; but it always flowers fairest and most

most abundantly in the front of a warm sunny border. The plants may be removed, and the roots divided for propagation, in Sep. Oct. or Nov.; but the sooner in autumn it is done, the stronger will the plants flower at their proper season. The root was anciently used as a cathartic. The taste is acid and bitter. Its acrimony, says Dr Grew, is first felt on the tip of the tongue, and then spreads itself immediately to the middle, without being much perceived in the intermediate part. On chewing the root for a few minutes, the tongue feels benumbed, and affected with a kind of paralytic stupor, as when burnt by eating any thing too hot. The fibres are more acrimonious than the head of the root from whence they issue. Black hellebore root, taken from 15 to 30 grains, proves a strong cathartic; and, as such, has been celebrated for the cure of maniacal and other disorders proceeding from what the ancients called the *ATEA BILIS*; in which cases, medicines of this kind are doubtless occasionally of use, though they are by no means possessed of any specific power. It does not however appear, that our black hellebore acts with so much violence as that of the ancients; whence many have supposed it to be a different species of plant: and indeed the descriptions which the ancients have left us of their hellebore, do not agree with those of any of the sorts usually taken notice of by modern botanists. Our hellebore is at present looked upon principally as an alterative; and in this light is frequently employed in small doses for attenuating viscid humours, promoting the uterine and urinary discharges, and opening inveterate obstructions of the remoter glands. It often proves a powerful emmenagogue in plethoric habits, where steel is ineffectual or improper. In some parts of Germany, a species of black hellebore has been made use of, which frequently produced violent, and sometimes deleterious effects. It appears to be the kind of *Linnæus*, called in English *settlewort*, *stetterwort*, or *bastard hellebore*. The roots of this may be distinguished from those of the true kind by their being less black.

1. *HELLEBORUS NIGER ORIENTALIS* is a species discovered in the eastern countries, which Tournefort distinguishes thus; *amplissimæ folio, calice parvulo, flore purpureo*, and supposes to be the true ancient hellebore, from its growing in plenty about mount Olympus, and in the island of Andycra, celebrated of old for the production of this antimaniacal drug: he relates, that a scruple of this sort, given for a dose, occasioned convulsions.

HELLELAND, a town of Norway.

HELLEN, the son of Deucalion, who is said to have given the name of *HELLENUS* to the *Greeks*, A. A. C. 1321. See *GREECE*, N° 1. § 2.

HELLENES. See *GREECE*, § 2, & **HELLENISTS**. (2.) * **HELLENISM**. *n. f.* [*ἑλληνισμός*.] A Greek idiom. *disfavorit*.

(3.) **HELLENISM** is only used when speaking of the authors who, writing in a different language, express themselves in a phraseology peculiar to the Greek.

HELLENISTIC LANGUAGE, that used by the Grecian Jews who lived in Egypt and other parts where the Greek tongue prevailed. In this lan-

guage it is said the Septuagint was written, and also the books of the New Testament; and that it was thus denominated to shew that it was Greek filled with Hebraisms and Syriacisms.

HELLENISTS, [*ἑλληνισταί*.] a term occurring in the Greek text of the New Testament, and which in the English version is rendered *Grecians*. The critics are divided as to the signification of the word. *Œcumenius*, in his Scholia on Acts vi. 7. observes, that it is not to be understood as signifying those of the religion of the Greeks, but those who spoke Greek, *τῶν ἑλλήνων φρονεῖντων*. The authors of the Vulgate version, indeed, render it like ours, *Græci*; but Messieurs Du Port Royal more accurately *Juifs Grecs*, Greek or Grecian Jews; the Jews who spoke Greek being here treated of, and hereby distinguished from the Jews called *Hebrews*, that is, who spoke the Hebrew tongue of that time. These Hellenists, or Grecian Jews, were those who lived in Egypt and other parts where the Greek tongue prevailed. It is to them we owe the Greek version of the Old Testament, commonly called the *Septuagint*, or that of the LXX. Salmastius and Vossius, however, are of a different opinion, with regard to the Hellenists. The latter will only have them to be those who adhered to the Grecian interests. Scaliger is represented, in the *Scaligerana*, as asserting the Hellenists to be the Jews who lived in Greece and other places, and who read the Greek Bible in their synagogues, and used the Greek language in *jooris*; and thus they were opposed to the Hebrew Jews, who performed their public worship in the Hebrew tongue. In this sense St Paul speaks of himself as a Hebrew of the Hebrews, (Phil. iii. 5.) i. e. a Hebrew both by nation and language. The Hellenists are thus properly distinguished from the *HELLENES* or Greeks, mentioned John xii. 20. who were Greeks by birth and nation, and yet proselytes to the Jewish religion.

HELLENODICÆ, [*ἑλληνόδικαι*.] in antiquity, the directors of the Olympian games. At first there was only one, afterwards the number increased to 2 and 3, and at length to 9. They assembled in a place called *ἑλληνόδικιον*, in the Elean forum, where they were obliged to reside ten months before the celebration of the games, to take care that such as offered themselves to contend, performed their *προγυμνασματα*, or preparatory exercises, and to be instructed in all the laws of the games by certain men called *νομοφύλακες*, i. e. *keepers of the laws*. To prevent all unjust practices, they were obliged to take an oath, that they would act impartially, would take no bribes, nor discover the reason for which they disliked or approved of any of the contenders. At the solemnity they sat naked, having before them the victorial crown till the exercises were finished, and then it was presented to whomsoever they adjudged it. Nevertheless, there lay an appeal from the *hellenodica* to the Olympian senate.

HELLEN'S, ST. See *HELEN'S*, ST, N° 1.

HELLEBRACH, a river of Silesia.

HELLESPONT, a narrow strait between Asia and Europe, near the Propontis, so named from *HELLE*. It is celebrated for the love and death of Leander, and for the bridge of boats which XERXES built over it when he invaded Greece. It is now called

called the **DARDANELLES**. It is about 33 miles long, and in the broadest parts the Asiatic coast is about one mile and a half distant from the European, and only half a mile in the narrowest, according to modern investigation, and the cocks are heard crowing from the opposite shores.

HELL-GATE, a famous strait, 8 m. E. of New York, near the W. end of Long Island Sound, opposite Hacıem, in York Island, remarkable for its whirlpools, which make a most tremendous noise at certain times of the tide.

* **HELL-GOVERNED**. *adj.* Directed by hell.—
Earth, gape open wide and eat him quick,
As thou dost swallow up this good king's blood,
Which his *bell-govern'd* arm hath butcher'd.

Shak.

* **HELL-HATED**. *adj.* Abhorred like hell.—
Back do I toss these treasons to thy head,
With the *bell-bated* lie o'erwhelm thy heart. *Shak.*

* **HELL-HAUNTED**. *adj.* [*bell* and *haunt*.] Haunted by the devil.—

Fierce Osmond clos'd me in the bleeding bark,
And bid me stand exposed to the bleak winds,
Bound to the fate of this *bell-haunted* grove.

Dryden.

* **HELL-HOUND**. *n. f.* [*belle hund*, Sax.] 1. Dog of hell.—

From forth the kennel of thy womb hath crept
A *bell-bound* that doth hunt us all to death. *Shak.*

Now the *bell-bounds* with superior speed
Had reach'd the dame, and, fast'ning on her side,
The ground with issuing streams of purple dy'd.

Dryden.

2. Agent of hell.—

I call'd

My *bell-bounds* to lick up the draff and filth
Which man's polluting sin with taint had shed
On what was pure. *Milton.*

HELLIMER, a town of France, in the dep. of the Moselle, 8 miles W. of Sar Albe, and 9 SSE. of St Avoir.

HELLIN, a town of Spain, in Murcia.

* **HELLISH**, *adj.* [from *hell*.] 1. Sent from hell.—
O thou celestial or infernal spirit of love, or
what other heavenly or *bellish* title thou list to have,
for effects of both I find in myself, have compassion of me. *Sidney.*

Victory and triumph to the Son of God,

Now entering his great duel, not of arms,
But to vanquish by wisdom *bellish* wiles. *Milt.*

2. Having the qualities of hell; infernal; wicked; detestable.—No benefits shall ever allay that diabolical rancor that ferments in some *bellish* breasts, but that it will foam out at its foul mouth in slander. *South.*

* **HELLISHLY**. *adv.* [from *bellish*.] Infernally; wickedly; detestably;

* **HELLISHNES**. *n. f.* [from *bellish*.] Wickedness; abhorred qualities.

* **HELL-KITE**. *n. f.* [*bell* and *kite*.] Kite of infernal breed. The term *bell* prefixed to any word notes detestation.—

Did you say all? What, all? Oh, *bell-kite*! all
What, all my pretty chickens, and their dam,
At one fell swoop? *Shak. Macbeth.*

HELL'S CLEUGH, a hill of Scotland in East Lothian, 2100 feet above the sea level. On its summit is a cairn, called the *Pyked Stane*, which af-

fords an extensive prospect of Fifeshire, as far as Dumbarton S. of the Forth, to N. Berwick on the E. and to the Eildon and Cheviot hills on the S.

HELL'S SKERRIES, a cluster of small islands near the W. coast of Scotland, 10 miles W. of Rum Island. Lon. 3. 40. W. Lat. 57. 0. N.

* **HELLWARD**. *adv.* [from *hell*.] Towards hell.

Be next thy care the fable sheep to place
Full o'er the pit, and *bellward* turn their face.
Pope.

HELL-WEBD. See **CUSCUTA**.

(1.) * **HELM** denotes defence: as *Eadbelm*, happy defence; *Sigbelm*, victorious defence; *Berthelm*, eminent defence; like *Amyntas* and *Boetius* among the Greeks. *Gibson's Camden.*

(11. 1.) * **HELM**. *n. f.* [*belm*, Saxon, from *belan*, to cover, to protect.] 1. A covering for the head in war; a helmet; a morrion; an headpiece.—

France spreads his banners in our noiseless land!
With plumed *belm* the slayer begins his threats.

Shak.

Mnestheus lays hard load upon his *belm*. *Dryd.*

2. The part of a coat of arms that bears the crest.—More might be added of *belms*, crests, mantles, and supporters. *Camden's Remains.* 3. The upper part of the retort.—The vulgar chymists themselves pretend to be able, by repeated cohobations and other fit operations, to make the distilled parts of a concrete bring its own *caput mortuum* over the *belm*. *Boyle.* 4. [*belma*, Sax.] The steering; the rudder.—

They did not leave the *belm* in storms;
And such they are make happy states. *B. Jonf.*

More in prosperity is reason lost
Than ships in storms, their *belms* and anchors lost.

Denham.

Fair occasion shows the springing gale,
And int'rest guides the *belm*, and honour swells
the sail. *Prior.*

5. The station of government.—I may be wrong in the means; but that is no objection against the design: let those at the *belm* contrive it better. *Swift.* 6. In the following line it is difficult to determine whether *steersman* or *defender* is intended: I think *steersman*.—

You slander

The *belms* o' th' state, who care for you like
fathers

When you curse them as enemies. *Shak.*

(2.) The **HELM** (§ 1, def. 4.) is a long and flat piece of timber, or an assemblage of several pieces, suspended along the hind part of a ship's stern-post, where it turns upon hinges to the right or left, serving to direct the course of the vessel, as the tail of a fish guides the body. The helm is usually composed of 3 parts, viz. the rudder, the tiller, and the wheel, except in small vessels, where the wheel is unnecessary. As to the form of the rudder, it becomes gradually broader in proportion to its distance from the top, or to its depth under the water. The back, or inner part of it, which joins to the stern-post, is diminished into the form of a wedge throughout its whole length, so as that the rudder may be more easily turned from one side to the other, where it makes an obtuse angle with the keel. It is supported upon hinges; of which those that are bolted round the stern-post to the after extremity of the ship, are called *goggings*, and

and are furnished with a large hole in the after-part of the stern-post. The other parts of the hinges, which are bolted to the back of the rudder, are called *pintles*, being strong cylindrical pins, which enter into the goosings, and rest upon them. The length and thickness of the rudder is nearly equal to that of the stern-post. The rudder is turned upon its hinges by means of a long bar of timber, called the *tiller*, which is fixed horizontally in its upper end within the vessel. The movements of the tiller to the right and left, accordingly, direct the efforts of the rudder to the government of the ship's course as she advances; which, in the sea language, is called *steering*. The operations of the tiller are guided and assisted by a sort of tackle, communicating with the ship's side, called the *tiller-rope*, which is usually composed of untarred rope-yarns, for the purpose of traversing more readily through the blocks or pulleys.

(3.) **HELM, MANAGEMENT OF THE.** To facilitate the management of the helm, the tiller-rope, in all large vessels, is wound about a wheel, which acts upon it with the powers of a crane or windlass. The rope employed in this service being conveyed from the fore-end of the tiller *k*, to a single block *i*, on each side of the ship, (see DECK, § 2; and *Pl. xcix. fig. 7.*) is farther communicated to the wheel, by two blocks suspended near the mizen-mast, and two holes immediately above, leading up to the wheel, which is fixed upon an axis on the quarter-deck, almost perpendicularly over the fore-end of the tiller. Five turns of the tiller-rope are usually wound about the barrel of the wheel; and when the helm is amidship, the middle turn is nailed to the top of the barrel, with a mark by which the helmsman readily discovers the situation of the helm, as the wheel turns it from the starboard to the larboard side. The spokes of the wheel generally reach about eight inches beyond the rim or circumference, serving as handles to the person who steers the vessel. As the effect of a lever increases in proportion to the length of its arm, it is evident that the power of the helmsman to turn the wheel will be increased according to the length of the spokes beyond the circumference of the barrel. When the helm, instead of lying in a right line with the keel, is turned to one side or the other, as in *BD*, *Plate CLXXIII. fig. 9.* it receives an immediate shock from the water, which glides along the ship's bottom in running *ast* from *A* to *B*; and this fluid pushes it towards the opposite side, whilst it is retained in this position: so that the stern, to which the rudder is confined, receives the same impression, and accordingly turns from *B* to *b* about some point *c*, whilst the head of the ship passes from *A* to *a*. It must be observed, that the current of water falls upon the rudder obliquely, and only strikes it with that part of its motion which acts according to the sine of incidence, pushing it in the direction *NP*, with a force which not only depends on the velocity of the ship's course, by which this current of water is produced, but also upon the extent of the sine of incidence. This force is by consequence composed of the square of the velocity with which the ship advances, and the square of the sine of incidence, which will necessarily be greater or smaller

according to circumstances; so that if the vessel runs 3 or 4 times more swiftly, the absolute shock of the water upon the rudder will be 9 or 16 times stronger under the same incidence: and, if the incidence is increased, it will yet be augmented in a greater proportion, because the square of the sine of incidence is more enlarged. This impression, or power of the helm, is always very feeble, when compared with the weight of the vessel; but as it operates with the force of a long lever, its efforts to turn the ship are extremely advantageous. For the helm being applied to a great distance from the centre of gravity *G*, or from the point about which the vessel turns horizontally, if the direction *PN* of the impression of the water upon the rudder be prolonged, it is evident that it will pass perpendicularly to *R*, widely distant from the centre of gravity *G*: thus the absolute effort of the water is very powerful. It is not therefore surprising, that this machine impresses the ship with a considerable circular movement, by pushing the stern from *B* to *b*, and the head from *A* to *a*; and even much farther whilst she sails with rapidity, because the effect of the helm always keeps pace with the velocity with which the vessel advances. Amongst the several angles that the rudder makes with the keel, there is always one position more favourable than any of the others, as it more readily produces the desired effect of turning the ship, in order to change her course. To ascertain this, it must be considered, that if the obliquity of the rudder with the keel is greater than the obtuse angle *ABD*, so as to diminish that angle, the action of the water upon the rudder will increase, and at the same time oppose the course of the ship in a greater degree; because the angle of incidence will be more open, so as to present a greater surface to the shock of the water, by opposing its passage more perpendicularly. But at that time the direction *NP* of the effort of the helm upon the ship, will pass with a smaller distance from the centre of gravity *G* towards *R*, and less approach the perpendicular *NL*, according to which it is absolutely necessary that the power applied should act with a greater effect to turn the vessel. Thus it is evident, that if the obtuse angle *ABD* is too much inclosed, the greatest impulse of the water will not counterbalance the loss sustained by the distance of the direction *NP* from *NL*, or by the great obliquity which is given to the same direction *NP* of the absolute effort of the helm with the keel *AB*. If, on the contrary, the angle *ABD* is too much opened, the direction *NP* of the force of the action of the helm will become more advantageous to turn the vessel, because it will approach nearer the perpendicular *NL*; so that the line prolonged from *NP* will increase the line *GR*, by removing *R* to a greater distance from the centre of gravity *G*: but then the helm will receive the impression of the water too obliquely, for the angle of incidence will be more acute; so that it will only present a small portion of its breadth to the shock of the water, and by consequence will only receive a feeble effort. By this principle it is easy to conceive; that the greatest distance *GR* from the centre of gravity *G*, is not sufficient to repair the diminution of force occasioned by the too great obliquity of the shock of the water. Hence we may conclude

conclude, that when the water either strikes the helm too directly, or too obliquely, it loses a great deal of the effect it ought to produce. Between the two extremes there is therefore a mean position, which is the most favourable to its operations. The diagonal NP of the rectangle IL represents the absolute direction of the effort of the water upon the helm. NI expresses the portion of this effort which is opposed to the ship's head-way, or which pushes her astern, in a direction parallel to the keel. It is easily perceived, that this part NI of the whole power of the helm contributes but little to turn the vessel; for, if IN is prolonged, it appears that its direction approaches to a very small distance GV from the centre of gravity G; and that the arm of the lever $BN=GV$, to which the force is applied, is not in the whole more than equal to half the breadth of the rudder: but the relative force NL, which acts perpendicular to the keel, is extremely different. If the first NI is almost useless, and even pernicious, by retarding the velocity; the second NL is capable of a very great effect, because it operates at a considerable distance from the centre of gravity G of the ship, and acts upon the arm of a lever GE, which is very long. Thus it appears, that between the effects NL and NI, which result from the absolute effort NP, there is one which always opposes the ship's course, and contributes little to her motion of turning; whilst the other produces only this movement of rotation, without operating to retard her velocity. Geometricians have determined the most advantageous angle made by the helm with the line prolonged from the keel, and fixed it at $54^{\circ} 44'$, presuming that the ship is as narrow at her floating line, or at the line described by the surface of the water round her bottom, as at the keel. But as this supposition is absolutely false, inasmuch as all vessels augment their breadth from the keel upward to the extreme breadth, where the floating-line or the highest water-line is terminated; it follows, that this angle is too large by a certain number of degrees. For the rudder is impressed by the water, at the height of the floating-line, more directly than at the keel, because the fluid exactly follows the horizontal outlines of the bottom; so that a particular position of the helm might be supposed necessary for each different incidence which it encounters from the keel upwards. But as a middle position may be between all these points, it will be sufficient to consider the angle formed by the sides of the ship, and her axis, or the middle line of her length, at the surface of the water, in order to determine afterwards the mean point, and the mean angle of incidence. It is evident that the angle $54^{\circ} 44'$ is too open, and very unfavourable to the ship's head-way, because the water acts upon the rudder there with too great a line of incidence, as being equal to that of the angle which it makes with the line prolonged from the keel below: but above, the shock of the water is almost perpendicular to the rudder, because of the breadth of the bottom, as we have already remarked. If then the rudder is only opposed to the fluid, by making an angle of 45° with the line prolonged from the keel, the impression, by becoming weaker, will be less opposed to the ship's head-way, and the direction

NP of the absolute effort of the water upon the helm drawing nearer to the lateral perpendicular, will be placed more advantageously, for the reasons above mentioned. On the other hand, experience daily testifies, that a ship steers well when the rudder makes the angle DBE equal to 35° only. It has been already remarked, that the effect of moving the wheel to govern the helm increases in proportion to the length of the spokes; and so great is the power of the wheel, that if the helmsman employs a force upon its spokes equivalent to 30 lb. it will produce an effect of 90 or 120 lb. upon the tiller. On the contrary, the action of the water is collected into the middle of the breadth of the rudder, which is very narrow in comparison with the length of the tiller; so the effort of the water is very little removed from the fulcrum B upon which it turns; whereas the tiller forms the arm of a lever 10 or 15 times longer, which also increases the power of the helmsman in the same proportion that the tiller bears to the lever upon which the impulse of the water is directed. This force then is by consequence 10 or 15 times stronger; and the effort of 30 pounds, which at first gave the helmsman a power equal to 90 or 120 lb. becomes accumulated to one of 900 or 1800 lb. upon the rudder. This disadvantage then arises from the shortness of the lever upon which the action of the water is impressed, and the great comparative length of the tiller, or lever, by which the rudder is governed; together with the additional power of the wheel that directs the movements of the tiller, and still farther accumulates the power of the helmsman over it. Such a demonstration ought to remove the surprise with which the prodigious effect of the helm is sometimes considered, from an inattention to its mechanism: for we need only to observe the pressure of the water, which acts at a great distance from the centre of gravity G, about which the ship is supposed to turn, and we shall easily perceive the difference there is between the effort of the water against the helmsman, and the effect of the same impulse against the vessel. With regard to the person who steers, the water acts only with the arm of a very short lever NB, of which B is the fulcrum: on the contrary, with regard to the ship the force of the water is impressed in the direction NP, which passes to a great distance from G, and acts upon a very long lever EG, which renders the action of the rudder extremely powerful in turning the vessel; so that, in a large ship, the rudder receives a shock from the water of 2700 or 2800 lb. which is frequently the case when it sails at the rate of 3 or 4 leagues by the hour; and this force being applied in E, perhaps 100 or 120 feet distant from the centre of gravity G, will operate upon the ship to turn her about, with 270,000 or 308,000 lb.; whilst, in the latter case the helmsman acts with an effort which exceeds not 30 lb. upon the spokes of the wheel. From what has been said, it is plain that the more a ship increases her velocity with regard to the sea, the more powerful will be the effect of the rudder because it acts against the water with a force which increases as the square of the swiftness of the fluid whether the ship advances or retreats; or, in other words, whether she has head-way or stern-way.

with this distinction, that in these two circumstances the effects will be contrary. For if the vessel retreats, or moves astern, the helm will be impelled from I to N; and instead of being pushed, according to NP, it will receive the effort of the water from N towards R; so that the stern will be transported to the same movement, and the head turned in a contrary direction. When the helm operates by itself, the centre of rotation of the ship, and her movement, are determined by estimating the force of this machine; that is to say, by multiplying the surface of the rudder by the square of the ship's velocity.

(4.) HELM, TERMS USED RESPECTING THE. In the sea language, *Bear up the helm*, signifies, Let the ship go more at large before the wind: *Helm a mid-ship*, or *right the helm*, is, Keep it even with the middle of the ship: *Port the helm*, Put it over the left side of the ship: and *Starboard the helm*, Put it on the right side of the ship.

* To HELM, v. a. [from the noun.] To guide; to conduct. *Hammer*.—The very stream of his life, and the business he hath *helmed*, must give him a better proclamation. *Shak.*

HELMANAED, a town of Austria.

HELMBRECHT, a town of Franconia.

* HELMED, adj. [from *helm*.] Furnished with a headpiece.—

The *helmed* cherubim

Are seen in glittering ranks with wings display'd.

Milton.

HELMERSHAUSEN, a town of Hesse-Cassel.

(1.) * HELMET, n. f. [Probably a diminutive of *helm*.] A helm; a headpiece; armour for the head.—

I saw him down; thrice up again, and fighting;

From *helmet* to the spur all bleeding o'er. *Shak.*

Sev'n darts are thrown at once, and some rebound

From his bright shield, some on his *helmet* sound.

Dryden.

(2.) The HELMET was anciently worn by horsemen both in war and in tournaments. It covered both the head and face, only leaving an aperture in the front secured by bars, which was called the *visor*. In achievements, it is placed above the escutcheon for the principal ornament, and is the true mark of chivalry and nobility. Helms vary according to the different degrees of those who bear them. They are also used as a bearing in coats of arms. See HERALDRY, Chap. IV. S. 8. IV.

* HELMINTHICK, adj. [from *ελμινθ*.] Relating to worms. *DiB.*

HELMINTHOLITHUS, in natural history, a name given by Linnæus to petrified bodies resembling worms. Of these here reckon 4 genera: 1. Petrified lithophyta, found in the mountains of Sweden. 2. Petrified shells. 3. Petrified zoophytes. 4. Petrified reptiles.

(1.) HELMONT, John Baptist VAN, a celebrated Flemish gentleman, born at Brussels in 1577. He acquired such skill in natural philosophy, physics, and chemistry, that he was accounted a magician, and thrown into the inquisition; but having with difficulty justified himself, as soon as he

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was released he retired to Holland; where he died in 1644. He published, 1. *De magnetica corporum curatione*. 2. *Februm doctrina inaudita*. 3. *Ortus medicinæ*. 4. *Paradoxa de aquis Spadanis*; and other works, printed together in one vol. folio.

(2.) HELMONT, a small town of the Batavian republic, in the dep. of Dommel and Scheldt, and ci-devant province of Dutch Brabant, with a good castle, seated on the Aa. Lon. 5. 37. E. Lat. 51. 31. N.

(1.) HELMSDALE, a river of Scotland, in Sutherland, called in the Celtic, *Abbin Ilich*, or *Avonullie*, which rises from several lakes in the parish of Kildonan, runs through it for 13 miles from NW. to SE. and falls into the German Ocean, 2 miles SW. of the Ord of Caithness, after a course of other 7 miles through the parish of Loth. It abounds with salmon, which are sent to London by a company, who pay L. 133 sterling a-year for the privilege of fishing in it.

(2.) HELMSDALE, a village on the above river, (Nº 1.) in the parish of Loth, where a boiling house is erected by the fishing company above-mentioned.

HELMSLEY, a town of Yorkshire, on the Rye, which has a good trade in cottons and linens; 22 miles N. of York, and 22 N. by W. of London. Lon. 1. 0. W. Lat. 54. 19. N.

HELMSMAN, n. f. a pilot, or steerfman.

(1.) HELMSTADT, a town of Germany, in the duchy of Brunswick, built by Charlemagne. Lon. 11. 10. E. Lat. 52. 20. N.

(2.) HELMSTADT, a town in the palatinate of the Rhine, 14 miles SE. of Heidelberg.

(3.) HELMSTADT, or HALMSTADT, a strong maritime town of Sweden, and capital of the province of Holland seated at the mouth of the Nissa, on the Baltic. Lon. 12. 48. E. Lat. 56. 38. N.

HELOISE, or ELOISA, the mistress, and afterwards the wife of Abelard, famous for her unfortunate affection for, and her Latin letters to him, after they had retired from the world. She died abbess of Paraclet in 1163, 20 years after him. See ABELARD.

HELONG-KIANG. See AMUR.

HELONIAS, in botany: A genus of the trigynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 10th order, *Coronariæ*. The corolla is hexapetalous; there is no calyx; and the capsule is trilocular.

HELOS, in ancient geography, a maritime town of Laconia, between Trinasus and Acrizæ, in the district of Helotea. In Pausanias's time it was in ruins. The people being subdued by the Lacedæmonians, were all reduced to a state of the most horrid slavery; and neither could recover their liberty, nor be sold out of the territory of Sparta. Hence the term *ναυτιον*, in Harpocration, for being in a state of slavery; and hence also the Lacedæmonians called the slaves of all nations whatever *helotes*. *Heloticus* is the epithet.

HELOTÆA, a district of Laconia.

HELOTÆ, } called also *Helei* and *Heleatæ* by
HELOTES, } Stephanus, and *Ιλωτæ* by Livy,
HELOTS, } the inhabitants of Helos, and the
slaves of the Spartans. See HELOS. The Spartans were

A a

were forbidden the exercise of any mean or mechanical employment, and therefore the whole care of supplying the city with necessaries devolved upon the Helots.

* **HELP.** *n. f.* [from the verb; *hulpe*, Dutch.]
 1. Assistance; aid; support; succour.—Mule-alfes, despairing to recover the city, hardly escaped his enemies hands by the good *help* of his uncle. *Knolles*.—He may be beholden to experience and acquired notions, where he thinks he has not the least *help* from them. *Locke*.—So great is the stupidity of some of those, that they may have no sense of the help administered to them. *Smalridge*.
 2. That which gives help.—Though these contrivances increase the power, yet they proportionably protract the time; that which by such *helps* one man may do in a hundred days, may be done by the immediate strength of a hundred men in one day. *Wilkins*.—Virtue is a friend and an *help* to nature; but it is vice and luxury that destroys it, and the diseases of intemperance are the natural product of the sins of intemperance. *South*.—Another *help* St Paul himself affords us towards the attaining the true meaning contained in his epistles. *Locke*.
 3. That which forwards or promotes.—Coral is in use as an *help* to the teeth of children. *Bacon*.
 4. Remedy.—There is no *help* for it, but he must be taught accordingly to comply with the faulty way of writing. *Holder on Speech*.

(1.) * **To HELP.** *v. a.* preter. *helped*, or *bolp*; part. *helped*, or *bolpen*. [*hilpan*, Gothick; *helpan*, Saxon.] 1. To assist; to support; to aid.—

Let us work as valiant men behoves;

For boldest hearts good fortune *helpeth* out.

Fairfax.

—O Lord, make haste to *help* me. *Psalms*.—God *helped* him against the Philistines. 2 *Chron.* xxvi. 7.—They *helped* them in all things with silver and gold. 1 *Esdr.*—A man reads his prayers out of a book, as a means to *help* his understanding and direct his expressions. *Stillington*. 2. It has, in familiar language, the particle *out*, which seems to have meant originally, *out of* a difficulty.—

This he conceives not hard to bring about,

If all of you should join to *help* him out. *Dryden*.—What I offer is so far from doing any diskindness to the cause these gentlemen are engaged in, that it does them a real service, and *helps* them out with the main thing whereat they stuck. *Woodward's Natural History*.—

The god of learning and of light,

Would want a god himself to *help* him out. *Swift*.

3. To raise by help: with *up*.—Woe to him that is alone when he falleth; for he hath not another to *help* him up. *Ecc.* iv. 10. 4. To enable to surmount: with *over*.—Wherever they are at a stand, *help* them presently *over* the difficulty without any rebuke. *Locke*. 5. To remove by help: with *off*.—Having never learned any laudable manual art, they have recourse to those foolish or ill ways in use, to *help off* their time. *Locke*. 6. To free from pain or vexation.—*Help* and ease them, but by no means bemoan them. *Locke*. 7. To cure; to heal: with *of*. Obsolete.—

Love doth to her eyes repair,

To *help* him of his blindness.

Shakespeare.

8. It is used commonly before the disease.—The

true calamus *helps* coughs. *Gerard*. 9. To remedy; to change for the better.—

Cease to lament for that thou can'st not *help*;

And study help for that which thou lament'st.

Shakespeare.

10. To prevent; to hinder.—Those few who reside among us, only because they cannot *help* it. *Swift*.—If they take offence when we give none, it is a thing we cannot *help*, and therefore the whole blame must lie upon them. *Sanderfon*.—It is a high point of ill nature to make sport with any man's imperfections that he cannot *help*. *L'Estr.*

Those closing skies may still continue bright;
But who can *help* it, if you'll make it night.

Dryden.

She, betwixt her modesty and pride,

Her wishes, which she could not *help*, would hide.

Dryden.

—It is reckoned ill manners for men to quarrel upon difference in opinion, because that is a thing which no man can *help* in himself. *Swift*. 11. To forbear; to avoid.—He cannot *help* believing, that such things he saw and heard. *Atterbury*.—I cannot *help* remarking the resemblance betwixt him and our author in qualities, fame, and fortune. *Pope*.

12. To promote; to forward.—And they *helped* forward the afflictive. *Zech*.—If you make the earth narrower at the bottom than at the top, in fashion of a sugar-loaf reversed, it will *help* the experiment. *Bacon*. 13. **To HELP to.** To supply with; to furnish with.—Whom they would *help* to a kingdom, those reign; and whom again they would, they displace. 1 *Mac.* viii. 13.—The man that is now with Tiresias can *help* him to his oxen again. *L'Estrange*. 14. To present at table.—

In plenty starving, tantaliz'd in state,

And complaisantly *help'd* to all I hate;

Treated, caress'd, and tir'd, I take my leave.

Pope.

(2.) * **To HELP.** *v. n.* 1. To contribute assistance.—

Sir, how come it you

Have *help* to make this rescue?

Shakespeare.

—Discreet followers and servants *help* much to reputation. *Bacon*.—

Bennet's grave look was a pretence,

And Danby's matchless impudence

Help'd to support the knave.

Dryden.

—A generous present *helps* to persuade as well as an agreeable person. *Garth*. 2. To bring a supply.—Some, wanting the talent to write, made it their care that the actors should *help* out where the muses failed. *Rymer*.

* **HELPER.** *n. f.* [from *help*.] 1. An assistant; an auxiliary; an aider; one that helps or assists.—There was not any left, nor any *helper* for Israel. 2 *Kings*.—We ought to receive such, that we might be fellow *helpers* to the truth. 3 *Jo.* viii.—It is impossible for that man to despair who remembers that his *helper* is omnipotent. *Taylor's Rule of living holy*. 2. One that administers remedy.—Compassion, the mother of tears, is not always a mere idle spectator, but an *helper* oftentimes of evils. *More*. 3. One that supplies with any thing wanted: with *to*.—

Heaven

Hath brought me up to be your daughter's dower,

As

As hath fated her to be my motive

And *help* to a husband.

Shakefp.

4. A supernumerary servant.—I live in the corner of a vast unfurnished house: my family consists of a steward, a groom, a *helper* in the stable, a footman, and an old maid. *Swift to Pope.*

* **HELPFUL**. *adj.* [*help* and *full*.] 1. Useful; that which gives assistance.—

Let's fight with gentle words,

'Till time lend friends, and friends their *helpful* swords.

Shakefp.

He orders all the succours which they bring;

The *helpful* and the good about him run,

And form an army.

Dryden.

3. Wholesome; salutary.—A skilful chymist can as well, by separation of visible elements, draw *helpful* medicines out of poison, as poison out of the most healthful herbs. *Raleigh's History.*

* **HELPLESS**. *adj.* [from *help*.] 1. Wanting power to succour one's self.—

One dire shot

Cloze by the board the prince's main-mast bore;

All three new *helpless* by each other lie.

Dryd.

—Let our enemies rage and persecute the poor and the *helpless*; but let it be our glory to be pure and peaceable. *Rogers.* 2. Wanting support or assistance.—

How shall I then your *helpless* fame defend?

'Till then be infamy to seem your friend.

Pope.

3. Irremediable; admitting no help.—

Such *helpless* harms it's better hidden keep,

Than rip up grief, where it may not avail.

Spenser.

4. Unsupplied; void: with *of*. This is unusual, perhaps improper.—

Naked he lies, and ready to expire,

Helpless of all that human wants require.

Dryd.

* **HELPLESSLY**. *adv.* [from *helpless*.] Without ability; without succour.

* **HELPLESSNESS**. *n. f.* [from *helpless*.] Want of ability; want of succour.

HELSIMBURG, } or **ELSIMBURG**. See **EL-**

HELSINGBORG, } **SIMBURG**.

HELSINGFORS, a sea port of Sweden, in the prov. of Nyland, on the N. coast of the Gulf of Finland, built by Gustavus Vasa. The harbour is good, and is defended by several forts. It lies 120 miles ESE. of Abo. Lon. 24. 43. E. Lat. 60. 12 N.

HELSINGIA, or **HELSINGLAND**, a province of Sweden, bounded on the N. by Jemterland and Medelpadia; on the E. by the Bothnic gulf; on the S. by Gestricia, and SW. and W. by Dalarna. It is full of mountains and forests. The principal towns are Hudwicksvald, Alta, and Dabo. The rivers and lakes abound with fish. Its chief trade is in wood, flax, linen, iron, butter, tar, tallow, &c. It is 120 miles long and 90 broad.

HELSINGIC CHARACTER, a peculiar character found on stones in Helsingia, resembling the Runic.

HELSTINGOER. See **ELSINEUR**.

HELSTON, a populous borough of Cornwall, situated on the Cober, near its influx into the sea. It is one of those appointed for the coinage of tin,

and the place of assembly for the W. division of the shire. By a grant of Edward III. it has a market on Monday, and 8 fairs. It had formerly a priory and a castle, and sent members to parliament in the reign of Edward I. but was not incorporated till the 27th of Q. Elizabeth, who appointed a mayor, 4 aldermen, and 24 assistants. It was re-incorporated August 16, 1774, and still sends two members to parliament. It has a large market-house, a guild-hall, and 4 streets in the form of a cross, with a channel of water running through each. The steeple of the church, with its spire, is 90 feet high, and a sea-mark. King John exempted Helston from paying toll anywhere but in London; and the citizens from being impleaded any where but in their own borough. It is 12 miles E. of Penzance, and 274 WSW. of London. Lon. 5. 17. W. Lat. 50. 7. N.

HELTER, a river of Northumberland.

* **HELTER-SKELTER**. *adv.* [As *Skinner* fancies, from *beolfter sceado*, Sax. the darkness of hell; hell, says he, being a place of confusion.] In a hurry; without order; tumultuously.—

Sir John, I am thy Pistol, and thy friend;

And *belter-skelter* have I rode to England,

And tidings do I bring.

Shakefp.

—He had no sooner turned his back, but they were at it *belter-skelter*, throwing books at one another's heads. *L'Estrange.*

* **HELVE**. *n. f.* [*helfe*, Saxon.] The handle of an axe.—The slipping of an axe from the *helve*, whereby another is slain, was the work of God himself. *Raleigh's History.*

* **TO HELVE**. *v. a.* [from the noun.] To fit with a helve or handle.

HELVELLA, in botany; a genus of the natural order of fungi, belonging to the cryptogamia class of plants. The fungus is of the shape of a top.

HELVETIA, or **CIVITAS HELVETIÆ**, in ancient geography, the country of the **HELVETII** was divided into 4 Pagi or Cantons, situated to the S. and W. of the Rhine, by which they were divided from the Germans; and extending towards Gaul, from which they were separated by mount Jura on the W. and by the Rhodanus and Lacus Lemanus on the S. and therefore called a Gallic nation. It was formerly a part of Celtic Gaul; but by Augustus assigned to Gallia Belgica. The modern name is **SWITZERLAND**.

(1.) **HELVETIC**, *adj.* having a relation to the Switzers, or inhabitants of the Swiss cantons, who were anciently called **HELVETII**.

(2.) **The HELVETIC BODY**, before the war, comprehended the republic of Switzerland, consisting of 13 cantons, which made so many distinct commonwealths, united under one general confederacy in the 14th century. See **SWITZERLAND**. These States have undergone various revolutions, and the country has been subjected to much distress, from having been repeatedly the scene of various bloody battles during the course of the French revolution. See **REVOLUTION** and **WAR**. A democracy after the French model was established in this country in the year 1798: and the country got the name of the Helvetic republic. Buonaparte declared himself mediator of the Swiss confederation

federation in 1809; and it will probably be turned into one of his tributary monarchies.

HELVETII, a people of Gallia Belgica, near the country of the Allobroges and the Provincia Romana; famed for bravery and a turn for war; and not destitute of learning. See DRUIDS, § 4.

(1.) HELVETIUS, Adrian, an eminent physician, born in Holland, in 1656. After having studied physic at Leyden, he went to Paris, where he acquired great reputation in his profession, by discovering a cure for the dysentery, then prevalent. Lewis XIV. gave him 1000 louis d'ors for publishing his method; made him inspector-general of the hospitals in Flanders, physician to the D. of Orleans, &c. He died at Paris, in 1721, aged 65. He wrote a treatise on the most common diseases, and their remedies; (the best edition is that of 1724, in 2 vols. 8vo.) and other works.

(2.) HELVETIUS, John Claude, son of the doctor, (N° 1.) was born in 1685. He was first physician to the queen; inspector-general of the military hospitals; a member of the Academy of Sciences at Paris, of the Royal Society in London, and of the Academies of Prussia, Florence, and Bologna. He was author of, 1. *Idée Générale de l'économie animale*, 1722, 8vo. 2. *Principia Physico-Medica, in tyronum Medicinæ gratiam conscripta*, 2 vols. 8vo. He died in 1755, aged 70.

(3.) HELVETIUS, Claude Adrian, son of the preceding, (N° 2.) was born at Paris, in 1715, and, in 1758, published a celebrated book *De L'Esprit*. Voltaire calls him "a true philosopher;" but his book was stigmatized by the authors of the *Journal de Trevoux*, and suppressed by the government, on account of its atheistical principles. Upon this he came over to England, in 1764, and went afterwards to Berlin, where he was well received by Frederick II. He wrote also, 1. *Le Bonheur*, a poem in 6 cantos: 2. *Of Man*, a philosophical work; and, 3. *The Child of Nature improved by Chance*; an indecent romance. He died at Paris, in 1771.

HELVETUM, in ancient geography, a town of Germany, in Alsatia, now called *Schlestadt*.

HELUI. See HELVII.

HELVICUS, Christopher, D.D. professor of divinity, Greek, and the Oriental tongues, in the university of Gessen, was born near Francfort, in 1581, educated at Marburg, and died in 1617. He published several Latin poems, lexicons, and grammars of different languages. The Hebrew language was so familiar to him, that he spoke it as fluently as his mother tongue. His *Chronological Tables* have been greatly esteemed.

HELVIDIANS, the disciples of HELVIDIUS; the same with the ANTIDICOMARIANITES.

HELVIDIUS, a disciple of Auxentius the Arian, whose distinguishing principle was, that Mary, the mother of Jesus, did not continue a virgin, but had children by Joseph. He flourished in the end of the 4th century.

HELVII, an ancient people of Gallia Narbonensis, who possessed the country since called the VIVARAIS. Cæsar calls them *Helvii*; Pliny *HELUI*. Their chief city was ALBA, now ALBI, or as others think VIVIERS.

HELVOETSLUYS, a sea-port town of the Batavian republic, in the department of Delft, island of Voorn, and late province of S. Holland. It has a handsome quay, is well fortified, and esteemed the safest harbour in the country. The largest men of war may come up to the middle of the town, and the English packet boats frequent it. In Jan. 1795, it surrendered to the French, under Pichegru. It is 12 miles W. of Dort, and 15 SW. of Rotterdam. Lon. 4. 20. E. Lat. 51. 48. N.

HELWICK HEAD, a cape of Ireland, in Waterford, on the S. point of the entry into Dungarvan Bay. Lon. 7. 33. W. Lat. 52. 2. N.

HELYOT, Peter, a Franciscan of the order of Piepis, of English extraction, who wrote a *History of Monastic Orders*, in 8 vols. 4to. He was born in 1660, and died in 1716, aged 56.

HELVSTADT, a town of Upper Saxony, in Mansfeld, 9 miles N. of Eisleben, and 16 SSE. of Quedlinburg. Lon. 29. 6. E. of Ferro. Lat. 51. 35. N.

(1.) * HEM. *n. f.* [*hem*, Sax.] 1. The edge of a garment doubled and sewed to keep the threads from spreading.—Rowlers must be made of even cloth, white and gentle, without *hem*, seam, or thread hanging by. *Welman*. 2. [*Hemmen*, Dutch.] The noise uttered by a sudden and violent expiration of the breath.—I would try if I could cry *hem*, and have him. *Shak*.—He loves to clear his pipes in good air, and is not a little pleased with any one who takes notice of the strength which he still exerts in his morning *hems*. *Addison*. 3. *Interjekt.* Hem! [*Lat.*]

(2.) HEM, a town of Holstein, 3 m. S. of Lunden.

(1.) * To HEM. *v. a.* 1. To close the edge of cloth by a hem or double border sewed together. 2. To border; to edge.—

All the skirt about

Was *hemm'd* with golden fringe. *Fairy Queen*.

Along the shore of silver streaming Thames,
Whose rushy bank, the which his river *hemms*.

Spenser.

3. To enclose; to environ; to confine; to shut: perhaps always with a particle; as, *in*, *about*, *around*.—So of either side, stretching itself in a narrow length, was it *hemmed in* by woody hills, as if indeed nature had meant therein to make a place for beholders. *Sidney*.—

What lets us then the great Jerusalem

With valiant squadrons round *about* to *hem*?

Fairfax.

Why, Neptune, hast thou made us stand alone,
Divided from the world for this, say they;

Hemm'd in to be a spoil to tyranny,

Leaving affliction hence no way to fly? *Daniel*.

I hurry me *in* haste away,

And find his honour *in* a pound

Hemm'd by a triple circle round,

Chequer'd with ribbons, blue and green. *Pope*.

(2.) * To HEM. *v. n.* [*hemmen*, Dutch.] To utter a noise by violent expulsion of the breath.

HEMAN, an inspired psalmist of Israel, author of the 88th psalm. Three persons of this name are mentioned in Scripture, viz. 1. Heman, the son of Zerah and grandson of Judah: (1 Chron. ii. 6.) 2. Heman, the son of Mahol, who with Ethan the

Ezrahite

Enthia and others, is celebrated for wisdom: (1 Kings iv. 31.) and, 3. Heman the son of Joel and grandson of Shemuel, or Samuel, a Kohathite, and one of the chief singers, whom David set over that service. (1 Chron. vi. 31, 33.) Commentators are uncertain which of these three was the psalmist; but we think the last is the most probable, not only from the time he lived in, and the office he held, but also from the genealogies of the other two psalmists, Asaph and Ethan, being recorded in the same chapter, immediately after the enumeration of his ancestors.

HEMATH, or HAMATH. See HAMATH.

HEMATH-ZOBA, the E. part of HAMATH.

HEMATITES. See HEMATITES.

HEMELAR, John, an eminent antiquarian, and citizen of Antwerp, in the 17th century, born at the Hague. He wrote a work entitled, *Expositio Numismatum imperatorum Romanorum à Julio Cæsare ad Heraclium*; which is very scarce, though it has had several editions. He died in 1640.

HEMENGSTEDE, a town of Holstein.

HEMEROBAPTISTS, a sect among the ancient Jews, thus called from their washing and bathing daily in all seasons; and performing this custom with the greatest solemnity, as a religious rite necessary to salvation. Epiphanius says, they denied the resurrection in common with the Sadducees, and entertained some other opinions of theirs. See *SARAIAS*, N° 2.

HEMEROBIIUS, in zoology, a genus of insects of the neuroptera order; the characters of which are these: The mouth is furnished with two teeth; the palpi are 4, the wings are deflected, but not plaited; and the antennæ are bristly, and longer than the breast. There are 15 species, principally distinguished by their colours.—They are named *hemerobii* from the shortness of their lives, which, however, continue several days. In the state of larva they are great devourers of plant-lice, for which it has had the name of the *lion of the plant-lice*. They are also cannibals, and devour each other after their transformation. The eggs are born on small gummy pedicles, spun by the insects from their abdomen. These eggs are deposited upon leaves, and set in the form of bunches. They have been taken for parasitic plants. In 15 or 16 days the larva attains to its full growth. With its spinning-wheel at its tail, it makes itself a small, round, white, silky cocoon, of a close texture. In summer, at the end of 3 weeks, the hemerobius issues forth with its wings; but when the cocoon has not been spun till autumn, the chrysalis remains in it the whole winter, and does not undergo its final metamorphosis till the next spring. The flight of this insect is heavy: some species have an excrementitious smell. One is named the *water hemerobius*, because it lives mostly at the water side.

HEMEROCALLIS, DAY LILY, or *lily asphodel*: A genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 10th order, *Coronariæ*. The corolla is campanulated, with the tube cylindrical; the stamina declining downwards.

1. HEMEROCALLIS FLAVA, the *yellow day lily*, hath strong fibrous roots, sending up large hollow leaf-shaped leaves, two feet long, upright, leafless, firm stalks, two feet high; dividing at top in-

to several foot-stalks, each terminated by one large liliaceous yellow flower of an agreeable odour. Of this there is a variety called the

HEMEROCALLIS MINOR, or small yellow day-lily.

2. HEMEROCALLIS FULVA, the *reddish* or *copper-coloured day-lily*, hath roots composed of strong fleshy fibres and large oblong tubes; radical, keel-shaped, hollow, pointed leaves, a yard long, reflected at top; with leafless stalks, three or four feet high, and large copper-coloured liliaceous flowers. These have large stamina, charged with a kind of brown-coloured farina; which, on being touched or smelled to, is discharged in great plenty all over the hands and face.—Both these species are hardy, and may be easily propagated by parting their roots.

(1.) HEMERODROMI, [from *ἡμέρα*, day, and *δρομή*, course, &c.] among the ancients, were guards appointed for the security of cities and other places. They went out of the city every morning, as soon as the gates were opened, and kept all day patrolling round the place; sometimes also making excursions farther into the country, to see that there were no enemies lying in wait to surprise them.

(2.) HEMERODROMI were also a sort of couriers, who only travelled one day, and delivered their dispatches to a fresh man, who run his day, and so on to the end of the journey. The Greeks had also these sort of couriers, which they derived from the Persians, who first used them, as appears from Herodotus.

HEMEROTROPHIS, [from *ἡμέρα*, Gr. a day, and *τροφή*, food,] in antiquity, a measure of capacity, the same with the *choenix*; so called from its holding one day's food.

HEMI, [from *ἡμιος*, Gr. half,] a word used in the composition of various terms, signifying the same with *semi* or *demi*, half.

(1.) HEMICRANIA, } a species of head-ach,

(1.) HEMICRANY, } supposed to be occasioned by a congestion of blood in the vessels of one side of the head. See § 2.

(2.) *HEMICRANY. *m. f.* [*ἡμιος*, half, and *κράνιον*, the skull, or head.] A pain that affects only one part of the head at a time. *Quincy*.

(1.) *HEMICYCLE. *n. f.* [*ἡμικύκλιος*.] A half round.

(2.) HEMICYCLE, [of *ἡμιος*, half, and *κύκλος*, circle,] a semicircle is particularly applied, in architecture, to vaults in the cradle form; and arches or sweeps of vaults, constituting a perfect semicircle. To construct an arch of hewn stone, they divide the hemicycle into so many voussiors; taking care to make them an uneven number, that there be no joint in the middle, where the key-stone should be. See *BRIDGE*, § 3; and *KEY-STONE*.

(3.) HEMICYCLE, or HEMICYCLIUM, was also a part of the orchestra in the ancient theatre.

(4.) HEMICYCLE, } was also used for a sort of
HEMICYCLIUM, } sun-dial, the cusp whereof looked to the north.

HEMIMERIS, in botany; a genus of the angiospermia order, belonging to the didynamia class of plants. The capsule is bilocular, with one of the cells more gibbous than the other: the corolla is wheel-shaped; with one division greater, and inverse

inverſe heart-shaped; the interſtice of the diviſions nectar-bearing.

(1.) * **HĒMINA**. *n. ſ.* An ancient measure: now uſed in medicine to ſignify about ten ounces in meaſure. *Quincy.*

(2.) The **HĒMINA**, in Roman antiquity, was a liquid meaſure, which, according to Arbuthnot, was equal to half a wine-pint Engliſh meaſure; its contents being 2'818 ſolid inches.

HEMIOBOLON, a weight often mentioned by the ancient writers in medicine, ſignifying the half of the obolus, or the 12th part of a dram, i. e. 5 grains.

HEMIONITIS, [from *hemionus*, a mule.] in botany, MULE'S FERN; a genus of the natural order of filices, belonging to the cryptogamia claſs of plants. The fruſtifications are in lines decuſſating or croſſing each other.

HEMIONUS. See **EQUUS**, N^o IV.

(1.) * **HEMIPLEGY**. *n. ſ.* [*hēmiōus*, half, and *plegō*, to ſtrike or ſeize.] A palsy, or any nervous affection relating thereunto, that ſeizes one ſide at a time; ſome partial diſorder of the nervous ſyſtem.

(2.) **HEMIPLEGY**, } **HEMIPLEGIA**. See **MEDI-**
HEMIPLEXIA, or } **CINE**, § 154, 798.

HEMIPTERA, [from *hēmiōus*, half, and *ptērō*, wing,] in the Linnæan ſyſtem, the 2d order of inſects, comprehending 12 genera, viz. the *blatta*, *mantis*, *gryllus*, *fulgora*, *tigada*, *notonecta*, *nepa*, *cimex*, *aphis*, *cibermes*, *coccus*, and *thrips*; and a great number of ſpecies. See **ENTOMOLOGY**, **INSECTS**, and **ZOOLOGY**.

(1.) * **HEMISPHERE**. *n. ſ.* [*hēmiſphaĩon*; *hemisphere*, French.]—The half of a globe when it is ſuppoſed to be cut through its centre in the plane of its greateſt circles.—

That place is earth, the ſeat of man; that light

His day, which elſe, as th' other *hemisphere*,
Night would invade. *Milton.*

A hill

Of Paradife, the higheſt from whoſe top

The *hemisphere* of earth, in cleareſt ken

Stretch'd out to th' ampleſt reach of proſpect lay.
Milton.

—The ſun is more powerful in the northern *hemisphere*, and in the apogæum; for therein his motion is ſloweſt. *Brown.*—

In open proſpect nothing bounds our eye,

Until the earth ſeems join'd unto the ſky;

So in this *hemisphere* our utmoſt view

Is only bounded by our king and you. *Dryden.*

(2.) **HEMISPHERE**, in aſtronomy, is particularly uſed for one half of the mundane ſphere. The equator divides the ſphere into two equal parts, called the northern and ſouthern *hemispheres*. The horizon alſo divides the ſphere into 2 parts, called the upper and the lower *hemispheres*.

(3.) **HEMISPHERE** is alſo uſed for a map, or projection, of half the terreſtrial globe, or half the celeftial ſphere, on a plane. Hemispheres are frequently called *planispheres*.

(4.) **HEMISPHERE**. See **GEOMETRY**.

(5.) **HEMISPHERES**, **MAGDEBURG**. See **COHESION**, § 5.

* **HEMISPHERICAL**. } *adj.* [from *hemisphere*.]

* **HEMISPHERICK**. } Half round; containing

half a globe.—The thin film of water ſwells above the ſurface of the water it ſwims on, and commonly conſtitutes *hemispherical* bodies with it. *Boyle.*—A pyrites, placed in the cavity of another of an *hemispherick* figure, in much the ſame manner as an acorn in its cup. *Woodward on Fossils.*

(1.) * **HEMISTICK**. *n. ſ.* [*hēmiſtikhō*; *hemistich*, Fr.] Half a verſe.—He broke off in the *hemistich*. *Dryden's Dufresnoy.*

(2.) **HEMISTICK** denotes alſo a verſe not completed. Of this there are frequent examples in Virgil's *Æneid*; but whether they were left unfinished by deſign or not, is diſputed among the learned: ſuch are,—

Ferro accincta vocat. *Æn.* II. v. 614.

And, *Italiam non ſponte ſequor.* *Æn.* IV. 361.
In reading common Engliſh verſes, a ſhort pauſe is required at the end of each *hemistich* or half verſe.

HEMITONE, in the ancient muſic, was what we now call a half note or **SEMITONE**.

HEMITERTIUS, [from *hēmiōus*, half, and *tertius*, tertian,] in medicine, a kind of fever, denoting the ſame as *ſemi-tertian*, returning twice every day.

(1.) * **HEMLOCK**. *n. ſ.* [*hemlock*, Sax.] An herb.—The leaves are cut into many minute ſegments: the petals of the flower are biſid, heart-shaped, and unequal: the flower is ſucceeded by two ſhort channelled ſeeds. One ſort is ſometimes uſed in medicine, though it is noxious; but the *hemlock* of the ancients, which was ſuch deadly poiſon, is generally ſuppoſed different. *Miller.*

He was met even now,

Crown'd with rank fumiter and furrow-weeds,
With hardocks, *hemlock*. *Shak.*

—We cannot with certainty affirm, that no man can be nourished by wood or ſtones, or that all men will be poiſoned by *hemlocks*. *Locke.*

(2.) **HEMLOCK**. See **CICUTA** and **CONIUM**.

(3.) **HEMLOCK DROP-WORT**. See **OENANTHE**.

(4.) **HEMLOCK, LESSER**. See **ÆTHUSA**.

(5.) **HEMLOCK, WATER**. See **CICUTA**, § III.

HEMMAU, a town of Bavaria, in Neuburg.

HEMMENDORF, a town of Lower Saxony.

HEMMINGFORD, Walter de, an Engliſh hiſtorian of the 14th century. He was an eccleſiaſtic in Giſborough Abbey, in Yorkſhire and wrote an Engliſh Chronicle, which comprehends the period between 1066 and 1308. He died in 1347.

HEMODES, in ancient geography, 7 iſland of Denmark, now called Zealand, Fynen, Langlandt, Muen, Faſter, Lalandt, and Femren.

HEMOIPTOTON. See **ORATORY**, § 217.

(1.) * **HEMORRHAGE**. } *n. ſ.* [*hēmorrhagía*]

(1.) * **HEMORRHAGY**. } *hemorrhagie*, Fr.]
violent flux of blood.—Great *hemorrhagy* ſucceeds the ſeparation. *Ray.*—Twenty days ſaſting w not diſmiſh its quantity ſo much as one gre *hemorrhage*. *Arbuthnot.*

(2.) **HEMORRHAGY**. See **HEMORRHAGIA**.

(1.) * **HEMORRHOIDAL**. *adj.* [*hemorrhoid*, Fr. from *hemorrhoids*.] Belonging to the veins in the fundament.—Beſides, there are hemorrhages from the noſe, and *hemorrhoidal* veins, and fluxes rheum. *Ray.*

Emb

Emboss upon the field a battle flood

Of leeches, spouting *hemorrhoidal* blood. *Garth.*

(1.) HEMORRHOIDAL. See HÆMORRHOIDAL.

(1.) * HEMORRHOIDS. *n. f.* [*æmorrhoides*; *hemorrhoids*, French.] The piles; the emroids.—I got the *hemorrhoids*. *Swift.*

(2.) HEMORRHOIDS. See MEDICINE, § 253, 719—727.

(1.) * HEMP. *n. f.* [*hæmep*, Sax. *hampe*, Dutch; *cannabis*.] A fibrous plant of which coarse linen and ropes are made. It hath digitated leaves opposite to one another: the flowers have no visible petals; it is male and female in different plants. Its bark is useful for cordage and cloth. *Miller.*—

Let gallows go for dog; let man go free,

And let not *hemp* his wind-pipe suffocate. *Shak.*

—*Hemp* and flax are commodities that deserve encouragement both for their usefulness and profit. *Mortimer.*

(2.) HEMP. See CANNABIS.—It does not appear that the ancients were acquainted with the use of hemp, in respect of the thread it affords. *Pliny*, who speaks of the plant in his natural history, lib. xx. cap. 23. says not a word of this; but extols the virtues of its stem, leaves, and root. In effect, what some writers on the Roman antiquities remark, viz. that the hemp necessary for the use of war was all stored up in two cities of the western empire, viz. at Ravenna and Vienne, under the direction of two procurators, called *procuratores liniſci*, must be understood of LINUM or FLAX.

(3.) HEMP, ANNUAL IMPORTS OF. The use of hemp is so extensive and important, that vast quantities of it are annually imported into this and other kingdoms from those countries where it grows in greatest plenty, of which Russia is one. In 1763, the quantity imported into England alone amounted to 11,000 tons. Sir John Sinclair informs us, that in 1785, the quantity exported from Petersburg in British ships was as follows:

Clean hemp	-	1,038,791 poods.
Outshot	-	37,382
Half-clean	-	18,374
Hemp-codile	-	19,251

1,113,798

Allowing 63 poods to a ton, the above quantity will amount to 17,695 tons; and supposing it to take 5 acres to produce a ton of hemp, the whole quantity of ground requisite for this purpose would amount to 88,475 acres. The annual import of hemp to Britain and Ireland in 1799 was estimated at 111,313 tons, which, at an average of L.40 per ton, amounts to L.4,488,520. This circumstance will enable the reader to form some idea of the distress into which so many labouring manufacturers were thrown in 1800, by the edicts of Paul I. prohibiting the exportation of Russian produce to any part of this kingdom.

(4.) HEMP, BOUNTIES AND DUTIES ON. The important uses of hemp, (§ 10.) and the superiority of that produced in Britain to other kinds, have rendered the culture of it an object of attention to government. Accordingly, in 1787, a bounty of 3d. per stone was allowed on all the hemp raised in England; and probably with a view to encourage the growth of English hemp, duties

have been laid on that which comes from abroad. Dressed hemp in a British ship pays 2l. 4s. per cwt. import duty; in a foreign one 2l. 6s. 9d.; and in both cases a drawback of 1l. 19s. is allowed. Undressed hemplen a British ship pays 3s. 8d.; and in a foreign one 3s. 11d. In both cases the drawback is 3s. 4d. The export of British hemp is free.

(5.) HEMP, CHINESE, a newly discovered species of Cannabis, of which an account is given in the *Philos. Transf.* Vol. 72. p. 46. In that paper Mr Fitzgerald, vice-president of the society for encouraging arts, mentions his having received the seeds from the late Mr Elliot; which being sown, according to his directions, produced plants 14 feet high, and nearly 7 inches in circumference. These being pulled in November, and steeped for a fortnight in water, were placed against a southern wall to dry. After this the hemp was found to separate easily from the woody part; and so great was the produce, that 32 plants yielded 3½lb. In consequence of this success, Mr Fitzgerald applied to the directors of the India company to procure some of the seeds from China; which being obtained, the society were furnished, in 1785, with some of the seeds, which were distributed to several of the members. Two of the species, tried by the D. of Northumberland, rose to the height of 14 feet 7 inches, and would even have risen higher had they not been hurt by a high wind. The result of Dr Hinton's experiments is related under the article CANNABIS.

(6.) HEMP, CULTIVATION OF. See CANNABIS SATIVA. In Italy hemp is generally cultivated, though the Bolognese only can pretend to any superiority in the management of it. It is there sown upon the best lands, which are rich strong loams; and on which they are at all possible pains to procure a fine friable surface. For manure they use dung, pieces of rotten cloth, feathers, and horns brought from Dalmatia. The plant, however, may be cultivated upon ground of every kind; the poorer land producing that which is finer in quality, though in smaller quantity; whereas strong and rich land produces a great quantity, but coarser. It does not exhaust the land on which it grows, like flax. A Sussex manufacturer, who writes on this subject in the *Annals of Agriculture*, informs us, that it may be raised for many years successively on the same ground, provided it be well manured. An acre requires from 9 to 12 pecks, according to the nature of the soil: the latter being the most usual, though a variation in the quality of the soil makes an alteration both in the quantity and quality of the hemp. An acre produces on an average 36 or 38 stone. The season for sowing it extends from the 25th March to the 15th of June. The seed ought always to be sown thin, not exceeding two bushels to an acre; and with a drill plough still less will answer. The male and female being distinct plants, of which the latter only produces seed, regard must be had to this circumstance. In Sussex the male and female are pulled together about 13 weeks after the sowing, but in the fens are often separated. This last method is recommended by the abbe Brulle, who directs that little paths should be made lengthwise through the field, about 7 feet distant, to allow

low a passage for the person who pulls up the male hemp, from among the females, which require to stand more than a month after, to ripen the seeds. The male hemp (or, as it is commonly but improperly called, the *female* hemp) is known to be ripe by the fading of the flowers, the falling of the farina secundans, and some of the stalks turning yellow. After the whole of this kind is pulled, it must be manufactured, and ought to be worked if possible while green; the hemp thus produced being much finer than that which is previously dried. The male hemp, however, is always in smaller quantity than the female; and therefore, where the crop is large, it will be impossible to work the whole as fast as it is pulled or cut. It is known to be ripe by the stems becoming pale; but it must be remembered that hemp of any kind will be much less injured by pulling the plants before they are ripe than by letting them stand too long. The female hemp being stripped of its leaves, &c. (See § 7.) will soon be dry for storing by the heat of the atmosphere, though sometimes it may be necessary to use artificial means; but where these are used, the utmost care must be taken, hemp when dry being exceedingly inflammable. The stored or dried hemp must be steeped and treated in every other respect as if it had been green; whence it is evident that this operation ought never to be used but in cases of necessity. It is likewise impossible to make hemp which has been dried previous to its being steeped so white as that which has been worked green. With regard to the perfecting of hemp-seed for a subsequent season, it would seem proper to set apart a piece of ground for this purpose; for M. Aimen, from 40 plants raised in the common way, had only $1\frac{1}{2}$ lb. of seed, though the plants from which it was taken might be deemed fine; whereas, from a single plant which grew by itself, he had $7\frac{1}{2}$ lb. Some are of opinion, that by putting the clusters which contain the hemp-seed to heat and sweat, the quality is improved: as many of those seeds which would otherwise wither and die, may thus arrive at perfection. But this seems problematical, as there are no experiments which shew that seeds, when separated from the vegetable producing them, have any power of meliorating themselves.

(7.) **HEMP, DRESSING OF.** After the hemp is pulled, it must be taken in large handfuls, cutting off the roots, (though this is not absolutely necessary,) the leaves, seeds, and lateral branches, being dressed off with a wooden sword or ripple. It is then to be made up into bundles of 12 handfuls each, in order to be steeped, like flax, in water. This, or something similar, is absolutely necessary, in order to separate the bark; which is properly the hemp, from the reed or woody part. In Suffolk, this operation is called *water-retting*; but sometimes it is merely exposed to the air; turning the hemp frequently during the time it is exposed. This is called *dew-retting*; but the former method is universally deemed preferable. Such hemp as is designed for seed is seldom water-retted, though, in the opinion of the manufacturer already quoted, it would be better if it were so. Dew-retted hemp is generally stacked and covered during the winter; in January and Februa-

ry it is spread upon meadow land, and whitens with the frost and snow; though it is always much inferior to the other, and proper for coarser yarns only. The length of time required for steeping hemp is various, and a complete knowledge of it can only be attained by practice. In Suffolk it is usual to continue the immersion 4, 5, or 6 days; standing water is preferred, and the same water will steep hemp three times during the season, but the first has always the best colour. The abbe Brulle prefers clear and running water, especially if overhung with trees. The bundles are to be laid cross-wise upon each other, taking particular notice of the manner in which they lie when put in, that they may be taken out without difficulty. His time of steeping is from 6 to 11 days; and it is much better to let it remain too long in the water than too short a time. The slenderest hemp requires the most soaking. The operation is known to be finished by the reed separating easily from the bark. The next operation is to separate the bark from the reed or woody part; and this may be done two ways, *viz.* either pulling out the reed from every stalk with the hand, or drying and breaking it like flax. The abbe Brulle is very particular in his directions for this last operation, which he calls **REEDING**, and which may be performed either in a trough under water or upon a table. The whole, however, may be reduced to the following, *viz.* pressing down the bundles either in the trough or on a table by proper weights, to keep the hemp steady on the middle and top end. Then beginning at the upper part of the bundle, pull out the reeds one by one. The rind which remains will press closely upon the remaining unreeded hemp, and keep it more steady; so that 2, 4, or even 6 stalks, may be taken at a time. The weight is then to be removed from the top, and all the pieces of reed which remain there, having been broke off in the former operation, are to be taken out. Lastly, the middle weight is to be taken off, and any small pieces which remain taken out. If the reeding is performed on a table, the bundle must be weeded frequently, though slightly; a continual dropping of water would perhaps be the best method. The hemp must next be freed from the mucilaginous matter with which it abounds. This is done by pouring water through it, squeezing out the liquid after every effusion, but taking care not to let the threads twist or entangle each other, which they will be very apt to do. The abbe is of opinion, that soft soap should be dissolved in the last water, in the proportion of 1 oz. to 3 lb. of dry hemp, which contributes much to soften and render the hemp easy to dress. Hemp is broken by machinery, after being steeped, in a manner similar to flax; but the instruments used for this purpose in Suffolk are all worked by the hand. That which breaks in the operation is called *shorts*, and is about half the value of the long hemp. The best water-retted hemp sells for about 8s. 6d. per stone; the other kind from one to two shillings lower. Beating is the next operation, which formerly was performed entirely by hand, (See **BEATING**, § 8.) but now in most places by a water mill, which raises 3 heavy beaters that fall upon it alternately; the hemp being turned all the while

while by a boy to receive the strokes equally. The finer it is required to make the tow, the more beating is necessary. It is then dressed or combed by drawing it through heckles formed like the combs of wool manufacturers, only fixed. Sometimes it is divided into 2 or 3 sorts of tow, and sometimes the whole is worked together into one sort; the prices varying from 6d. to 1s. 6d. per pound.

(8.) **HEMP, HEIGHT OF.** The usual height of the plant when growing is from 5 to 6 feet. In Catalonia, they generally rise to 7; but in Alsace, they are sometimes 11 feet high, and 3 inches in circumference.

(9.) **HEMP, KARLE and SIMBLE.** See CANABIS.

(10.) **HEMP, USES OF.** Only the coarser kinds of hemp are employed in making cordage, the better sorts being used for linen, which, though it can never be made so fine as that from flax, is yet incomparably stronger, and equally susceptible of bleaching both in the old and new way. Cloths made of hemp have also this property, that their colour improves by wearing, while that of linen decays. The English hemp is much superior in strength to that which grows in any other country. Next to it is the Russian, from which sackings are usually made, as it is sometimes also from the offal of the English kind, but none of the Suffolk hemp is ever made into cordage, on account of its fineness. A considerable quantity of Russia sheeting is imported into England merely on account of its strength, and is much coarser at the price than any other foreign linen. Hemp is also said to possess a property as a plant which renders it almost invaluable; viz. that of driving away almost all insects that feed upon other vegetables. Hence, in some places of the continent, they secure their crops from these mischievous vermin, by lowering a belt of hemp round their gardens, or any particular spot which they wish to preserve.

(11.) **HEMP YARN, PRICES OF.** Hemp, when completely dressed, (see § 7.) is sold to spinners, who reel their yarn as follows:

4 Yards make	-	1 thread.
40 Threads	-	1 lea.
20 Leas	-	1 skain.
3 Skains	-	1 clue of 4800 yards.

It is next delivered to the bleachers, who return it bleached on receiving 20 or 21 clues for every 100 bleached. The prices of hemp yarn are as follow:

1 Clue from a pound	-	7d. or 6½d.
2½ from ditto	-	8½d. or 8d.
4 from ditto	-	9½d. or 9d.
6½ from ditto	-	10½d. or 10d.
9 from ditto	-	12d.

(12.) ***HEMP AGRIMONY.** *n. f.* A plant.—The common *hemp agrimony* is found wild by ditches and sides of rivers. *Miller.*

(13.) **HEMP AGRIMONY.** See EUPATORIUM.

(14.) **HEMP AGRIMONY, BASTARD.** See AGE-RATUM.

(15.) **HEMP AGRIMONY, NAKED HEADED.** See VERSTUKA.

(16.) **HEMP AGRIMONY, WATER.** See BIDENS.

HEMP, BASTARD. See DATISCA.

HEMPEN. *adj.* [from *hemp*.] Made of hemp.

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In foul reproach of knighthood's fair degree,
About his neck a *bempen* rope he wears. *Fairy Q.*
Behold

Upon the *bempen* tackle ship boys climbing. *Shak.*
—Ye shall have a *bempen* caudle then, and the help of a hatchet. *Shakesp.*—

I twitch'd his dangling garter from his knee;
He wist not when the *bempen* string I drew. *Gay.*

(1.) **HEMPSTED**, a town of Hertfordshire, among hills, upon the Gade, 7 miles W. of St Alban's. The church has a handsome tower with a tall spire, and good bells. It was, in the time of the Saxons, called *Henamsted*, or *Hean-Hemsted*, i. e. High Hemstead, and in that of William I. *Hemelamstede*. Henry VIII. incorporated it, and empowered the inhabitants to have a common seal, and a pye-powder court during its markets. It has one of the greatest markets for wheat in this county, 20,000l. a week being often drawn in it for meal alone. Eleven mills stand within 4 miles of it. It lies 18 miles SW. of Hertford, and 23 NW. of London. Lon. o. 15. W. Lat. 51. 47. N.

(2—4.) **HEMPSTED**, 3 towns in Essex and Norfolk.

(1.) **HEMSKERCK**, Egbert, **THE OLD**, a celebrated Flemish painter of drolls and conversations, of whom, though his works are much esteemed, we have no information as to the time in which he flourished, or the school in which he was taught.

(2.) **HEMSKERCK**, Egbert, **THE YOUNG**, was the disciple of Peter Grebber, but imitated the manner of Brower and of the elder Hemskerck. He was born at Haerlem in 1645, but settled at London, where for a long time his works were exceedingly esteemed, though now much sunk in their value. He died in 1704.

(3.) **HEMSKERCK**, or } Martin, an eminent

(3.) **HEMSKIRK**. } Dutch painter, born at Hemkirk, (Nº 4.) in 1498, and educated at Rome. He settled at Haerlem, where he died in 1574, aged 76. His invention was fruitful.

(4.) **HEMSKIRK**, a village of the Batavian republic, in the department of Amstel.

HEMSTERHUIS, or } Tiberius, a learned cri-
HEMSTERHUSIUS, } tic, born at Groningen, in 1685. In 1704, he was appointed professor of mathematics and philosophy at Amsterdam; in 1717, professor of Greek and history at Franeker; and in 1740, he filled the same offices at Leyden. He published, 1. The 3 last books of Julius Polux's *Onomasticon*, in 1706: 2. *Colloquies*, &c. of Lucian: 3. *Aristophanes's Plutus*; and other learned works.

(1.) **HEN.** *n. f.* [*benne*, Saxon and Dutch; *ban*, German, a cock.] 1. The female of a house-cock. 2. The female of any land fowl.—The peacock; pheasant, and goldfinch cocks have glorious colours; the *bens* have not. *Bacon.*—Whilst the *ben* bird is covering her eggs, the male generally takes his stand upon a neighbouring bough within her hearing, and by that means diverts her with his songs during the whole time of her sitting. *Addis.*

O'er the trackless waste

The heath *ben* flutters. *Thomson.*

(2.) **HEN.** See PHASIANUS, Nº 3.

(3.) **HEN, GUINEA.** See NUMIDA, Nº 2.

HENANBIEN, a town of France, in the dep. of the North Coasts; 7½ miles NE. of Lamballe, and 13½ NW. of Dinan.

B b

(1.) **HENAULT.**

(1.) HENAUT, Charles John Francis, son of John Remi Henaut, lord of Mouffy, was born at Paris in 1685. He early discovered a sprightly genius, as well as a benevolent disposition. Claude de Lisle, father of the celebrated geographer, taught him geography and history. On quitting college, Henaut entered the Oratory, which he left two years after, and his father bought for him the *lieutenance des chasses*, and the government of Corbeil. At M. Villeroy's he formed connections with many of the nobility, and passed the early part of his life in agreeable amusements, and in the liveliest company, without having his religious sentiments tainted. He associated with the wits till the dispute between Rousseau and De la Motte gave him a disgust. In 1707, he gained the prize of eloquence at the French Academy; and another next year at the Academy des Jeux Floraux. In 1713 he brought a tragedy on the stage, under the disguised name of *Fuselier*. As he was known to the public only by some slighter pieces, *Cornelia the Vestal* met with no great success. In his old age Mr Horace Walpole being at Paris in 1768, and having formed a friendship with him as one of the most amiable men of his nation, obtained the MS. of this piece, and had it printed. In 1715, M. Henaut, under a borrowed name, brought out a second tragedy, entitled *Marius*, which was well received and printed. In 1714, he married a daughter of M. Le Bas de Montargis, keeper of the royal treasure, who died in 1728, without issue. He had been admitted counsellor in parliament in 1706, and in 1710 president of the first chamber of inquests. These important places, which he determined to fill in a becoming manner, engaged him in the most solid studies. He made himself master of the Roman law, and the French ordinances, customs, &c. M. de Morville, procureur general of the great council, being appointed ambassador to the Hague in 1718, engaged M. Henaut to accompany him. His merit soon introduced him to the most eminent personages there. The grand pensionary, Heinsius, who, under the exterior of Lacedæmonian simplicity, kept up all the haughtiness of that people, laid aside with him all that hauteur, which the French court had experienced from him in the negotiations of the treaty of Utrecht. The agitation which all France felt by Law's system, and the consequent exile of the parliament, was a trial to the wise policy of the president Henaut. His friendship for the first president, De Mesmes, led him to second all the views of that great magistrate: he took part in all the negotiations, and exerted himself zealously for the public good. On the death of Card. du Bois, in 1723, he succeeded him at the French Academy. Cardinal Fleury recommended him to succeed himself as director, and he pronounced the eulogy of M. de Malezieux. History was M. Henaut's favourite study. To obtain a knowledge of the laws and manners of nations, he drew instruction from private conversations, a method he strongly recommends in his preface. After having discussed the most important points of public law, he collected and published the result of his inquiries; and he is deservedly accounted the first framer of chronological abridgements, in which, without stopping at de-

tached facts, he attends only to those which form a chain of events that perfect or alter the government and character of a nation, and traces those springs which exalt or humble a nation, extending or contracting the space it occupies in the world. The 1st edition of this work appeared in 1744, under the modest title of *An Essai*. Its success exceeded his expectations. He improved it, and it not only passed through 9 editions, but was translated into English, Italian, German, and even Chinese. He next determined to reduce into the form of a regular drama, one of the periods of French history, viz. the reign of Francis II. It accordingly went through five editions; the harmony of dates and facts is exactly observed in it, and the passions interested without offence to historic truth. In 1755, he was chosen an honorary member of the academy of Belles Lettres, being previously a member of the academies of Nanci, Berlin, and Stockholm. The queen appointed him superintendant of her house. He composed 3 comedies: *La Petite Maison*, *La Jaloux de Soi meme*, and *Le Reveil d'Epimenide*. The subject of the last was the Cretan philosopher, who is pretended to have slept 27 years. Epimenides is introduced, supposing that he had slept but one night, and astonished at the change in the age of all around him; he mistakes his mistress for her mother; but discovering his mistake, offers to marry her, which she refuses, though he still continues to love her. The queen was particularly pleased with this piece. She ordered the president to restore the philosopher's mistress to her former youth: he introduced Hebe, and this episode produced an agreeable entertainment. He was now in such favour with the queen, that on the place of superintendant becoming vacant by the death of M. Bernard de Conbert, she bestowed it on Henaut, and consented that he should divide the profits with his predecessor's widow. On the queen's death he held the same place under the dauphiness. A delicate constitution made him liable to frequent illness, but did not interrupt the serenity of his mind. He made several journeys to the waters of Plombieres; in one of these he visited the deposed king Stanislaus at Luneville; and in another accompanied his friend the marquis de Pauliny, ambassador to Switzerland. In 1763, one morning after a quiet night, he felt an oppression, which the faculty pronounced a suffocating cough. His confessor being sent to him, he received him without alarm. He called to mind the saying of Madame de Sevigné, "I leave here only dying creatures." He received the sacraments. It was believed the next night would be his last; but by noon next day he was out of danger. "Now (said he) I know what death is. It will not be new to me any more." The last 7 years of his life, like all the rest, were gentle and calm. Full of gratitude to the author of his being, and resigned to his decrees, he died Dec. 24, 1771, in his 86th year.

(2.) HENAUT, or } John D', a French poet

(2.) HENAUT, } the 17th century, the son of a baker in Paris. Being patronized by the superintendant Fouquet, he was appointed receiver of the taxes at Forez. He wrote a satirical poem on Colbert and several pieces of merit; printed

Paris

Paris, under the title of *Oeuvres Diverses*, in 11mo. 1670; but his conduct was irregular, and his principles libertine. He professed atheism, and gloried in it with uncommon affectation. He travelled into England, and went to Holland on purpose to visit Spinoza, who, however, did not much esteem him; considering him as "one of those fashionable gentry, which every country abounds with, who adopt new opinions in religion, not from rational conviction, but from a profligate spirit of vain glory." He translated 3 books of Lucretius; but falling sick, burnt them, the fear of death having put his atheistical principles to flight; and having now become a convert, he was for carrying matters to the opposite extreme, and proposed to his confessor, as a proof of his penitence, to take the sacrament with a halter about his neck. He died in 1682.

(1.) *HENBANE. *n. f.* [*hyoscyamus*, Lat.] A plant. —It is very often found growing upon the sides of banks and old dunghills. This is a very poisonous plant. *Miller*.—

That to which old Socrates was curs'd,
Or henbane juice, to swell 'em 'till they burst.
Dryden.

(2.) HENBANE. See HYOSCIAMUS.

*HENDIT. *n. f.* [*Alfine foliis bederaceis*.] A plant. —In a scarcity in Silesia a rumour was spread of arriving millet-seed; but it was found to be only the seeds of the ivy-leaved speedwell, or small *tribit*. *Derham's Phys. Theology*.

HENBURY, a town and parish in Gloucestershire, near Bristol, 2 miles from St Vincent's Rock. There is an ancient British or Roman camp in the parish, with 3 ramparts and trenches. In 1707, many Roman coins were found in digging up the hill.

*HENCE. *adv.* or *interj.* [*beonan*, Sax. *benes*, old English.] 1. From this place to another.—

Discharge my follow'rs; let them hence away,
From Richard's night to Bolingbroke's fair day.
Shakesp.

Th' Almighty hath not built
Here for his envy; will not drive us hence. *Milt.*

A sullen prudence drew thee hence
From noise, fraud, and impertinence. *Roscomm.*

2. Away; to a distance. A word of command.—

Benot found here; hence with your little ones.
Shakesp.

Hence with denial vain, and coy excuse. *Milt.*

3. At a distance; in other places. Not in use.—

Why should I then be false, since it is true
That I must die here, and live hence by truth?
Shakesp.

All members of our cause, both here and hence,
That are inclin'd to this action. *Shakesp.*

4. From this time; in the future.—He who can

reason well to-day about one sort of matters can-

not at all reason to-day about others, though per-

haps a year hence he may. *Locke*.—Let not poster-

ity a thousand years hence look for truth in the

voluminous annals of pedants. *Arbuth.* 5. For

this reason; in consequence of this.—Hence per-

haps it is, that Solomon calls the fear of the Lord

the beginning of wisdom. *Tillotson*. 6. From this

cause; from this ground.—By too strong a pro-

ing digestion. *Arbuthnot on Alon.* 7. From this

source; from this original; from this store.—

My Flora was my sun; for as
One sun, so but one Flora was;
All other faces borrowed hence

Their light and grace, as stars do thence. *Suckl.*

8. From hence is a vicious expression, which crept

into use even among good authors, as the original

force of the word *hence* was gradually forgotten.

Hence signifies from this.—

An ancient author prophesy'd from hence,
Behold on Latian shores a foreign prince! *Dryd.*

*To HENCE. *v. a.* [from the adverb.] To send

off; to dispatch to a distance. Obsolete.—

Go, bawling cur! thy hungry maw go fill
On yon foul flock, belonging not to me;
With that his dog he *henc'd*, his flock he curst.
Sidney.

*HENCEFORTH. *adv.* [*benonforth*, Saxon.]

From this time forward.—

Thanes and kinsmen,
Henceforth be earls. *Shak. Macbeth.*

Never *henceforth* shall I joy again;
Never, oh never, shall I see more joy. *Shakesp.*

Happier thou may'lt be, worthier can'lt not be;
Taste this, and be *henceforth* among the gods,
Thyself a goddess. *Milton.*

I never from thy side *henceforth* will stray;
'Till day droop. *Milton.*

If we treat gallant soldiers in this fort,
Who then *henceforth* to our defence will come?
Dryden.

*HENCEFORWARD. *adv.* [*hence* and *for-*

ward.] From this time to all futurity.—

Henceforward will I bear
Upon my target three fair shining suns. *Shakesp.*

Pardon, I beseech you;
Henceforward I am ever rul'd by you. *Shakesp.*

—The royal academy will admit *henceforward*

only such who are endued with good qualities.
Dryden.

*HENCHMAN. *n. f.* [*hync*, a servant, and *man*,

Skinner; *hengst*, a horse, and *man*, *Spelman*.] A

page; an attendant. Obsolete.—

Why should Titania cross her Oberon?
I do but beg a little changeling boy,
'To be my *henchman*. *Shakesp.*

Three *henchmen* were for ev'ry knight assign'd,
All in rich livery clad, and of a kind. *Dryden.*

*To HEND. *v. a.* [*bendan*, Saxon, from *bendo*,

low Latin, which seems borrowed from *band* or

bond, Teutonic.] 1. To seize; to lay hold on.—

With that the sergeants *hent* the young man

stout,
And bound him likewise in a worthless chain.
Fairfax.

2. To crowd; to surround. Perhaps the follow-

ing passage is corrupt, and should be read *hemmed*;

or it may mean to take possession.—

The generous and gravest citizens
Have *hent* the gates, and very near upon
The duke is entering. *Shakespeare.*

*HENDECAGON. *n. f.* [*hendeka* and *gonia*.] A

figure of eleven sides or angles.

HENDECASYLLABON. *n. f.* in grammar, a

word consisting of 11 syllables.

HENDER, an island of Scotland, on the W.

coast of Sutherland.

HENDERSON, John, a late eminent English actor, born at London, March 8, 1746-7, but descended of a respectable Scots family, at Fordell, and in a direct line from the Rev. Alexander Henderson, D. D. famous for his conference with K. Charles I. in the isle of Wight. His mother having put into his hands a volume of Shakespeare, when very young, he became enamoured with the stage; and in 1768, applied to Mr Garrick, but met with no encouragement, neither from him nor Mr Coleman, till 1770, that Garrick gave him a letter to Palmer, manager of the theatre at Bath, where he first exhibited, with uncommon applause, in the character of Hamlet, Oct. 6, 1772. In the course of that and the four subsequent seasons, he represented Richard III. Benedict, Macbeth, Bayes, Earl of Essex, Hotspur, Fribble, Falstaff, King Lear, Hastings, Pierre, Othello, Sir J. Brute, and other capital characters, with increasing reputation. All this time, however, Garrick and Foote refused to admit him on the London theatre. But in 1777, Coleman having purchased Foote's patent, engaged him, and he was well repaid by the public; for in the first 34 nights no less than 4500*l.* were drawn. The Haymarket was crowded every night even during the heat of summer, and Coleman, as an acknowledgment, gave Henderson a free benefit, which produced a large sum. In winter he was engaged by Mr Sheridan at 10*l.* a-week for two years at Drury-lane. In 1778 and 1779, he went to Ireland, and was introduced to most of the literati there. On the 13th Jan. 1779, he married. He was now as much courted by the managers, as he had formerly been slighted; but his drama drew fast to a close. His last performance was in the character of *Horatius*, in the *Roman Father*, Nov. 3d, 1785. He was soon after seized with a fever, which carried him off on the 25th of that month. He was interred in Westminster Abbey. He left a few poems, which are esteemed.

HENDIADIS, [*Ενδιαδία*, Gr.] a figure in rhetoric, when two substantive nouns are used for a substantive and adjective.

* **HEN-DRIVER**. *n. f.* [*ben and driver.*] A kind of hawk.—

The *ben-driver* I forbear to name. *Walton.*

HENED PENNY, in old writers, a customary payment of money instead of hens at Christmas. It is mentioned in a charter of king Edward III. Mon. Angl. tom. ii. p. 327. Du Cange is of opinion it may be *ben-penny*, *gallinagium*, or a composition for eggs; but Cowel thinks it is misprinted *bened-penny* for *keved-penny*, or *head-penny*.

HENETI, an ancient people of Illyria, mentioned by Herodotus, whose marriage laws were similar to those of the ancient Babylonians. See **BABYLONIANS**, § 2. Livy says, (*lib.* 3.) that they came originally from Paphlagonia, mixed with a number of Trojans, under **ANTENOR**, and having settled on the coast of the Adriatic Gulf, were afterwards called **VENETI**.

HENG, a river of China, in Hou-quang.

HENGERSPERG, a town of Bavaria.

HENGIST. See **ENGLAND**, § 13.

HENG-TCHE. and } two cities of China, on

HENG TCHEOU, } the Heng, in the prov. of Hou-quang, about 780 miles S. of Pekin, but 10 miles distant from each other. The latter has fil-

ver mines, which are not permitted to be wrought. Lon. 129. 44. E. Ferro. Lat. 26. 56. N.

(1.) * **HEN-HARM**. } *n. f.* A kind of kite.

(1.) * **HEN-HARRIER**. } *Ainsworth.* So called, probably from destroying chickens. *Pygurgus*.

(2.) **HEN-HARRIER**. See **FALCO**, N° 24.

* **HEN-HEARTED**. *adj.* [*ben and heart.*] Dastardly; cowardly; like a hen. A low word.

HENING, a town of Hungary.

(1.) **HENLEY**, Anthony, Esq. of Grange, in Hants, the son of Sir Robert Henley, was born about the middle of the 17th century, and educated at Oxford, where he distinguished himself by his proficiency in the classics, and his poetical talents. Being a zealous Whig, he was chosen M. P. for Andover in 1698, and in several successive parliaments for other boroughs. Inheriting a fortune of L.3000, a-year, which was increased by the addition of L.30,000, obtained with his wife, Mary Bertie, sister to the countess of Pawlett, he was very generous to all his brethren authors, many of whom dedicated their works to him. He wrote many anonymous pieces, besides the opera of *Alexander*, and several papers in the *Tatler* and *Medley*. He died in 1711, leaving several children, of whom Robert, his second son, was created Baron **HENLEY**, in 1760, lord chancellor in 1761, and Earl of Northington in 1764.

(2.) **HENLEY**, John, M. A. commonly called *O-rator Henley*, a very singular character, was born at Melton-Moubray, Leicestershire, in 1691. His father, the Rev. Simon Henley, and his maternal grandfather, John Dowel, M. A. were both vicars of that parish. Having passed his exercises at Cambridge, and obtained the degree of B. A. he returned to his native place, where he was desired by the trustees to take the direction of the school, which he soon raised to a flourishing condition. Here he began his *Universal Grammar*; finished ten languages, with dissertations prefixed, and wrote his poem on *Escher*, which was well received. He was ordained a deacon by Dr Wake, then Bp. of Lincoln; and having taken his degree of M. A. was admitted to priest's orders by Dr Gibson. After preaching many occasional sermons, he went to London, recommended by above 30 letters from the most considerable men in the country, both of the clergy and laity. He there published translations of Pliny's Epistles, of several works of Abbe Vertot, of Montfaucon's Italian Travels in folio; and many original lucubrations. His most generous patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a resident would have been above 80*l.* a-year; he had likewise a lecture in the city; and preached more charity sermons about town, was more numerously followed, and raised more for the poor children, than any other preacher, except the celebrated George Whitefield. But when he pressed his promise from a great man of being fixed in town, it was negatived. He then gave up his benefice and lecture, believing the public would be a more hospitable protector of learning and science, than some of the higher ranks in his own order. He preached on Sundays upon theological matters, and on Wednesdays upon all other sciences. He declaimed several years against the greatest persons, and occasionally

occasionally, says Warburton, did Pope that honour. The poet retaliated as follows:

"Imbrown'd with native bronze, lo Henley stands,
Tuning his voice and balancing his hands.
How fluent nonsense trickles from his tongue!
How sweet the periods, neither said nor sung!
Still break the benches, Henley! with thy strain,
While Kennet, Hare, and Gibson preach in vain,
O great restorer of the good old stage,
Preacher at once and zany of thy age!" &c.

Instead of tickets, this extraordinary person struck medals, which he dispersed among his subscribers: a star rising to the meridian, with this motto, *Ad summa*; and below, *Inveniam viam, aut faciam*. Each auditor paid 1s. He was author of a weekly paper, called *The Hyp Doctor*, for which he had 100l. a year. In his advertisements and lectures, he often introduced satirical and humorous remarks on the public transactions of the times. He once collected an audience of a great number of shoemakers, by announcing that he could teach them a speedy mode of operation in their business, which proved only to be, the making of shoes by cutting off the tops of ready-made boots. He died on the 14th October, 1756.

(3.) HENLEY, a town of Oxfordshire, seated on the river Thames, over which there is a handsome bridge.—It sends malt, corn, and other things, to London in barges. Lon. 0. 46. W. Lat. 51. 34. N.

(4.) HENLEY, a town of Warwickshire, seated on the river Alne. Lon. 1. 45. W. Lat. 52. 23. N.

(5.—10.) HENLEY, 6 English villages in Dorsetshire, Hant, Salop, Staffordshire, Suffolk, and Warwickshire.

HEN-MOULD Soil, in agriculture, a term used by the husbandmen in Northamptonshire, and other counties, to express a black, hollow, spongy, and mouldering earth, usually found at the bottoms of hills. It is an earth much fitter for grazing than for corn, because it will never settle close enough to the grain to keep it sufficiently steady while it is growing up; without which, the farmers observe, it either does not grow well, or, if it seem to thrive, as it will in some years, the growth is rank, and yields much straw, but little ear. It is too moist, and to that is principally to be attributed this rankness of the crop in some years; and the occasion of its retaining so much moisture is, that it usually has a bed of stiff clay, which will not let the water run off into the under strata. In some places they also give this name to a black, rich, and dense earth, with streaks of a whitish mould in many parts. This sort of hen-mould is usually very rich and fertile.

HENNA, or ALHENNA. See LAWSONIA.

HENNEAMIMERIS, in poetry, a verse of 9 half feet.

(1.) HENNEBERG, a mountainous county of Germany, in the circle of Franconia. It is bounded on the N. by Thuringia, on the W. by Hesse, on the S. by the bishopric of Wurtzburg, and on the E. by that of Bamberg. It abounds in woods, and has 13 towns; it is populous, and pretty fertile. Meinungen is the capital.

(2.) HENNEBERG, a town in the above county, with a castle, which was burnt in 1525: 4 miles S. of Meinungen, and 34 NW. of Bamberg. Lon. 10. 18. E. Lat. 50. 40. N.

HENNEBON, a town of France in the dep. of Morbihan and late prov. of Bretagne: seated on the Blavet; 22 miles NW. of Vannes, and 260 W. by S. of Paris. Lon. 3. 4. W. Lat. 47. 48. N.

HENNERSBACH, a river of Upper Saxony.

HENNERSDORF, 2 towns of Germany; 1. in Upper Saxony: 2. in Silesia.

HENNEVEUX, a town of France in the dep. of the Straits of Calais, 9 miles E. of Boulogne.

HENNIN-LIETARD, a town of France in the dep. of Straits of Calais, 10½ miles NNE. of Arras, and 2 NW. of Douay.

HENNUYER, John, a celebrated French bishop, who, though a Roman Catholic, saved the lives of all the Protestants in his diocese of Lisieux, during the massacre of St Bartholomew's day, in spite of the inhuman order of the bloody tyrant Charles IX. He died in 1577, universally beloved and regretted.

HENOTICUM, [*ἑνωτικόν*, q. d. reconciliative; of *ἑνω*, I unite,] in church history, a famous edict of the emperor Zeno, published A. D. 482, and intended to reunite the Eutychians with the catholics. It was opposed by the catholics, and condemned in form by Pope Felix II. It confirms all the acts of former councils against the Arians, Nestorians, &c.

* HEN-PECKED. *adj.* [*ben* and *pecked*.] Governed by the wife.—

A stepdame too I have, a curfed she,

Who rules my *ben-peck'd* fire, and orders me.

Dryden.

—The neighbours reported that he was *ben-pecked*, which was impossible, by such a mild-spirited woman as his wife. *Arbuth.*

HENRICHEMONT, a town of France, in the dept. of Cher, and late prov. of Berry, on the Sandre; built by the D. of Sully, and named after Henry IV. who gave him the district. It lies 11 miles S. of Aubigny, and 12½ NNE. of Bourges. Lon. 10. 11. E. of Ferro. Lat. 47. 18. N.

HENRICHS, a town of Franconia, in Henneberg, 6 miles E. of Meinungen.

HENRICIANS, in ecclesiastical history, a sect so called from Henry its founder, who, though a monk and a hermit, undertook to reform the vices of the clergy. For this purpose he left Lausanne in Switzerland, and after visiting different places, at length settled at Thoulouse in 1147, where he exercised his ministerial function; till being opposed by Bernard abbot of Clairval, and condemned by pope Eugenius III. at a council assembled at Rheims, he was committed to a close prison in 1148, where he died. He rejected the baptism of infants; severely censured the corrupt manners of the clergy, and treated the festivals and ceremonies of the church with deserved contempt.

HENRICKSWALD, a town of Lithuania.

HENRICO, a county of Virginia, bounded on the N. and NE. by Hanover county; S. by the James; SE. by Charles City, and NW. by Goochland. It is 30 miles long and 7 broad. It contained 6181 citizens, and 3819 slaves, in 1795; and abounds with coals.

HENRICUS DE SEGUSIO. See HENRY, N° 35.

* HEN-ROOST. *n. s.* [*ben* and *roost*.] The place where the poultry rest.—Many a poor devil stands to a whipping post for the pilfering of a silver spoon, or

or the robbing of a *ben-roof*. *L'Estr.*—Her house is frequented by a company of rogues, whom she encourageth to rob his *ben-roofs*. *Swift.*—If a man prosecutes gypsies with severity, his *ben-roof* is sure to pay for it. *Addison.*

They oft have fally'd out to pillage

The *ben-roofs* of some peaceful village. *Tickell.*

(1.—27.) HENRY, the name of 8 emperors of Germany, and one of Constantinople; of 8 kings of England, 4 of France, 4 of Spain, one of Portugal, and one of Scotland. See CONSTANTINOPLE, ENGLAND, FRANCE, GERMANY, PORTUGAL, SCOTLAND, and SPAIN. Of these monarchs we shall only give a brief biographical sketch of three; the first remarkable for his misfortunes, the 2d for his virtues, and the 3d for his crimes.

(i.) HENRY IV. emperor of Germany, styled *the Great*, was born in 1050, and succeeded his father Henry III. in 1056, under the tutelage of his mother Agnes. In 1063, he assumed the reins of government; but soon after quarrelled with pope Gregory II. whom at one time he deposed, for having presumed to judge his sovereign; but at another, dreading the effects of the papal anathemas, he had the weakness to submit to the most humiliating personal solicitations and penances to obtain absolution; which impolitic measure increased the power of the Pope, and alienated the affections of his own subjects. Thus circumstanced, he reassumed the hero, but too late; marched with an army to Rome, expelled Gregory, deposed him, and set up another pope. Gregory died soon after; but Urban II. and Pascal II. successively excited his ambitious sons, Conrad and Henry, to rebel against him, and the latter, being crowned emperor in 1106, had the monstrous inhumanity to arrest his father, and to deprive him, not only of all his dignities, but even of the necessities of life. The unfortunate Henry IV. was reduced to such extremities (after having fought 62 battles in defence of the German empire), that he solicited the bishop of Spire to grant him an underchaunter's place in his cathedral, but was refused! He died the same year at Liege, aged 55, a martyr to the ignorance and superstition of the age, and to his own blind confidence in favourites and mistresses.

(ii.) HENRY IV. king of France and Navarre, justly styled *THE GREAT*, the son of Athony de Bourbon, chief of the House of Bourbon, by Joan Q. of Navarre, was born at Pau, the capital of Bern, in 1553. His mother was the daughter of Henry d'Albret, king of Navarre; a woman of extraordinary spirit and genius; intrepid, simple, and rustic in her manners, but deeply versed in politics, and a zealous Protestant. Foreseeing that her party would want such a protector (for her husband was a weak indolent prince), she undertook the education of the young hero: his diet was coarse; his clothes neat, but plain; he always went bare-headed; she sent him to school with the other children of the same age, and accustomed him to climb the rocks and neighbouring mountains, according to the custom of the country. In 1569, when only 16, he was declared the Defender and Chief of the Protestants at Rochelle. The peace of St Germain, concluded in 1570, recalled the lords in the Protestant interest to court; and

in 1571 Henry was married to Margaret de Valois, sister to Charles IX. It was in the midst of the rejoicings for these nuptials that the horrid massacre of Paris took place. (See FRANCE, § 41, 42.) Henry was detained a prisoner of state 3 years. In 1587 he made his escape; put himself at the head of the Huguenot party, exposing himself to all the risks and fatigues of a religious war, often in want of the necessities of life, and enduring all the hardships of the common soldier: but he gained a victory this year at Courtras, which established his reputation in arms, and endeared him to the Protestants. On the death of Henry III. religion was urged as a pretext for one half of the officers of the French army to reject him, and for the leaguers not to acknowledge him. Cardinal Bourbon was set up against him, but his most formidable rival was the duke of Mayenne: however, Henry, with few friends, fewer important places, no money, and a very small army, supplied every want by his activity and valour, and the zeal of his troops. He gained several victories over the duke; particularly that of Ivry in 1590, memorable for his heroic admonition to his soldiers: "If you love your ensigns, rally by my white plume, you will always find it in the road to honour and glory." Paris held out against him, notwithstanding his successes; he took all the suburbs in one day; and might have reduced the city by famine, if he had not humanely suffered his own army to relieve the besieged; yet the bigotted friars and priests in Paris all turned soldiers, except four of the mendicant order; and made daily military reviews and processions, the sword in one hand and the crucifix in the other, on which they made the citizens swear rather to die with famine than to admit Henry. The scarcity of provisions in Paris at last degenerated to an universal famine; bread had been sold, whilst any remained, for a crown the pound; and at last it was made from the bones of the charnel-house of St Innocents; human flesh became the food of the obstinate Parisians, and mothers ate the dead bodies of their children. In fine, the D. of Mayenne, seeing that neither Spain nor the league would ever grant him the crown, determined to assist in giving it to the lawful heir. He engaged the states to hold a conference with the chiefs of both parties; which ended in Henry's abjuration of the Protestant religion at St Dennis, in 1593; a measure which the Rev. Mr Roberts in his *Letters to M. Volney*, justly condemns, as the cause not only of all the subsequent persecutions which the protestants suffered from bigotry and superstition, (see DRAGOONING,) but by its consequences, as productive of all the horrors that have accompanied the revolution, arising from the opposite principles of infidelity and atheism. The following year Paris opened its gates to him. In 1596, the D. of Mayenne was pardoned; and in 1598, peace was concluded with Spain. Henry now showed himself doubly worthy of the throne, by his encouragement of commerce, the fine arts, and manufactures, and by his patronage of men of ingenuity and sound learning of every country: but though the fermentations of Romish bigotry were calmed, the leaven was not destroyed; scarce a year passed without some attempt being made on this real father of his people; and a

last the monster Ravaillac stabbed him to the heart in his coach, in the streets of Paris, on the 14th of May 1610, in the 57th year of his age and 22d of his reign.

(iii.) HENRY VIII. king of England, the 2d son of Henry VII. by Elizabeth the eldest daughter of Edward IV. was born at Greenwich on the 28th of June 1491. On the death of his brother Arthur, in 1502, he was created prince of Wales; and the following year betrothed to Catharine of Arragon, prince Arthur's widow, the Pope having granted a dispensation for that purpose. He acceded to the throne, on the death of his father, the 22d of April 1509, and his marriage with Catharine was solemnized about two months after. In the beginning of his reign he left the government of his kingdom entirely to his ministers; and spent his time chiefly in tournaments, balls, concerts, and other expensive amusements. He was so extravagant in his pleasures, that, in a short time, he entirely dissipated 1,800,000*l.* which his father had hoarded. This will seem less wonderful, when the reader is informed, that gaming was one of his favourite diversions. Nevertheless he was not so totally absorbed in pleasure, but he found leisure for business, and even for writing on polemical divinity: so that he may be ranked among the *royal authors*, though it cannot be said that he reflects great honour on the list. The principal transactions of his reign, as well as the titles of his works, with the murder of one, the deserved execution of another, and the divorce of other two of his queens; his abolition of the monasteries, his persecutions of both papists and protestants, and his other tyrannies and inconsistencies, are related under the article ENGLAND, § 38. That the last scene of his life might resemble the rest, he determined to end the tragedy with the murder of two of his best friends and most faithful subjects, the duke of Norfolk and his son the earl of Surry. The earl was beheaded on the 19th of January; and the duke was ordered for execution on the 29th, but fortunately escaped by the king's death, on the 28th. They were condemned without the shadow of a crime; but Henry's political reason for putting them to death was his apprehension that, if they survived him, they would counteract some of his regulations in religion, and might be troublesome to his son. Henry died on the 28th Jan. 1547, in the 56th year of his age, and was buried at Windsor. As to his character, Lord Herbert palliates his crimes, and magnifies what he calls his *virtues*. Bp. Burnet says, "he was rather to be reckoned among the *great* than the *good* princes." He afterwards acknowledges, that "he is to be numbered among the ill princes;" but adds, "I cannot rank him with the worst." Sir Walter Raleigh, with more justice, says, "If all the pictures and patterns of a merciless prince were lost to the world, they might again be painted to the life out of the history of this king." He was indeed a merciless tyrant, a scurvy politician, a foolish bigot, and a horrible murderer.

(28.) HENRY. Prince of Wales, eldest son of King James VI. of Scotland by his queen, Anne, sister of the king of Denmark, one of the most accomplished princes of the age in which he lived,

was born on the 19th Feb. 1594. His birth was announced by embassies to many foreign powers, with invitations to be present at the ceremony of his baptism, which was thus delayed for a considerable time. All these ambassadors were cordially received, and others appointed in return, except by the courts of France and England. Henry IV. then king of France, neither made any present, nor appointed an ambassador. Q. Elizabeth had designed to act in the same manner till she heard of the behaviour of Henry; after which she sent an ambassador of very high rank, Robert earl of Suffolk. James not only delayed the ceremony till the English ambassador arrived, but distinguished him from the rest by having a canopy carried over his head at the procession, supported by the lairds of Cessford, Buccleugh, Dudhope, and Traquair. The ceremony was performed with great magnificence; after which the ambassadors presented their gifts. That from the United Provinces was the most valuable. It consisted of two gold cups worth 12,400 crowns, with a box of the same metal, weighing in all about 400 ounces, containing the grant of a pension of 5000 florins annually to the prince for life. The English ambassador gave a cupboard of plate curiously wrought, and valued at 3000*l.* sterling; and the Danish ambassador two gold chains, one for the queen and another for the prince. The baptism was celebrated on the 6th of Sept. 1594, and the child named Henry Frederick. He was committed to the care of the earl of Mar, who was assisted in this important charge by Annabella countess dowager of Mar, daughter of William Murray of Tullibardine, paternal ancestor of the D. of Athol. This lady was remarkable for the severity of her temper, so that the prince met with little indulgence while under her tuition; notwithstanding which, he showed great affection for her. In his sixth year he was committed to the care of Mr Adam Newton, a Scotsman, eminently skilled in most branches of literature, but particularly in Latin. Under his tutorage the prince soon made great progress in that language, as well as in other branches of knowledge; insomuch that, before he had completed his 6th year, his father wrote for his use the treatise entitled *Basilikon Doron*, thought to be the best of all his works. In his 7th year, prince Henry began his correspondence with foreign powers. His first letter was to the States of Holland; in which he expressed his gratitude for the good opinion they had conceived of him, concluding with a request, that they would make use of his interest with his father in whatever he could serve them, and promising his service in every other respect in which he could be useful. At this early period the prince began to add to his literary accomplishments some of the martial kind, such as riding, the exercise of the bow and pike; the use of fire-arms, &c. as well as singing, dancing, &c. On his 9th birth-day he sent a letter in Latin to the king, informing him that he had read over Terence's Hecyra, the 3d book of Phædrus's Fables, and two books of Cicero's Epistles; and that now he thought himself capable of performing something in the commendatory kind of epistles. His accomplishments were soon spoken of in foreign countries; and these, along with

with the general suspicion that James favoured the Catholic party, probably induced pope Clement VIII. to make an attempt to get him into his hands. With this view he proposed, that if James would entrust him with the education of the young prince, he would advance such sums of money as would effectually establish him on the throne of England. This happened a little before the death of Elizabeth; but James, notwithstanding his ambition to possess the crown of England, of which he was not yet altogether certain, withstood the temptation. On the death of Q. Elizabeth, James left Scotland in such haste, that he had no time to take a personal leave of his son, and therefore did so by letter, which was answered by the prince in Latin. In July 1603, prince Henry was invested with the order of the garter. Being obliged to leave London on account of the plague, he retired to Oteland, a royal palace near Weybridge in Surry, where a separate household was appointed for him and his sister Elizabeth. In his 10th year, he applied himself to naval and military affairs. In matters of literature he appears to have been a very good judge. He patronized divines; and his attachment to the protestant religion was so great, that it never was in the power of the queen, who favoured the catholic party, to make the least impression upon him. Her machinations for this purpose were discovered by the French ambassador; who, in a letter dated June 7th, 1604, informed his master of them, and that the Spaniards were in hopes of being able by her means to alter the religion in England, as well as to prejudice the prince against France, which the queen said she hoped that her son would one day be able to conquer, like another Henry V. In another letter, dated 22d Oct. 1604, after taking notice of the queen's immoderate ambition, he adds, that she used all her efforts to corrupt the mind of the prince, by flattering his passions, diverting him from his studies, and representing to him, that learning was inconsistent with the character of a great general and conqueror; proposing at the same time a marriage with the infanta of Spain. Notwithstanding these insinuations, the prince continued to patronise the learned as before. He presented John Johnston, one of the king's professors at St Andrew's, with a diamond, for having dedicated to him an Historical Description of the kings of Scotland from the foundation of the monarchy. In 1606, Mr John Bond dedicated his edition of Horace to the prince, whom he highly compliments on his progress in learning. In 1609, a book was sent over to him from France by Sir George Carew, the British ambassador there, tending to disprove the doctrine of the Catholics concerning the church of Rome being the first of the Christian churches. The same year the learned Thomas Lydyat published his *Emendatio Temporum*, under the patronage of the prince; who took the author into his family, and made him his chronographer and cosmographer. Paul Buys also sent him a letter with a dedication of the 1d part of his *Pandects*. In 1611 Dr Tooker, in his dedication of an Answer to Becanus a Jesuit, who had written against a piece done by K. James himself, styles prince Henry "the Mæcenæ of all the learned." Many other authors dedicated their

performances to him; nor was his correspondence less extensive than his erudition. He was congratulated by the elector palatine, afterwards married to the princess Elizabeth, on the discovery of the gunpowder-plot. On the same occasion also Lord Spencer wrote him a letter, accompanying it with the present of a sword and target; "instruments (says he) fit to be about you in these treacherous times; from the which, I trust, God will ever protect your most royal father, &c." Previous to this he had corresponded in Latin with the doge of Venice, the landgrave of Hesse, the king of Denmark, the D. of Brunswick, and Uladislaus K. of Poland; and in French with the D. of Savoy; besides a number of other eminent persons. In 1606, Henry IV. of France ordered his ambassador to pay him special regard on all occasions. He desired him likewise to salute the prince in the name of the dauphin, afterwards Lewis XIII. and to inform him of the regard the latter had for him. To all these messages the prince made very fit replies. This year also the prince waited on his uncle Frederic III. K. of Denmark, who had come to England on a visit to K. James; and who was so much pleased with his company, that he presented him at parting with his vice-admiral and best fighting ship, valued at no less than 2500l. also with a rapier and hanger, valued at 2000 marks. The states of Holland were equally ready to show their attachment. On the 25th of August this year they sent a letter to the prince in French, accompanied with a present of a set of table linen, the produce of their country. The prince's partiality towards France was so evident, that the French ambassador, in a letter dated 31st Oct. 1686, mentions, that "as far as he could discover, his highness's inclination was entirely towards France, and that it would be wrong to neglect a prince who promised such great things. None of his pleasures (continued he) favour the least of a child. He is a particular lover of horses, but is not fond of hunting; and when he goes to it, it is rather for the pleasure of galloping, than that which the dogs give him. He studies two hours a-day, and employs the rest of his time in tossing the pike, or leaping, or shooting with the bow, or throwing the bar, or vaulting, or some other exercise, and he is never idle. He shows himself likewise very good-natured to his dependents, supports their interests, and pushes whatever he undertakes for them or others with such zeal as gives success to it." He adds, that the queen had less affection for Prince Henry than for his brother the duke of York, afterwards Charles I.; that the king also seemed to be jealous of his son's accomplishments, and to be displeased with the quick progress he made. In 1607, the prince received the arms and armour which Henry IV. sent him as a present; and these being accompanied with a letter, the prince returned an answer by a Mr Douglas, who was introduced to the king of France by the ambassador Sir George Carew. K. Henry, contrary to custom, opened the prince's letter immediately; and was so much surprised at the beauty of the character, that he could not be satisfied that it was the prince's hand, until he compared the signature with the rest of the writing. In July 1607, the Dutch ambassadors came recommended

commended to Prince Henry by the States. All this attention paid him by foreign powers, and all the temptations which a youth in his exalted station must have been exposed to, seem never to have shaken the mind of this magnanimous prince, or to have made him deviate from the strict line of propriety. His attachment to the Protestant religion appears not to have been grounded upon prejudices, inculcated upon his infant mind by those who had the care of him, but from a thorough conviction of the truth of its principles. On the discovery of the gunpowder plot, he was so impressed with gratitude towards the Supreme Being, that he never afterwards omitted being present at the sermon preached on that occasion. In his 14th year he showed himself capable of distinguishing the merit of religious discourses, and paid particular regard to such divines as were remarkable for learning and abilities. Among these he honoured with his attention the learned Mr Joseph Hall, then rector of Halstead in Suffolk, afterwards successively Bp. of Exeter and Norwich. In his family he took the utmost care to preserve decency and regularity. He ordered lances to be kept at his houses of St James's, Richmond, and Nonfuch, for the money required of those who were heard to swear; the fines levied on such offenders being given to the poor. He had, indeed, a particular aversion to the vice of profane swearing. Being once asked why he did not swear at play as well as others; he answered, that he knew no game worthy of an oath. The same answer he is said to have given at a hunting match. The stag, almost quite spent, crossed a road where a butcher was passing with his dog. The stag was instantly killed by the dog; the huntsmen were greatly offended against the butcher; but the prince answered coolly, "What if the butcher's dog killed the stag, what could the butcher help it?" They replied, that if his father had been so served, he would have sworn so that no man could have endured. "Away," cried the prince, "all the pleasure in the world is not worth an oath." The regard which Prince Henry had for religion was manifest from his attachment to those who behaved themselves in a religious and virtuous manner. Among these was Sir John Harrington, whose good qualities so endeared him to the prince, that he entered into as strict a friendship with him as the disproportion between their stations would allow.

OF HARRINGTON, N^o 3. In his friendships Prince Henry appears to have been very sincere, and inviolably attached to those whom he once patronised. He had a great regard for his grand aunt Lady Arabella Stewart, sister of Henry Lord Darnley; and there is still extant a letter from her, acknowledging some kindness he had bestowed on a kinsman at her recommendation. He expressed much compassion for her misfortunes; he having excited the king's jealousy on account of her marriage with Mr William Seymour, afterwards earl and marquiss of Hertford, and duke of Somerset. The courage, intrepidity, and martial turn of this prince, were manifest from his infancy. He was hardly ten years of age, when he mounted a very high-spirited horse, in spite of the remonstrances of his attendants; spurred the

animal to a full gallop; and having thoroughly wearied him, brought him back at a gentle pace, asking his servants, at his return, "How long shall I continue in your opinion to be a child?" In August 1607, he visited the royal navy at Woolwich, where he was received by Mr Pett, and conducted aboard the Royal Anne, where he had 31 large pieces of ordnance ready to be fired. This was done unexpectedly as soon as the prince reached the poop; at which he expressed great satisfaction. After this he paid the utmost attention to naval affairs, and repeatedly visited the dockyards at Woolwich, Chatham, &c. Among his papers, a list of the royal navy was found after his death, with an account of all the expenses of fitting out, manning, &c. which must now be accounted a valuable addition to the naval history of those times. His passion for naval affairs naturally led him to a desire of making geographical discoveries; of which two instances are recorded. One was in 1607, when he received from Mr Tindal his gunner, who had been employed by the Virginia company, a draught of James's river in that country, with a letter dated 22d June the same year. The other was in 1612, when he employed Mr Thomas Button, an eminent mariner, to go in quest of a north-west passage, but who did not return till after Prince Henry's death. His martial disposition was eminently displayed on occasion of his being invested in the principality of Wales and duchy of Cornwall, June 4th, 1610; when, at the tournaments given, according to the romantic taste of the times, he gave and received 32 pushes of the pike, and about 360 strokes of swords, performing his part to the admiration of all who saw him, he being then not 16 years of age. To his other virtues Prince Henry added those of frugality without avarice, and generosity without extravagance. Though he never interfered much in public business, yet in any little transactions he had of this kind, he always displayed great firmness and resolution. It is not to be supposed but that the marriage of a prince so much admired would engage the attention of the public. The queen, who favoured the interest of Spain, proposed a match with the infant, and the king of Spain seemed inclined to the match. In 1611, a proposal was made for a double marriage betwixt the prince of Wales and the eldest princess of Savoy, and between the prince of Savoy and Lady Elizabeth; but these overtures were very coolly received, being generally disagreeable to the nation. Another match was proposed with the 13th princess of France. But in all of these proposals prince Henry showed the most stoical indifference; and continued to apply himself with the utmost assiduity to his employments and exercises, the continual fatigue of which at last impaired his health. In his 19th year his constitution underwent a remarkable change: he began to appear pale and thin, and to be more retired and serious than usual. He complained now and then of a giddiness and heavy pain in his forehead; he frequently bled at the nose, which gave great relief, though the discharge stopped some time before his death. These forebodings of a dangerous malady were totally neglected both by himself and his attend-

ants, even after he began to be seized at intervals with fainting fits. Notwithstanding these alarming symptoms he continued his usual employments. In the beginning of June 1612, he went to Richmond, and notwithstanding his complaints, took the opportunity of the neighbourhood of the Thames to learn to swim. This practice in an evening, and after supper, was discommended by several of his attendants. He could not, however, be prevailed upon to discontinue it, but took pleasure in walking by the river side in moonlight to hear the sound and echo of the trumpets, by which he was exposed to the evening dews. Through impatience to meet the king his father, he rode 60 miles in one day, and the next day 36 to Belvoir Castle. During the heat of the season also he made several other fatiguing journeys, which undoubtedly contributed to impair his health. His countenance became more pale; his body more emaciated; and he complained now and then of drowsiness. The malady increased in October, though he endeavoured to conceal it; and now, instead of rising early in the morning as before, he commonly kept his bed till 9. On the 16th his disease had gained so much ground, that his temper underwent a considerable alteration, and he became peevish; yet so great was his activity even at this time, that he played a match at tennis on the 24th. At this time he exposed himself in his shirt, seemingly without inconvenience; but at night he complained of a greater degree of lassitude than usual, and of a pain in his head. Next day, being Sunday, he attended divine service, and heard two sermons; after which he dined with his father, seemingly with a good appetite, but the paleness and ghastly appearance of his countenance were much remarked. About 3 P. M. he was obliged to yield to the violence of his distemper; being seized with a great faintness, shivering, and headach, with other symptoms of fever, which from that time never left him. Several physicians were called; but they differed much in their opinions, which, indeed, considering the state of medicine at that time, could have been of no service. On the 1st of Nov. he was bled, the impropriety of which was manifest by the thin and dissolved state of the blood which was taken away, and still more by his becoming much worse next day. As no proper methods of treatment were employed, it is not to be wondered that he sunk under the disease. He expired on the 6th Nov. 1612, at the age of 18 years, 8 months, and 17 days. On opening his body, the lungs were found black, spotted, and full of corrupted matter; the diaphragm was also blackened in many places; the blood vessels in the hinder part of the head were distended with blood, and the ventricles full of water; the liver was in some places pale and lead-coloured; the gall-bladder destitute of bile, and distended with wind; and the spleen in many places unnaturally black. His funeral was not solemnized till the 7th of December. Many funeral sermons were published in honour of him, and the two universities published collections of verses on this occasion. The most eminent poets of that age also exerted themselves in honour of the deceased prince; particularly Donne, Brown, Chapman,

Drummond of Hawthornden, Dominic Baudius of Leyden, &c. Prince Henry was of a comely stature, about 5 feet 8 inches; of a strong, straight, well made body, with broad shoulders and a small waist; of an amiable and majestic countenance; his hair of an auburn colour; he was long-faced, and had a broad forehead, a piercing eye, a most gracious smile, with a terrible frown. He was courteous, loving, and affable; naturally modest, and even shame-faced; patient; slow to anger; and merciful to offenders. His sentiments of piety were strong and habitual. He usually retired three times a day for his private devotions, and was scarce once a month absent from the public prayers, where his behaviour was decent and exemplary, and his attention fixed. He had the greatest esteem for all divines whose characters and conduct corresponded with their profession; but could not conceal his indignation against such as acted inconsistently with it. He had a thorough detestation for popery, though he treated those of that religion with great courtesy; showing that his hatred was not levelled at their persons, but their opinions: and he was so immoveable in his attachment to the Protestant religion, that Sir Charles Cornwallis assures us, he made a solemn protestation that he would never join in marriage with one of a different faith. He was exact in all the duties of filial piety, and bore a high respect for his father. He adhered strictly to justice on all occasions; and never suffered himself to determine rashly, till after a due examination of both parties. This love of justice showed itself very early. When he was but a little above 5 years of age, and a son of the earl of Mar, somewhat younger than himself, falling out with one of his pages, did him some wrong, the prince reproved him, saying, "I love you, because you are my lord's son, and my cousin: but if you be not better conditioned, I will love such a one better;" naming the child who had complained of him. He was of singular integrity, and hated flattery and dissimulation. His temperance, except in the article of fruit, was as eminent as his abhorrence of ostentation. When he was taught to handle the pike, and his master instructed him to use a kind of stateliness in marching, though he learned all other things, he would not conform himself to that affected fashion; and though he was perfect master of dancing, he never practised it except when strongly pressed to it. The same modesty appeared in whatever he said or did. His clothes were usually very plain, except on occasions of public ceremony, or upon receiving foreign ambassadors. In quickness of apprehension and memory, few of the same age ever excelled him; and fewer still in a right judgment of what he was taught. Besides his knowledge of the learned languages, he spoke the Italian and French and had made a considerable progress in philosophy, history, fortification, mathematics, and cosmography. He delighted in shooting and leveling great pieces of ordnance; in ordering and marshalling of troops; in building and gardening in music, sculpture, and painting, in which last art he brought over several works of great master from foreign countries. He had a just opinion of the great abilities of Sir Walter Raleigh; and

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reported to have said, that "no king but his father would keep such a bird in a cage." Though he loved plenty and magnificence in his house, he restrained them within the rules of moderation. By this economy he avoided the necessity of being rigid to his tenants, either by raising their rents, or taking advantage of forfeitures. Whatever abuses were represented to him he immediately redressed to the satisfaction of the persons aggrieved. In his removal from one house to another, and in his attendance on the king, &c. he suffered no provisions or carriages to be taken up for his use, without full value being paid to the parties; and he was so solicitous to prevent any person from being injured by himself or any of his train, that whenever he went out to hawk before harvest was ended, he took care that none should pass through the corn; and, to set them an example, would himself ride rather a furlong about. His speech was slow, and attended with some impediment, rather from custom than any defect of nature. Yet he often said of himself, that he had the most unserviceable tongue of any man living. Though affable, he knew how to keep his distance, admitting no near approach either to his power or his secrets. He had a sincere affection for his brother and sister. With regard to the fair sex, Sir Charles Cornwallis represents his virtue to have been perfectly immaculate. His early death, concurring with the public apprehensions of the papists, and the ill opinion which the nation then had of the court, gave rise to suspicions of its being hastened by poison, which were heightened by the very little concern shown by some persons in great stations. With these notions his mother the queen was peculiarly impressed, according to Dr Welwood; who, in his Notes on Arthur Wilson's Life of K. James I. (in the *Complete History of England*, p. 714.) informs us, that when the prince fell into his last illness, the queen sent to Sir Walter Raleigh for his cordial, which she herself had taken some time before in a fever with remarkable success. Raleigh sent it, with a letter to the queen, wherein he expressed a tender concern for the prince; and, boasting of his medicine, said, "that it would certainly cure him or any other of a fever, except in case of *poison*." As the prince took this medicine, and died notwithstanding its virtues, the queen, in the agony of her grief, showed Raleigh's letter; and laid so much weight on the expression about poison, that as long as she lived she could never be persuaded but that the prince had died by that means. Sir Anthony Weldon and Mr Wilson also countenance the same idea. But it is sufficient to oppose to all such suggestions the unanimous opinion of the physicians who attended the prince, and opened his body after his death; from which, as Dr Welwood observes, there can be no inference drawn that he was poisoned. To this may be added the authority of Sir Charles Cornwallis, who was above all suspicion in this point, and who was fully convinced that his death was natural.

(29.) HENRY, Philip, a pious and learned nonconformist minister, was the son of Mr John Henry, page of the back-stairs to James duke of York, and was born at Whitehall in 1631. He

was admitted into Westminster school at 12 years of age; became the favourite of Dr Bushby, and was employed by him, with some others, in collecting materials for the Greek grammar he afterwards published. From thence he removed to Christ church, Oxford; where, having obtained the degree of M. A. he was taken into the family of Judge Puleston, at Emerald in Flintshire, as tutor to his sons, and to preach at Worthenbury. He soon after married the only daughter of Mr Daniel Matthews of Broad-oak near Whitchurch, by whom he became possessed of a competent estate. On the restoration, he refused to conform, was ejected, and retired with his family to Broad-oak: where he lived about 28 years, relieving the poor, employing the industrious, instructing the ignorant, and exercising every opportunity of doing good.

(30.) HENRY, Matthew, an eminent dissenting minister, the son of the above, (N^o 29.) was born in 1662. He continued under his father's care till he was 18 years of age; in which time he became well skilled in the learned languages, especially in the Hebrew, which his father had rendered familiar to him from his childhood; and from first to last the study of the scriptures was his most delightful employment. He completed his education in Mr Doolittle's academy at Islington, and was afterwards entered in Gray's Inn for the study of the law. But at length, resolving to devote his life to divinity, in 1686 he retired into the country, and was chosen pastor of a congregation at Chester, where he lived about 25 years, greatly esteemed and beloved by his people. He had several calls to London, which he constantly declined; but was at last prevailed upon to accept an unanimous invitation from a congregation at Hackney. He wrote, 1. Expositions of the Bible, in 5 vols. folio. 2. The life of Mr Philip Henry. 3. Directions for daily communion with God. 4. A method for prayer. 5. Four discourses against vice and immorality. 6. The communicant's companion. 7. Family hymns. 8. A scriptural catechism. And, 9. A discourse concerning the nature of schism. He died of an apoplexy at Nantwich, in 1714; and was interred at Trinity church in Chester.

(31.) HENRY, or BLIND HARRY, or HENRY THE MINSTREL, an ancient Scottish author, distinguished by no particular surname, but well known as the composer of an historical poem reciting the achievements of Sir William Wallace. This poem continued for several centuries to be in great repute; but afterwards sunk into neglect, until 1790, that it has been again released from its obscurity by a very neat and correct edition published at Perth, under the inspection and patronage of the earl of Buchan. It is difficult to ascertain the precise time in which this poet lived, or when he wrote his history, as the two authors who mention him speak somewhat differently. Dempster, who wrote in the beginning of the 17th century, says that he lived in 1361: but Major, who was born in 1446, says that he composed his book during the time of his infancy, which we must therefore suppose to have been a few years posterior to 1446; for if it had been composed that very year, the circumstance would

probably have been mentioned. The author of the dissertation on his life, prefixed to the new edition of the poem, says, "It is not indeed impossible that he might be born in or about that year (1361). In the time of Major's infancy he might be about 83 years of age. In that case, it may be supposed, that it was the work of his old age to collect and put in order the detached pieces of his History of Wallace, which he had probably composed in those parts of the country where the incidents were said to have happened." Henry's family is not recorded, but from his writings he appears to have had a liberal education. In them he discovers some knowledge in divinity, classical history, and astronomy, as well as of the languages. In one place he boasts of his celibacy, which seems to indicate that he had engaged in some religious order. From what Major says of him, we may suppose his profession to have been that of a travelling bard; though it does not appear that he was skilled in music, or had no other profession. His being blind from his birth, indeed, makes this not improbable; nor is this circumstance inconsistent with his being a religious mendicant. "The particulars (says Major) which he heard related by the vulgar, he wrote in the vulgar verse, in which he excelled. By reciting his histories before princes or great men, he gained his food and raiment, of which he was worthy." It is thus probable that he would be a frequent visitor at the Scottish court; and would be made welcome by those great families who could boast of any alliance with the hero himself, or took pleasure in hearing his exploits or those of his companions. With regard to the authenticity of his histories, Major informs us only that "he does not believe every thing that he finds in such writings; but from other testimonies it appears, that he consulted the very best authorities which could then be had. Though, according to the most early account of Henry, he appears to have been born at least 56 years after the death of Wallace, yet he is said to have consulted with several of the descendants of those who had been the companions of that hero while he achieved his most celebrated exploits, and who were still capable of ascertaining the veracity of what he published. The principal of these were Wallace of Craigie, and Liddle of that ilk; who, he says, persuaded him to omit in his history a circumstance which he ought to have inserted. Besides these, he consulted with the principal people of the kingdom; and he utterly disclaims the idea of having adhered entirely to any unwritten tradition, or having been promised any reward for what he wrote. His chief authority, according to his own account, was a Latin history of the exploits of Sir William, written partly by Mr John Blair, and partly by Mr Thomas Gray, who had been the companions of the hero himself. Henry's account of these two authors is to the following purpose: "They became acquainted with Wallace when the latter was only about 16 years of age, and at that time a student at the school of Dundee; and their acquaintance with him continued till his death, which happened in his 29th year. Mr John Blair went from the schools in Scotland to Paris, where he studied some time, and received

priest's orders. He returned to Scotland in 1396, where he joined Wallace, who was bravely asserting the liberties of his country. Mr Thomas Gray, who was parson of Libberton, joined Wallace at the same time. They were men of great wisdom and integrity, zealous for the freedom of Scotland; and were present with Wallace, and assisting to him, in most of his military enterprises. They were also his spiritual counsellors. The history written by these two clergymen was attested by William Sinclair, Bp. of Dunkeld, who had himself been witness to many of Wallace's actions. The bishop, if he had lived longer, was to have sent their book to Rome, to obtain the sanction of the pope's authority." The book which Henry thus appeals to as his principal authority is now lost, so that we have no opportunity of comparing it with what he has written. The character given by Dempster of Henry, however, is more favourable than that by Major. He tells us, that "he was blind from his birth; a man of singular happy genius; he was indeed another Homer. He did great honour to his native country, and raised it above what was common to it in his age. He wrote, in the vernacular verse, an elaborate and grand work, in ten books, of the deeds of William Wallace." In this account there is a mistake; for the poem contains 11 or 12 books: but Dempster, who wrote in a foreign country, and had not a printed copy of Henry's work by him, when he wrote his enlogium, is excusable in a mistake of this kind. With regard to his poetical merit, it must undoubtedly rank very far below that of Homer; but the poem, on the whole, is valuable, on account of our being able to trace, by its means, the progress which the English language had made at that time in Scotland; the manner of the Scots in that age; as the favourite dress of green, which at that time was the taste of the inhabitants of Scotland, &c. With regard to the authenticity of his relations, it is probable that they are partly true and partly false. The general thread of the story may undoubtedly be looked upon to be genuine, though embellished with poetical fictions and exaggerations; and his constant appeals to the book already mentioned, though it is now lost, must be looked upon as a strong testimony in his favour; for we cannot suppose, that at the time he lived, when the transactions which he relates were recent, he would have had the confidence to appeal to a book, which had not been generally known to have an existence; and its being now lost can never be any argument against it, when we consider the difficulty there was of preserving books before the invention of printing; the confusions in which Scotland was frequently involved; and that the exploits of Wallace, who must be supposed to have been a kind of rival to the great Bruce, could not be so agreeable to the court as those of the more successful hero; and therefore the history of them might be suffered to fall into oblivion, though written in elegant Latin, while a ridiculous poem in that language on the battle of Bannockburn has been preserved.

(32.) HENRY, Robert, D.D. author of the *History of Great Britain*, written on a new plan, and one of the ministers of Edinburgh, was the son of Mr James

James Henry, farmer at Muirtown, in St Ninians parish, and Jean Galloway, daughter of Mr Galloway of Burrowmeadow in Stirlingshire. He was born 18th Feb. 1713; educated at St Ninians and Stirling; afterwards completed his education at the University of Edinburgh, and was some time master of the grammar school of Annan. He was licensed 27th March, 1746, and was the first licentiate of the Presbytery of Annan after its erection. In Nov. 1748, he was ordained a minister of a dissenting congregation at Carlisle; and on the 15th Aug. 1760, was called to another at Berwick upon Tweed, where, in 1763, he married Ann Balderston, daughter of Mr Thomas Balderston, surgeon in Berwick, with whom he had no children, but much domestic happiness. He was removed to the New Grey Friars church, Edinburgh, in Nov. 1768, by the influence of Provost Laurie, who had married Mrs Henry's sister; and, in Nov. 1774, to the Old Church, where he continued till his death. In 1770, the degree of D. D. was conferred on him by the university of Edin. and in 1772, he was unanimously elected Moderator of the General Assembly, and is the only person on record who obtained that honour the first time he was a member. While he was in Berwick, he published a scheme for raising a fund for the widows and orphans of Protestant dissenting ministers in the N. of England. By his activity, he overcame many difficulties, and had the pleasure of seeing the scheme commence in 1762. He conducted its business for several years, and its success exceeded his most sanguine expectations long before he died. Dr Henry published the first 3 vols. of his History at his own risk. He had many friends, but till his work was attacked in the Newspapers, Magazines, and Reviews, with a degree of malignity, which no candid critic will allow himself to indulge in, he was ignorant that he had any enemies. His work possesses uncommon merit, and upon that occasion the Dr experienced the truth of the poet's remark, that

“Envy will merit, as its shade, pursue;

“But like the shadow, proves the substance true.”

Perhaps the active part that Dr Henry had taken, in the church judicatories, in opposition to the court party, and in favour of the popular side, might be one cause of exciting those malevolent effects to depreciate an excellent work; and another probably arose from the influence of city politics, which about that period raged violently, and excited the malevolence of party spirit not only against the magistrates personally, but even against all those who were related to, or connected with them. The merit of his History of Great Britain is already established in the public opinion. The work will be regarded by posterity, not only as a book which has greatly enlarged the sphere of history, and gratifies curiosity on various subjects which fall not within the limits prescribed by preceding historians, but as one of the most accurate and authentic repositories of historical information which this country has produced. The plan he adopted, which is indisputably his own, and its peculiar advantages, are sufficiently explained in his general preface. In every period, it arranges, under separate heads, the civil and military history

of Great Britain; the history of religion; the history of our constitution, government, laws, and courts of justice; the history of learning, of learned men, and of the chief seminaries of learning; the history of arts; the history of commerce, of shipping, of money or coin, and of the price of commodities; and the history of manners, virtues, vices, customs, language, dress, diet, and amusements. Under these seven heads, which extend the province of an historian greatly beyond its usual limits, every thing curious or interesting in the history of any country may be comprehended. But it certainly required more than a common share of literary courage to attempt, on so large a scale, a subject so intricate and extensive as the history of Britain from the invasion of Julius Cæsar. That Dr Henry neither over-rated his powers nor his industry, was proved by the success and reputation of his work. The first vol. of his History, in 4to, was published in 1771, the 2d in 1774, the 3d in 1777, the 4th in 1781, and the 5th (which brings down the History to the accession of Henry VII.) in 1785. These volumes comprehend the most intricate and obscure periods of our history; and when we consider the scanty and scattered materials which Dr Henry has digested, and the accurate and minute information which he has given under every chapter of his work, we must have a high opinion both of the learning and industry of the author, and of the vigour and activity of his mind: especially when it is added, that he employed no amanuensis, but completed the MS. with his own hand; and that, excepting the first volume, the whole book was printed from the original copy. Whatever corrections were made on it, were inserted by interlineations, or in revising the proof-sheets. He found it necessary, indeed, to confine himself to a first copy, from an unfortunate tremor in his hand, which made writing extremely inconvenient, and obliged him to write with his paper on a book placed on his knee instead of a table, and which unhappily increased to such a degree, that in the last years of his life he was often unable to take his victuals without assistance. An attempt which he made after the publication of his 5th volume to employ an amanuensis did not succeed. Never having been accustomed to dictate his own compositions, he found it impossible to acquire a new habit; and though he persevered but a few days in the attempt, it had a sensible effect on his health, which he never afterwards recovered. An author has no right to claim indulgence, and is still less entitled to credit from the public, for any thing which can be ascribed to negligence in committing his MSS. to the press; but considering the difficulties which Dr Henry surmounted, and the accurate research and information which distinguish his history, the circumstances above mentioned are interesting, and add considerably to his merit. He did not profess to study the ornaments of language; but his arrangement is uniformly regular and natural, and his style simple and perspicuous. He believed that the time, which might be spent in polishing a sentence, was more usefully employed in ascertaining a fact: And as a book of facts and solid information, supported by authentic documents, his history

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tory will stand a comparison with any other of the same period. But Dr Henry had other difficulties to surmount besides those which related to the composition of his work. Not having been able to transact with the booksellers to his satisfaction, the first 5 vols. were originally published at the risk of the author. When the first volume appeared, it was censured with unexampled acrimony. The same spirit appeared in strictures published on the 2d and 3d volumes; but by this time it had in a great measure lost the attention of the public. The malevolence was sufficiently understood, and had long before become fatal to the sale of the *Edinburgh Magazine and Review*, the work from which it originally proceeded. The book, though printed for the author, had sold beyond his most sanguine expectations; and had received both praise and patronage from men of the first literary characters in the kingdom: and though, from the alarm which had been raised, the booksellers did not venture to purchase the property, till after the publication of the 5th volume, the work was established in the opinion of the public, and at last rewarded the author with a high degree of celebrity, which he happily lived to enjoy. His profits upon the whole amounted to about 3300l.: a striking proof of the merit of the work. In its progress, it also proved the means of introducing Dr Henry to more extensive patronage, and in particular to that of the earl of Mansfield. That venerable nobleman thought the merit of Dr Henry's history so considerable, that, without solicitation, after the publication of the 4th volume, he applied personally to his Majesty, to bestow on the author some mark of his royal favour. In consequence of this, Dr Henry was informed by a letter from lord Stormont, of his Majesty's intention to confer on him an annual pension for life of 100l. "considering his distinguished talents and great literary merit, and the importance of the very useful and laborious work in which he was so successfully engaged, as titles to his royal countenance and favour." The warrant was issued on the 28th May 1781; and his right to the pension commenced from the 5th of April preceding, and continued till his death. From the earl of Mansfield he received many other testimonies of esteem, which he was often heard to mention with the most affectionate gratitude. The 8vo edition of his history, published in 1788, was inscribed to his lordship. The 4to edition had been dedicated to the king. The prosecution of his history had been Dr Henry's favourite object for almost 30 years of his life. He had naturally a sound constitution, and a more equal and larger portion of animal spirits than is commonly possessed by literary men. But from the year 1785 his bodily strength was sensibly impaired. Notwithstanding this, he persisted steadily in preparing his 6th volume, which brings down the history to the accession of Edward VI. and left it in the hands of his executors almost completed. Scarcely any thing remained unfinished but the two short chapters on arts and manners; and even for these he left materials and authorities so distinctly collected, that there was no great difficulty in supplying what was wanting. This volume was published in 1792; and met with the same favourable reception from the public, which has

been given to the former volumes, though written under the disadvantage of bad health. The tremulous motion of his hand had increased so as to render writing much more difficult to him than it had ever been; but the vigour of his mind was unimpaired; and the posthumous volume will be a lasting monument of the strength of his faculties, and of the literary industry and perseverance which ended only with his life. Dr Henry's original plan extended from the invasion of Britain by the Romans to the present times; and men of literary curiosity must regret that he did not live to complete his design; but he has certainly finished the most difficult part of his subject. The periods after the accession of Edward VI. afford materials more ample, better digested, and much more within the reach of common readers. Till summer 1790 he was able to pursue his studies, though not without interruptions. But he then lost his health entirely; and, with a constitution quite worn out, died on the 24th Nov. in the 73d year of his age. He was buried in the church-yard of Polmont.

(33.) HENRY OF HUNTINGDON, an English historian of the 12th century, canon of Lincoln, and afterwards archdeacon of Huntingdon. He wrote, 1. A History of England, which ends with the year 1154: 2. A continuation of that of Bede: 3. Chronological tables of the kings of England: 4. A small treatise on the contempt of the world: 5. Several books of epigrams and love-verses: and, 6. A poem on herbs; all in Latin. His invocation of Apollo and the goddesses of Tempe, in the exordium of his poem on herbs, may afford a specimen of his poetry.
Vatum magne patens, herbarum Phœbe repertor,
Vosque, quibus resonant Tempe jocosa, Deæ!
Si mihi ferta prius hedera florente parastis,
Ecce meos flores, ferte parata sero.

(34.) HENRY OF LAUSANNE. See HENRICIANS.

(35.) HENRY OF SUSA, a famous civilian and canonist of the 13th century, who acquired such reputation by his learning, that he was called *the source and splendor of the law*. He was Abp. of Embrun about 1258, and cardinal bishop of Ostia in 1262. He wrote *A summary of the canon and civil law*; and *a commentary on the book of the decretals*, composed by order of Alexander IV.

(36—38.) HENRY, in geography, the name of a county, a cape, and a fort in the United States viz.

I. HENRY, a mountainous county of Virginia bounded on the N. by Franklin, S. and SE. by Patrick, SW. by Grafton, and W. and NW. by Montgomery counties. It is 40 miles long, 1 broad, and contained 6928 citizens, and 155 slaves in 1795.

II. HENRY, CAPE, the S. cape of Virginia, at the entrance of Chesapeake Bay. Lon. 76. 16. W. Lat. 37. 0. N.

III. HENRY, FORT, a fort of Pennsylvania, 3 miles N. of Lancaster, and 37 SE. of Sunbury.

* HEN'S FEET. *n. f. fumaria sepium*. Hedge fennel.

HENSIN, or } a town of the French republic
HENSINGEN, } lic, in the dep. of Forets, at
ci-devant duchy of Luxemburg, 12 miles ENE. Bastogne.

HENSKEI

HENSKEM, a town of Lithuania.

(1.) **HENTING**, *n. f.* in agriculture, a term used by the farmers for a particular method of sowing before the plough; the corn being cast in a straight line just where the plough is to come, is by this means presently plowed in. By this way of sowing they think they save a great deal of seed and other charges, a dexterous boy being as capable of sowing this way out of his hat as the most skilful seedsmen.

(2.) **HENTING** is also a term used by the ploughmen, and others, to signify the two furrows that are turned from one another at the bottom, in the plowing of a ridge. The word seems to be a corruption of *ending*, because those furrows made an end of plowing the ridges. The tops of the ridges they call *verrings*.

(1.) **HEPAR**, the **LIVER**. See **ANATOMY**, § 299.

(2.) **HEPAR SULPHURIS**, **ALKALINE SULPHUR**, or **LIVER OF SULPHUR**, a combination of alkali and sulphur. By the fume arising on the decomposition of *hepar sulphuris* by an acid, Sir T. Bergman found a method of imitating the hot or sulphureous mineral waters, to as great perfection as the cold ones are now imitated by fixed air. The process consists simply in adding the vitriolic acid to *hepar sulphuris*, and impregnating water with the peculiar species of air that arises from this mixture, in the same manner as when water is impregnated with the fixed air arising from the mixture of that or any other acid with chalk. The **HEPATIC AIR**, as Bergman calls it, is very readily absorbed by water; to which it gives the smell, taste, and all the other sensible qualities of the sulphureous waters. A Swedish cantharus of distilled water, containing 12½ Swedish inches, will absorb about 60 cubic inches of this hepatic air; and on dropping into it the nitrous acid, it will appear, that a real sulphur is contained, in a state of perfect solution, in this water, to the quantity of 8 grains. It does not appear that any other acid, except what he calls the *dephlogisticated marine acid*, will produce this effect. When any particular sulphureous water is to be imitated, we scarce need to observe, that the saline, or other contents peculiar to it, are to be added to the artificial hepatic water. Instead of the liver of sulphur, the operator may use a mixture of three parts of filings of iron, and two parts of sulphur melted together. It may perhaps be thought that water thus prepared does not differ from that in which a portion of the *hepar sulphuris* has been dissolved; but it appears evidently to differ from it in this material circumstance, that in the solution of *hepar sulphuris*, the sulphur is held in solution by the water, by means of the alkali combined with it: whereas, in Bergman's process, it does not appear probable that the *hepar sulphuris* rises substantially in the form of air; for, in that case, its presence in the hepatic water might be detected by the weakest of the acids, (even the mephitic) which would precipitate the sulphur from it. Nor can it be supposed that any portion or constituent part of the alkali itself (except a part of its remaining fixed air) can come over. The water, therefore, must owe its impregnation to the sulphur, raised,

in some peculiar manner, into the state of an elastic vapour; permanent when the experiment is made in quicksilver; but condensable in water, and rendered soluble in that fluid by means of some unknown principle combined with it, and which the author supposes to be the matter of heat, combined with it through the medium of phlogiston.

HEPATICA, a species of **ANEMONE**.

HEPATICÆ ARTERIÆ. See **ANATOMY**, § 299.

* **HEPATICAL**. } *adj.* [*hepaticus*, Latin;

(1.) * **HEPATICK**. } [*hepatique*, French, from *ἥπαρ*.] Belonging to the liver.—If the evacuated blood be florid, it is stomach blood; if red and copious, it is *hepatick*. *Harvey on Consumptions*.—The cystick gall is thick, and intensely bitter; the *hepatick* gall is more fluid, and not so bitter. *Arbutnot on Aliments*.

(2.) **HEPATICK**, or **HEPATIC AIR**, a permanently elastic fluid, of a very disagreeable odour, somewhat like that of rotten eggs, obtained in plenty from combinations of sulphur with earths, alkalies, metals, &c. and sometimes from combinations of alkalies with substances which do not appear to contain any sulphur. In the new chemical nomenclature, it is called **SULPHURATED HYDROGENOUS GAS**. See **CHEMISTRY**, *Index*; and **HEPAR SULPHURIS**. Its specific gravity is to that of common air as 10,000 to 9,038. The nature of this fluid has been particularly examined by Mr Kirwan, of whose experiments an account is given in the 76th vol. of the *Philos. Transf*. From the results, that gentleman concludes, that hepatic air consists merely of sulphur, rarefied by elementary fire, or the matter of heat. Some have supposed that it consists of liver of sulphur itself volatilized; but this Mr Kirwan denies, for the following reasons: 1. It is evidently, though weakly, acid; reddening litmus, and precipitating acetous baro-selenite, though none of the other solutions of earths do. 2. It may be extracted from materials which either contain no alkali at all, or next to none; as iron, sugar, oil, charcoal, &c. 3. It is not decomposed by marine or fixed air; by which nevertheless liver of sulphur may be decomposed. Mr Kirwan says, he was formerly of opinion that sulphur was held in solution in hepatic air, either by means of vitriolic or marine air: but neither of these is essential to the constitution of hepatic air as such, since it is producible from materials that contain neither of these acids; and from whatever substance it is obtained, it always affords the same character, viz. that of the vitriolic acid exceedingly weakened, such an acid as we may suppose sulphur itself to be. This substance indeed, even in its concrete state, manifests the properties of an acid, by uniting with alkalies, calcareous and ponderous earths, as well as with most metals, which a very weak acid might be supposed to do. See **CHEMISTRY**, *Index*; and **HEPAR**, § 2.

(3.) **HEPATICK ALOES**, inspissated juice of a species of **ALOE**.

(4.) **HEPATIC STONE**. See **LIVER STONE**.

(5.) **HEPATIC WATER**. See **HEPAR SULPHURIS**.

HEPATICUS DUCTUS. See **ANATOMY**, § 300.

HEPATITIS, in medicine, an inflammation of the liver. See **MEDICINE**, § 299, 568—572.

HEPATOSCOPIA, [from *ἥπαρ*, liver, and *σκοπέω*,

σκοπέω,

πτε, I consider.) in antiquity, a species of divination, wherein predictions were made by inspecting the livers of animals. The word was also used for divination by entrails.

HEPBURN, James Bonaventura, a celebrated Scottish author, of the 16th century, born at Oldhamstocks, in E. Lothian, July 14, 1573. His father, Thomas Hepburn, who was rector of that parish, and was a convert of the celebrated John Knox, bred him up a Protestant; notwithstanding which, he had hardly completed his academical education at St Andrews, when, either from persuasion or views of interest, he turned Roman Catholic, and travelled into France and Italy. After this he set out on a most extensive peregrination through Turkey, Persia, Syria, Palestine, Egypt, Ethiopia, and most other countries of note in the East, during which he acquired the languages of all these nations to an uncommon degree of perfection. Upon his return to Europe, he entered into a convent of Minims, an order of Franciscans at Avignon, and afterwards removed to the monastery of the Holy Trinity at Rome. Pope Paul V. hearing of his great acquisitions in oriental learning, drew him from this retirement, by appointing him keeper of the oriental books and MSS. in the Vatican; in which office he continued 6 years. He afterwards went to Venice to translate some Hebrew, Syriac, and Chaldaic writings; and died in that city in 1620 or 1621. His works are very numerous. The most important are, 1. A Hebrew and Chaldaic Dictionary, and an Arabic Grammar; printed at Rome, in 1 vol. 4to, 1591. 2. A translation of the Psalms from the Hebrew into Latin with a commentary: 3. An abridged Chronicle of the affairs of the Romans: 4. A Collection of all the Synonymous words in the Bible. All the rest of his writings and translations favour strongly of superstitious credulity. The titles of one or two of them may serve as a specimen: 1. A Treatise on mystical numbers; from the Hebrew of Eben Ezra: 2. *Sepher Yetzirah*, or the Book of the creation; said to have been written by the Patriarch Abraham: 3. The Book of Enoch: all translated, with many similar works, into Latin. His merit, however, as a learned linguist, is unquestionable. Dr M'Kenzie, Mr Dempster, J. Gaffarel, and Vincent Blancus, a noble Venetian, all mention him in terms of high commendation; and Dr Lettice concludes him "to have been one of the first linguists in modern literature."

HEPHÆSTIA, in antiquity, an Athenian festival in honour of Vulcan, the chief ceremony of which was a race with torches. The antagonists were 3 young men, one of whom, by lot, took a lighted torch in his hand, and began his course; if the torch was extinguished before he finished the race, he delivered it to the 2d, and he in like manner to the 3d: the victor was his who first carried the torch lighted to the end of the race; and to this successive delivering of the torch we find many allusions in ancient writers.

HEPHÆSTION, the friend of Alexander the Great. See **ALEXANDER** the Great.

HEPHÆSTUS, [*Ἡφαίστος*, from *ἥφα*, I have kindled, and *ἥστis*, a fire.] The Greek name of Vulcan.

(1.) **HEPHTHEMIMERIS**, [of *ἑπτὰ*, seven, *ἡμέ-*

ρις, half, and *μέρος*, part,] in the Greek and Latin poetry, a sort of verses consisting of three feet and a syllable; that is, of seven half feet; called also *trimetri catalectici*. Such are most of the verses in Anacreon:

Ἑπτα	μέρος	ἑπτὰ	μέρος
Ἑπτα	μέρος	ἑπτὰ	μέρος

And that of Aristophanes, in his *Plutus*:

Ἑπτα μέρος χεῖρα.

(2.) **HEPHTHEMIMERIS**, or *Hephtthemimeris*, is also a caesura after the third foot; that is, on the 7th half foot. It is a rule, that this syllable, tho' it be short in itself, must be made long on account of the caesura, or to make it an *hephtthemimeris*. As in that verse of Virgil.

Et furis agitata amor, et conscia virtus.

The caesura is not to be on the 5th foot, as it is in the verse which Dr Harris gives for an example;

Ille latus niveum molli fultus Hyacintho.

This is not a *hephtthemimeris* caesura, but a **HEPHTHEMIMERIS**.

(1.) **HEPPENHEIM**, a town of Germany, in the circle of the Lower Rhine, and electorate of Mentz, 10 miles E. of Worms, and 16 NNW. of Heidelberg.

(2.) **HEPPENHEIM**, a town of Germany, annexed to France, and included in the dep. of Mont Tonnerre; 4 miles SW. of Worms, and 14 NNW. of Manheim.

(1.) * **HEPS**. *n. f.* Hawthorn-berries, commonly written *bips*. *Ainsworth*.—In hard winters there is observed great plenty of *heps* and haws, which preserve the small birds from starving. *Bacon*.

(2.) **HEPS** or **HIPS**. } See **ROSA**, N° 3.

(3.) **HEP TREE**.

HEPSEY, a river of Wales, which runs into the Neath, in Brecknockshire.

* **HEPTACAPSULAR**. *adj.* [*ἑπτά* and *capsula*.] having seven cavities or cells.

HEPTACHORD, *n. f.* in ancient poetry, signified verses that were sung or played on 7 chords, i. e. on 7 different notes. In this sense it was applied to the lyre when it had but 7 strings. One of the intervals is also called an *heptachord*, as containing the same number of degrees between the extremes.

(1.) * **HEPTAGON**. *n. f.* [*heptagone*, French, *ἑπτά* and *γωνία*.] A figure with seven sides or angles.

(2.) **HEPTAGON**, in fortification, a place that has 7 bastions for its defence.

(1.) * **HEPTAGONAL**. *adj.* [from *heptagon*.] Having seven angles or sides.

(2.) **HEPTAGONAL NUMBERS**, in arithmetic, a sort of polygonal numbers, wherein the difference of the terms of the corresponding arithmetical progression is 5. One of the properties of these numbers is, that if they be multiplied by 40, and 9 be added to the product, the sum will be a square number.

HEPTAGYNIA, [from *ἑπτὰ*, seven, and *γυνή*, a female.] an order of plants, consisting of such as have 7 styles. See **BOTANY**, § 182.

HEPTANDRIA, in botany, [from *ἑπτὰ*, seven, and *ἄνδρ*, a man,] the 7th class in Linneus's sexual method, consisting of plants with hermaphrodite flowers, which have 7 stamina or male organs. See **BOTANY**, § 115, 132, 185.

HEPTANGULAR,

HEPTANGULAR, *adj.* in geometry, having 7 angles.

(1.) * **HEPTARCHY**. *n. f.* [*heptarchie*, French; *ἑπταρχία* and *ἑπταρχία*.] A sevenfold government.—In the Saxon *heptarchy* I find little noted of arms, albeit the Germans, of whom they descended, used shields. *Camden*.—England began not to be a people, when Alfred reduced it into a monarchy; for the materials thereof were extant before, namely, under the *heptarchy*. *Hale's Origin of Mankind*.—

The next returning planetary hour
Of Mars, who shar'd the *heptarchy* of pow'r,
His steps bold Arcite to the temple bent. *Dryd.*
(1.) **HEPTARCHY** signifies a government composed of 7 persons, or a country governed by 7 persons, or divided into 7 kingdoms.

(3.) **HEPTARCHY**, THE SAXON, included all England, which was cantoned out into 7 independent kingdoms, peopled and governed by different clans and colonies; *viz.* those of Kent, the South Saxons, West Saxons, East Saxons, Northumberland, the East Angles, and Mercia. The *heptarchy* was formed gradually from A. D. 455, when first the kingdom of Kent was erected, and Hengist assumed the title of king of Kent immediately after the battle of Eglesford; and it terminated in 827 or 828, when Egbert reunited them into one, turned the *heptarchy* into a monarchy, and assumed the title of *king of England*. It must be observed, however, that though Egbert became monarch of England, he was not absolute. The kingdom which he actually possessed consisted of the ancient kingdoms of Wessex, Sussex, Kent, and Essex, that had been peopled by Saxons and Jutes. Over the other 3 kingdoms, whose inhabitants were Angles, he contented himself with preserving the sovereignty, permitting them to be governed by kings who were his vassals and tributaries. The government of the *heptarchy*, reckoning from the founding of the kingdom of Mercia, the last of the 7 Anglo Saxon kingdoms, lasted 243 years; but if the time spent by the Saxons in their conquests from the arrival of Hengist in 449 be added, the *heptarchy* will be found to have lasted 378 years from its commencement to its dissolution. The causes of the dissolution of the *heptarchy* were the great inequality among the 7 kingdoms, 3 of which greatly surpassed the others in extent and power; the default of male heirs in the royal families of all the kingdoms, that of Wessex excepted; and the concurrence of various circumstances which combined in the time of Egbert. See **ENGLAND**, § 13, 14.

(1.) * **HER**. *pronoun*. [*hera*, *her*, in Saxon, stood for *their*, or of *them*, which at length became the female possessive.] 1. Belonging to a female; of a she; of a woman.—

About his neck
A green and gilded snake had wreath'd itself,
Who with *her* head, nimble in threats, approach'd
The opening of his mouth. *Shak.*

Still new favourites she chose,
Till up in arms my passion rose,
And cast away *her* yoke. *Cowley.*

One month, three days, and half an hour,
Judith held the sov'reign pow'r;

Wood'rous beautiful *her* face;
But so weak and small *her* wit,

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That she to govern were unfit,
And so Susanna took *her* place. *Cowley.*

2. The oblique case of *she*.—
England is so idly king'd,
Her sceptre so fantastically borne,
That fear attends *her* not. *Shak.*

She cannot seem deform'd to me,
And I would have *her* seem to others so. *Cowley.*

The moon arose clad o'er in light,
With thousand stars attending on *her* train;
With *her* they rise, with *her* they set again. *Cowley.*

Should I be left, and thou be lost, the sea,
That bury'd *her* I lov'd, should bury me. *Dryd.*

(2.) * **HERS**. *pron.* This is used when it refers to a substantive going before: as, such are *her* charms, such charms are *hers*.—

This pride of *hers*,
Upon advice, hath drawn my love from *her*. *Shak.*

Thine own unworthiness
Will still that thou art mine, not *hers*, confess. *Cowley.*

Some secret charm did all *her* acts attend,
And what his fortune wanted, *hers* could mend. *Dryden.*

I bred you up to arms, rais'd you to power,
Indeed to save a crown, not *hers*, but your. *Dryden.*

(1.) **HERACLEA**, an ancient city of European Turkey in Romania, with a Greek archbishop's see, and a sea-port. It was a very famous place in former times, and has still some remains of its ancient splendor. It was built by the emperor Severus. Theodore Lascaris took it from David Comnenus, emperor of Trebisonde; when it fell into the hands of the Genoese, but Mahomet II. took it from them; since which it has been in the possession of the Turks. It is seated on the N. coast of the sea of Marmora, 45 miles WSW. of Constantinople. Lon. 27. 58. E. Lat. 40. 39. N.

(2.) **HERACLEA**. See **HERKLA**.

HERACLEONAS. See **HERACLIUS**, N° 2.

HERACLEONITES, a sect of heretics, the followers of Heracleon, who refined upon the Gnostic system, and maintained that the world was not the immediate production of the son of God, but that he was only the occasional cause of its being created by the Demiurgus. The Heracleonites denied the authority of the Old Testament, maintaining that they were mere random sounds in the air; and that St John the Baptist was the only true voice that directed to the Messiah.

HERACLEUM, MADNESS: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellata*. The fruit is elliptical, emarginated, compressed, and striated, with a thin border. The corolla is difform, inflexed, and emarginated; the involucre dropping off. There are five species, of which the most remarkable is

HERACLEUM SPONDYLIIUM, *the cow parsnip*. It is common in many parts of Britain, and other northern parts of Europe and Asia. Gmelin, in his *Flora Siberica*, p. 214. tells us, that the inhabitants of Kamtschatka, about the beginning of July, collect the foot-stalks of the radical leaves of this plant, and, after peeling off the rhind, dry them.

D d

them separately in the sun, and then tying them in bundles, dry them carefully in the shade: in a short time afterwards, these dried stalks are covered over with a yellow saccharine efflorescence, tasting like liquorice; and in this state they are eaten as a great delicacy.—The Russians not only eat the stalks thus prepared, but procure from them a very intoxicating spirit. They first ferment them in water with the greater bilberries (*VACCINIUM ULIGINOSUM*), and then distil the liquor to what degree of strength they please; which Gmelin says is more agreeable to the taste than spirits made from corn. This may therefore prove a good succedaneum for whisky, and lessen the consumption of barley. Swine and rabbits are very fond of this plant. In Norfolk it is called *bogwared*.

HERACLIDÆ, the descendants of **HERCULES**, greatly celebrated in ancient history. Hercules at his death left to his son Hyllus all the rights and demands which he had upon Peloponnesus, and ordered him to marry Iole the daughter of Eurytus, as soon as he came of age. The posterity of Hercules were not more kindly treated by Eurytheus than their father had been, and they were obliged to retire for protection to the court of Ceyx, king of Trachinia. Eurytheus pursued them thither; and Ceyx, afraid of his resentment, begged the Heraclidæ to depart from his dominions. From Trachinia they come to Athens, where king Theseus, who had accompanied their father in some of his expeditions, received them with great humanity, and assisted them against Eurytheus. Eurytheus was killed by Hyllus himself; his children perished with him, and all the cities of Peloponnesus became the undisputed property of the Heraclidæ. Their triumph, however, was short; their numbers were lessened by a pestilence; and the oracle informed them, that they had taken possession of Peloponnesus before the gods permitted their return. Upon this they abandoned Peloponnesus, and came to settle in Attica, where Hyllus married Iole. Soon after he consulted the oracle, anxious to recover the Peloponnesus; and the ambiguity of the answer determined him to make a second attempt. He challenged to single combat Atreus, the successor of Eurytheus on the throne of Mycenæ; and it was mutually agreed that the undisturbed possession of Peloponnesus should be ceded to the victor. Echemus accepted the challenge for Atreus; Hyllus was killed, and the Heraclidæ departed from Peloponnesus a 2d time, about 20 years before the Trojan war. Cleodæus the son of Hyllus made a third attempt, and was equally unsuccessful; and his son Aristomachus some time after met with the same unfavourable reception, and perished in the field of battle. Aristodemus, Temenus, and Chresphontes, the three sons of Aristomachus, encouraged by the more express word of an oracle, and desirous to revenge the death of their progenitors, assembled a numerous force, and with a fleet invaded all Peloponnesus. Their expedition was attended with much success; and after some decisive battles, they became masters of all the peninsula. The recovery of Peloponnesus by the Heraclidæ forms an interesting epoch in ancient history, which is universally believed to have happened 80 years after the Trojan war, or A. A. C. 1190. This con-

quest was totally achieved about 120 years after the first attempt of Hyllus, who was killed about 20 years before the Trojan war. As it occasioned many changes and revolutions in the affairs of Greece, the return of the Heraclidæ is the epocha of the beginning of profane history: all the time that preceded it is reputed fabulous. Accordingly, Ephorus, Cumanus, Callisthenes, and Theopompus, begin their histories from this æra.

HERACLIDES, a Greek philosopher of Pontus, the disciple of Speusippus, and afterwards of Aristotle, flourished about A. A. C. 336. His vanity prompted him to desire one of his friends to put a serpent into his bed just as he was dead, in order to raise a belief that he was ascended to the heavens among the gods; but the cheat was discovered. All his works are lost.

HERACLITUS, a famous Ephesian philosopher, who flourished about the 69th Olympiad, in the time of Darius Hystaspes. He is said to have continually bewailed and wept for the wicked lives of men; contrary to Democritus, who made the follies of mankind a subject of laughter. He retired to the temple of Diana, and played at dice with the boys there; saying to the Ephesians who gathered round him, "Worst of men, what do you wonder at? Is it not better to do thus than to govern you?" Darius invited him to come and live with him, but he refused. At last, out of hatred to mankind, he retired to the mountains, where he contracted a dropsy, by living on herbs, which killed him at 60 years of age. His writings gained him great reputation. Laertius mentions a *treatise upon nature*, divided into three books, one concerning the universe: the 2d on politics: the 3d on theology. This book he deposited in the temple of Diana; and it is said, that he affected to write obscurely, lest it should be read by the vulgar, and become contemptible. The fundamental doctrine of his philosophy was, that fire is the principle of all things. The ancient philosophers have collected and preserved apophthegms of him.

(1.) **HERACLIUS**, an emperor of the east, a renowned warrior, who dethroned and succeeded Phocas in 610. At this time the empire was at war with Chosroes II. king of Persia. Heraclius proposed terms of peace, but the haughty Persian refused it, unless he would renounce Christianity. Heraclius thereupon mustered his forces, and after repeated victories obliged him to beg for that peace he had refused. He was, however, not so successful in his wars with the Saracens. He died in 641, aged 66.

(2.) **HERACLIUS CONSTANTINE**, the son of Heraclius, (Nº 1.) succeeded him in conjunction with his brother **HERACLEONAS**; but reigned only a few months, being poisoned by his stepmother, Martina, in 641.

HERAKRA, a town of Sweden, in Smaland.

(1.) * **HERALD**. *n. f.* [*herault*, Fr. *berald*, German.] 1. An officer whose business it is to register genealogies, adjust ensigns armorial, regulate funerals, and anciently to carry messages between princes, and proclaim war and peace.—

May none, whose scatter'd names honour my book,

For strict degrees of rank or title look;

'Tis

'Tis 'gainst the manners of an epigram,
And I a poet here, no *herald* am. *Ben Jonson.*
When time shall serve, let but the *herald* cry,
And I'll appear again. *Shak.*
Embassador of peace, if peace you choose;
Or *herald* of a war, if you refuse. *Dryden.*
Please thy pride and search the *herald's* roll,
Where thou shalt find thy famous pedigree. *Dryden.*

2. A precursor; a forerunner; a harbinger.—

It is the part of men to fear and tremble,
When the most mighty gods, by tokens, send
Such dreadful *heralds* to astonish us. *Shak.*
It was the lark, the *herald* of the morn. *Shakespeare.*

3. A proclaimer; a publisher.—

After my death I wish no other *herald*,
No other speaker of my living actions,
But such an honest chronicler as Griffith. *Shak.*
(2.) *HERALD*, says Verstegan, is derived from the
Saxon word *Herebault*, and by abbreviation *He-
ralt*, which in that language signifies the champion
of an army; and growing to be a name of office,
it was given to him who, in the army, had the
special charge to denounce war, to challenge to
battle and combat, to proclaim peace, and to exe-
cute martial messages. But the business of he-
ralds, now, is as follows, viz. To marshal, order,
and conduct all royal cavalcades, ceremonies at
coronations, royal marriages, installations, crea-
tions of dukes, marquises, earls, viscounts, barons,
baronets, and dubbing of knights; embassies,
funeral processions, declarations of war, procla-
mations of peace, &c.: To record and blazon the
arms of the nobility and gentry; and to regulate
any abuses therein through the British dominions,
under the authority of the Earl Marshal, to whom
they are subservient. The office of Windsor,
Chester, Richmond, Somerset, York, and Lan-
caster heralds, is to be assistants to the kings at
arms, in the different branches of their office;
and they are superior to each other, according to
creation, in the above order. Heralds were an-
ciently held in much greater esteem than they are

at present; and were created and christened by
the king, who, pouring a gold cup of wine on
their head, gave them the herald name: but this
is now done by the earl marshal. They could
not arrive at the dignity of herald without being
7 years pursuivant; nor quit the office of herald,
but to be made king at arms. Richard III. was
the first who formed them, in this kingdom, into
a college; and afterwards great privileges were
granted them by Edward VI. and Philip and Ma-
ry. The origin of heralds is very ancient. Sten-
tor is represented by Homer as herald of the
Greeks, who had a voice louder than 50 men to-
gether. The Greeks called them *αγγελος*, and *εφη-
μερος*; and the Romans, *feciales*. The Romans
had a college of heralds, appointed to decide whe-
ther a war were unjust; and to prevent its com-
ing to open hostilities, till all means had been at-
tempted for deciding the difference in a pacific
way.

(3.) *HERALDS, COLLEGE OF, or HERALDS OF-
FICE*, a corporation founded by a charter of king
Richard III. who granted them several privileges, as
to be free from subsidies, tolls, offices, &c. They
had a second charter from king Henry VI.; and
a house built near Doctors Commons, by the E. of
Derby, in the reign of K. Henry VII. was given
them by the D. of Norfolk, in the reign of Queen
Mary I. which house is now rebuilt. This col-
lege is subordinate to the earl marshal of England.
They are assistants to him in the court of chivalry,
usually held in the common-hall of the college,
where they sit in their rich coats of his majesty's
arms.

(4.) *HERALDS, COLLEGE OF, IN SCOTLAND*,
consists of Lyon king at arms, six heralds, and six
pursuivants, and a number of messengers. See
LYON.

* *To HERALD. v. a.* [from the noun.] To in-
troduce as by an herald. A word not used.—

We are sent from our royal master,
Only to *herald* thee into his sight,
Not pay thee. *Shak.*

HERALDIC, adj. Belonging to heraldry.

H E R A L D R Y.

HERALDRY is thus defined by Dr John-
son:

* *HERALDRY. n. f.* [*herauldrie*, Fr. from *he-
rald*.] 1. The art or office of a herald.—I am
writing of *heraldry*. *Peacham.*—

Grant her, besides of noble blood that ran
In ancient veins, ere *heraldry* began. *Dryden.*

2. Registry of genealogies.—

'Twas no false *heraldry* when madness drew
Her pedigree from those who too much knew. *Denham.*

3. Blazonry.—

Metals may blazon common beauties; she
Makes pearls and planets humble *heraldry*. *Cleveland.*

INTRODUCTION.

HERALDRY is a science, which teaches how to
blazon, or explain in proper terms, all that be-

longs to arms; and how to marshal, or dispose
regularly, divers arms on a field. It also teaches
whatever relates to the marshalling of solemn ca-
valcades, processions and other public ceremonies
at coronations, installations, creations of peers,
nuptials, christenings of princes, funerals, &c.

Arms, or coats of arms, are hereditary marks
of honour, made up of fixed and determined co-
lours and figures, granted by sovereign princes,
as a reward for military valour, or some signal
public service; and serve to denote the descent
and alliance of the bearer, or to distinguish states,
cities, societies, &c. civil, ecclesiastical, and mi-
litary.

Heraldry is therefore a science, of which ARMS
are the proper object; yet they differ much both
in their origin and antiquity. Heraldry, accord-
ing to Sir Geo. Mackenzie, "as digested into an
art,

art, and subjected to rules, must be ascribed to Charlemagne and Frederick Barbarossa, for it did begin and grow with the feudal law." Sir John Ferne is of opinion, that we borrowed *arms* from the Egyptians; meaning from their hieroglyphicks. Sir William Dugdale mentions, that arms, as marks of honour, were first used by great commanders in war, necessity requiring that their persons should be notified to their friends and followers. The learned Alexander Nisbet, in his excellent *System of Heraldry*, says, that arms owe their rise and beginning to the light of nature, and that signs and marks of honour were made use of in the first ages of the world, and by all nations, however simple and illiterate, to distinguish the noble from the ignoble. We find in Homer, Virgil, and Ovid, that their heroes had divers figures on their shields, whereby their persons were distinctly known. Alexander the Great, desirous to honour those of his captains and soldiers who had done any glorious action, and also to excite an emulation among the rest, granted them certain badges to be borne on their armour, pennons, and banners; ordering, at the same time, that no person or potentate, through his empire, should attempt or presume to give or tolerate the bearing of those signs upon the armour of any man, but it should be a power reserved to himself; which prerogative has been claimed ever since by all other kings and sovereign princes within their dominions.

On this subject, all that can be said with any certainty is, that in all ages, men have made use of figures of living creatures, or symbolical signs, to denote the bravery and courage either of their chief or nation, to render themselves more terrible to their enemies, and even to distinguish themselves or families, as names do individuals. The famous C. Agrippa, in his treatise of the vanity of sciences, cap. 81. has collected many instances of these marks of distinction, anciently borne by kingdoms and states that were any way civilized, viz. The Egyptians bore an ox; the Athenians an owl; the Goths a bear; the Romans an eagle; the Franks a lion; and the Saxons a horse. As to hereditary arms of families, William Cambden, Sir Henry Spelman, and other judicious heralds, agree, that they did not begin till towards the end of the 11th century. According to F. Menestrier, a French writer, whose authority is great in this matter, Henry l'Oiseleur (or the Falconer), who was raised to the imperial throne of the West in 920, by regulating tournaments in Germany, gave occasion to the establishment of family arms, or hereditary marks of honour, which undeniably are more ancient and better observed among the Germans than in any other nation. This last author also asserts, that with tournaments first came up coats of arms; which were a sort of livery, made up of several lists, fillets, or narrow pieces of stuff of divers colours, from whence came the fess, the bend, the pale, &c. which were the original charges of family arms; for they who never had been at tournaments, had not such marks of distinction. They who enlisted in the Croisades, took up also several new figures formerly known in armorial ensigns; such as allions, bezants, escalop-shells, martlets, &c. but more particularly crosses of dis-

ferent colours, for distinction's sake. From this it may be concluded, that heraldry, like most human inventions, was gradually introduced and established; and that, after having been rude and unsettled for many ages, it was at last methodised, perfected, and fixed by the Croisades and tournaments.

These marks of honour are called *ARMS*, from their being principally and first worn by military men at war and tournaments, who had them engraved, embossed, or depicted on shields, targets, banners, or other martial instruments. They are also called *Coats of Arms*, from the custom of the ancients embroidering them on the coats they wore over their arms, as heralds do to this day.

Arms are distinguished by different names, to denote the causes of their bearing: such as, arms of Dominion, of Pretension, of Concession, of Community, of Patronage, of Family, of Alliance, of Succession.

ARMS of DOMINION, or sovereignty, are those which emperors, kings, and sovereign states, constantly bear; being, as it were, annexed to the territories, kingdoms, and provinces they possess. Thus the three lions are the arms of England, the fleur-de-lis those of the late monarchy of France, &c.

ARMS of PRETENSION are those of such kingdoms, provinces, or territories, to which a prince or lord has some claim, and which he adds to his own, although the said kingdoms or territories be possessed by a foreign prince or other lord. Thus the kings of England have quartered the arms of France with their own, ever since Edward III. laid claim to the kingdom of France, which happened in 1330, on account of his being son to Isabella, sister to Charles IV. or the Fair, who died without issue; till the first day of the present century, when HIS MAJESTY'S ARMS were altered on account of the UNION with IRELAND, and the French arms were thrown out.

ARMS of CONCESSION, or augmentation of honour, are either entire arms, or else one or more figures, given by princes as a reward for some great service. We read in history, that Robert Bruce king of Scotland, allowed the earl of Wintoun's ancestor to bear, in his coat armour, a crown supported by a sword, to show that he, and the clan Seaton, of which he was the head, supported his tottering crown. The late Q. Anne granted to Sir Cloudesly Shovel, rear-admiral of Great Britain, a chevron between two fleur-de-lis in chief and a crescent in base, to denote three great victories he had gained: two over the French, and one over the Turks.

ARMS of COMMUNITY are those of bishoprics, cities, universities, academies, societies, companies, and other bodies corporate.

ARMS of PATRONAGE are such as governors, provinces, lords of manors, patrons of benefices &c. add to their family arms, as a token of the superiority, rights, and jurisdiction. These arms have introduced into heraldry, castles, gate wheels, ploughs, rakes, harrows, &c.

ARMS of FAMILY, or PATERMAL ARMS, are those that belong to one particular family, to distinguish it from others, and which no person

is suffered to assume without committing a crime, which sovereigns have a right to restrain and punish.

Arms of **ALLIANCE** are those which families or private persons take up and join to their own, to denote the alliances they have contracted by marriage. This sort of arms is either impaled, or borne in an *escutcheon of pretence*, by those who have married heiresses.

Arms of **SUCCESSION** are such as are taken up by those who inherit certain estates, manors, &c. either by will, entail, or donation, and which they either impale or quarter with their own arms; which multiplies the titles of some families out of necessity, and not through ostentation, as many imagine.

These are the eight classes under which the various sorts of arms are generally ranged; but there is a sort which blazoners call *assumptive arms*, being such as are taken up by the caprice or fancy of upstarts, though of ever so mean extraction, who, being advanced to a degree of fortune, assume them without a legal title. This, indeed, is a great abuse of heraldry, and common only in Britain, for on the continent no such practice takes place.

We now proceed to consider the essential and integral parts of arms, which are these: 1. The **ESCUTCHEON**: 2. The **CHARGES**: 3. The **TINCTURES**: 4. The **ORNAMENTS**.

CHAP. I.

Of the **SHIELD** or **ESCUTCHEON**.

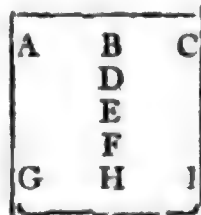
The *Shield* or *Escutcheon* is the field or ground whereon are represented the figures that make up a coat of arms: for these marks of distinction were put on bucklers or shields before they were placed on banners, standards, flags, and coat-armour; and wherever they may be fixed, they are still on a plane, or superficies, whose form resembles a shield.

Shields, in heraldry, called *escutcheons*, or *scutcheons*, have been, and still are, of different forms, according to different times and nations. Amongst ancient shields, some were almost like a horse-shoe, such as is represented in the figure of *Escutcheons*, *Plate CLXXIV.* others triangular, somewhat rounded at the bottom. The people who inhabited Mesopotamia, now called *Diarbeck*, made use of this sort of shield, which it is thought they had of the Trojans. Sometimes the shield was heptagonal, that is, had 7 sides. The first of this shape is said to have been used by the famous triumvir M. Antony. That of knights banneret was square, like a banner. As to modern *escutcheons*, those of the Italians, particularly of ecclesiastics, are generally oval. The English, French, Germans, and other nations, have their *escutcheons* formed different ways, according to the carver's or painter's fancy: see the various examples in the plates. But the *escutcheons* of maids, widows, and of such as are born ladies, and are married to private gentlemen, is in the form of a lozenge; See *Plate CLXXIV.* Sir G. Mackenzie mentions one Muriel, countess of Strathern, who carried her arms in a lozenge, an-

no 1284, which shows how long we have been versant in heraldry.

Armourists distinguish several parts or points in *escutcheons*, in order to determine exactly the position of the bearings they are charged with; they are here denoted by the first 9 letters of the alphabet ranged in the following manner:

- A—the dexter chief.
- B—the precise middle chief.
- C—the sinister chief.
- D—the honour point.
- E—the fess point.
- F—the nambur point.
- G—the dexter base.
- H—the precise middle base.
- I—the sinister base.



The knowledge of these points is of great importance, for they are frequently occupied with several things of different kinds. The dexter side of the *escutcheon* is opposite to the left hand, and the sinister side to the right of the hand of the person that looks on it.

CHAP. II.

Of **TINCTURES**, **FURS**, **LINE**s, and **DIF-** **FERENCES.**

SECT. I. Of **TINCTURES**.

By *tinctures* is meant, that variable hue of arms which is common both to shields and their bearings. According to the ci-devant French heralds, there are but 7 tinctures in armory; of which 2 are metals, the other 5 are colours:

The Proper Colours.	By tinctures for Commoners.	By Precious Stones for Peers.	By Planets for Princes, Kings, and Emperors.
Yellow	Or	Topaz	Sol
White	Argent	Pearl	Luna
Red	Gules	Ruby	Mars
Blue	Azure	Sapphire	Jupiter
Purple	Purple	Ametbyss	Mercury
Black	Sable	Diamond	Saturn
Green	Vert	Emerald	Venus

When natural bodies, such as animals, plants, celestial bodies, &c. are introduced into coats of arms, they frequently retain their natural colours, which is expressed in this science by the word *proper*.

Besides the colours above mentioned, the English writers on heraldry admit two others, viz.

Orange, } termed { *Tenny*,
Blood-colour, } *Sanguine*.

But these two are rarely to be found in British bearings.

These tinctures are represented in engravings and drawings (the invention of the ingenious Silvester Petra Sancta, an Italian author of the last century) by dots and lines, as in *Plate CLXXIV.*

Or is expressed by dots. *Argent* needs no mark, and is therefore plain. *Azure*, by horizontal lines. *Gules*, by perpendicular lines. *Vert*, by diagonal lines from the dexter chief to the sinister base points. *Purple*, by diagonal lines from the sinister

ter chief to the dexter base points. *Sable*, by perpendicular and horizontal lines crossing each other. *Tennny*, by diagonal lines from the sinister chief to the dexter base points, traversed by horizontal lines. *Sanguine*, by lines crossing each other diagonally from dexter sinister, and from sinister to dexter.

The English heralds give different names to the roundlet, according to its colour. Thus, if it is Or, it is called a *Bezant*; Argent, a *Plate*; Azure, a *Hurt*; Gules, a *Tortea*; Vert, a *Pomey*; Purpure, a *Golpe*; Sable, a *Pellet*; Tenny, an *Orange*; and Sanguine, *Guze*.

Other nations do not admit such a multiplicity of names to this figure; but call them *Bezants*, after an ancient coin struck at Constantinople, once *Byzantium*, if they are Or and Torteaux; if of any other tincture expressing the same.

SECT. II. Of FURS.

FURS represent the hairy skin of certain beasts, prepared for the doublings or linings of robes and garments of state: and as shields were anciently covered with furred skins, they are therefore used in heraldry, not only for the linings of the mantles, and other ornaments of the shields, but also in the coats of arms themselves. There are 6 different kinds in use, (see Plate CLXXIV.) viz.

1. *Ermine*; which is a field argent, powdered with black spots, their tails terminating in 3 hairs.

2. *Erminitis*, or *Counter-ermine*, where the field is sable, and the powdering white.

3. *Erminois*; the field Or, the powdering Sable.

4. *Vair*, which is expressed by blue and white skins, cut into the forms of little bells, ranged in rows opposite to each other, the base of the white ones being always next to that of the blue ones. *Vair* is usually of six rows; if there be more or fewer, the number ought to be expressed; and if the colours are different from those above mentioned, they must likewise be expressed.

5. *Pean*; the field is Sable, the powdering Or. The French used no such term: but they called all furs or doublings *des pannes*, or *pennes*; which term has possibly given rise to this mistake, and many others, in those who do not understand the French language.

6. *Potent*, anciently called *Vairy-cuppy*, as when the field is filled with crutches or potents counter-placed. *Vair* and *Potent* may be any two colours.

The use of the tinctures took its rise from the several colours used by warriors whilst they were in the army, which S. de Petra Sancta proves by many citations; and because it was the custom to embroider gold and silver on silk, or silk on cloth of gold and silver, the heralds appointed, that in imitation of the clothes so embroidered, colour should never be used upon colour, nor metal upon metal.

SECT. III. Of the LINES used in the PARTING of FIELDS.

ESCUTCHEONS are either of one tincture, or more than one. Those that are of one only, that is, when some metal, colour, or fur, is spread all over the surface or field, such a tincture is said to be predominant: but in such as have on them more than one, as most have, the field is divided

by lines; which, according to their divers forms, receive various names.

Lines may be either straight or crooked. Straight lines are carried evenly through the escutcheon: and are of 4 different kinds; viz. a perpendicular line |; a horizontal, —; a diagonal dexter, \; a diagonal sinister, /.

Crooked lines are those which are carried unevenly through the escutcheon with rising and falling. French armorists reckon 11 different sorts of them; Guillim admits of 7 only; but there are 12 distinct kinds, the figures and names of which are as in Plate CLXXIV.: viz. 1. The *engrailed*. 2. The *invailed*. 3. The *wavy*. 4. The *embattled*, or *crenelle*. 5. The *nebule*. 6. The *raguly*. 7. The *indented*. 8. The *dancette*. 9. The *dove-tail*. 10. The *embattled aronde*. 11. The *battled embattled*. 12. The *Champaine*.

The principal reason why lines are thus used in heraldry, is to difference bearings which would be otherwise the same; for an escutcheon charged with a chief engrailed, differs from one charged with a chief wavy, as much as if the one bore a cross and the other a saltier. As the forementioned lines serve to divide the field, if the division consists of two equal parts made by the perpendicular line, it is called *parted per pale*; by the horizontal line, *parted per fess*; by the diagonal dexter, *parted per bend*; by the diagonal sinister, *parted per bend sinister*; examples of which will be given in the sequel of this treatise.

If a field is divided into four equal parts by any of these lines, it is said to be *quartered*; which may be done two ways, viz.

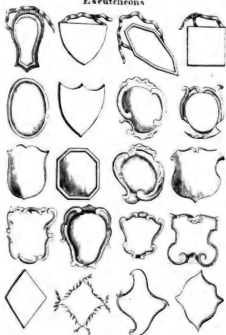
Quartered or *parted per cross*: which is made by a perpendicular and horizontal line, which, crossing each other at the centre of the field, divide it into four equal parts called *quarters*. See Pl. CLXXV.

Quartered or *parted per saltier*; which is made by two diagonal lines, dexter and sinister, that cross one another in the centre of the field, and likewise divide it into four equal parts. *Ibid.*

The escutcheon is sometimes divided into a greater number of parts, in order to place in it the arms of the several families to which one is allied; and in this case it is called a *genealogical achievement*. These divisions may consist of 6, 8, 12, and 16 quarters, [as the royal arms,] and even sometimes of 20, 32, 64, and upwards; there being examples of such divisions frequently exhibited at pompous funerals. An extraordinary instance of this kind was lately exhibited at the pompous funeral of the late worthy viscountess Townshend, whose corpse was brought from Dublin castle in Ireland to Rainham hall in Norfolk, one of the principal tenants on horse-back carrying before the hearse a genealogical banner, containing the quarterings of his lordship's and her ladyship's family, to the amount of upwards of 160 coats. Sir George Booth, rector of the valuable living of Ashton under Line, bears six distinct coats of arms in his shield; viz. those for Booth, Barton, Venables, Mountfort, Ashton, Egerton; and has besides a right to 37 other coats: but Sir William Dugdale very justly objects to so many arms being clustered together in one shield or banner, on account of the difficulty of discerning and knowing asunder one coat of arms from another.

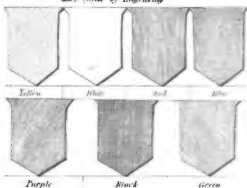
SECT.

Esutchcons



Colours, or Tinctures

Engraved by Engraving



Purple

Alfred

42222

Soundbites



McLennan

Plate

Tartan

Pr. B. 100

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Age

and

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Figure 1

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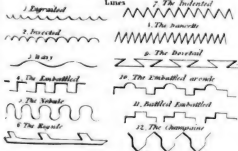
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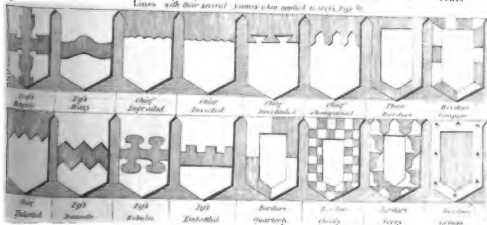
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Lines



Lines with their several names when applied to recta. Fig. 5.



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HERALDRY.

BORDURES.

Genealogical
Achievement

Quartered
per Croix

Quartered
per Saltire



Gutter or Drops

Or

Sable

Table

Argent

Azure

Vert

Examples of Differences



Differences of the Royal Family



Table of Houses

1. Label.



2. Crescent.



3. Mullet.



1st Row



2^d



3^d



4th



5th



6th



4. Martlet.



5. Annulet.



6. Flower-de-lis.



1st House



2^d House



3^d House



4th House



5th House



6th House



7. Rose.



8. Croix Meline.



9. Quarter-fist.



QUEEN'S VC.



SUB. ORDINARIES.

Gyron.



Gyronny.



Canton.



Pee.



Petty.



PALES



Pile.



Orle.



Incense-chance.



Treasure.



Flour.



Laclop.



Phoenix



Estail.



Mazle.



Voiders.



Lozange.



Pail.



Quarter.



Mazle.



T. Clark. Vol. 1.

SECT. IV. *Of the DIFFERENCES of COATS of ARMS.*

ARMORISTS have invented many differences or characteristical marks, whereby bearers of the same coat of arms are distinguished each from others, and their nearness to the principal bearer demonstrated. According to J. Guillim, these differences are to be considered either as ancient or modern.

1. Those he calls *ancient differences* consist in *bordures*; which is a bearing that goes all round, and parallel to the boundary of the escutcheon, in form of a hem, and always contains a fifth part of the field in breadth. Bordures were used in ancient times for the distinguishing not only of one nation or tribe from another, but also to note a diversity between particular persons descended of one family and from the same parents. This distinction, however, was not expressly signified by invariable marks; nor were bordures always appropriated to denote the different degrees of consanguinity: for, as Sir Henry Spelman observes in his *Apologia*, p. 140, "ancient heralds, being fond of perspicuous differences, often inverted the paternal tincture, or sometimes inserted another charge in the escutcheon, such as bends, croissants, cantons, or the like; which irregularity has, I suppose, induced modern armorists to invent and make use of others."

There are bordures of different forms and tinctures, as in the examples in *Plate CLXXV*. Bordures are generally used as a difference between families of the same name, and also as marks of illegitimacy.

A bordure is never of metal upon metal, and seldom of colour upon colour, but rather of the tincture which the principal bearing or charge is of. Thus Sir — Dalziel of Glenae, whose predecessor was a younger brother of the noble family of Carnwath, has, within a Bordure Argent, the paternal coat of the ancient name of Dalziel, viz. "Sable, a hanged man with his arms extended, Argent;" formerly they carried him hanging on a gallows. This bearing, though so very singular for a coat of arms, was given as a reward to one of the ancestors of the late Robert Dalziel, earl of Carnwath, to perpetuate the memory of a brave and hazardous exploit performed in taking down from the gallows the body of a favourite and near relation of King Kenneth II. hung up by the Picts; which story is thus related by Alexander Nisbet: "The king being exceedingly grieved that the body of his minion and kinsman should be so disgracefully treated, he proffered a great reward to any of his subjects who would adventure to rescue his corpse from the disgrace his cruel enemies had unjustly put upon it: but when none would undertake this hazardous enterprise, at last a valiant gentleman came and said to the king, Dalziel, which signifies, 'I dare;' and he did actually perform that noble exploit to the king's satisfaction and his own immortal honour, and in memory of it got the aforesaid remarkable bearing; and afterwards his posterity took the word *Dalziel* for their surname, and the interpretation of it, *I dare*, continues to this day to be the motto of that noble family." We can have no better

proof of the truth of this tradition than this, that the heads of this ancient family have for many ages carefully retained this bearing without any alteration or addition.

2. The *modern differences* which the English have adopted, not only for the distinguishing of sons issued out of one family, but also to denote the difference and subordinate degrees in each house from the original ancestors, are nine; viz. For the heir or first son, the Label. 2d son, the Crescent. 3d son, the Mullet. 4th son, the Martlet. 5th son, the Annulet. 6th son, the Fleur-de-lis. 7th son, the Rose. 8th son, the Cross-moline. 9th son, the Double Quarter-foil. See *Plate CLXXV*. By these differences, the six sons of Thomas Beauchamp, the 15th earl of Warwick, who died in the 34th year of king Edward III. are distinguished in an old window of the church of St Mary at Warwick; so that, although they are called *modern differences*, their usage with the English is ancient. But of all the fore-mentioned marks of distinction, none but the label is affixed on the coats of arms belonging to any of the royal family; which the introducers of this peculiarity have, however, thought proper to difference by additional pendants and distinct charges on them; as is shown in *Plate CLXXV*. where, 1. The Prince of Wales and D. of Cornwall have a label Luna. 2. The D. of York has a label Luna charged with a cross Mars upon the middle Lambeaux. 3. The D. of Clarence has a label Luna, charged with a cross Mars, between two anchors Jupiter. 4. The D. of Gloucester has a label of five points Luna, the middle one charged with a fleur-de-lis Jupiter; the other four with a cross Mars. These differences are borne upon the arms and supporters.

As to the distinction to be made in the arms of the offspring belonging to each of the above-mentioned brothers, it is expressed by figures on the top and margin of the *TABLE of HOUSES*, given in *Plate CLXXV*. For instance, The heir or first son of the second house bears a crescent charged with a label during his father's life only. The second son of the second house, a crescent charged with another crescent. The third son of the second house, a crescent charged with a mullet. The fourth son of the second house, a crescent charged with a martlet. The fifth son of the second house, a crescent charged with an annulet. The sixth son of the second house, a crescent charged with a fleur-de-lis; and so on of the other sons, taking care to have them of a different tincture.

In what part of the escutcheon these differences should be borne is not certain; for Guillim, Morgan, and others, give us many different examples of their position. The honour point would be the properest place, if the arms would admit of it; but that is not always the case, as that part may be charged with some figure in the paternal coat, which cannot with propriety receive the difference. There are instances where these are borne alone as perfect coats of arms.

In the *Examples of Differences*, exhibited in *Plate CLXXV*, 1. Is the mark of filiation for the 4th son of the 6th house. 2. Is the 4th son of the first generation, expressed by the martlet in chief.

Sisters, except of the blood-royal, have no other mark

mark of difference in their coats of arms, but the form of the escutcheon; therefore they are permitted to bear the arms of their father, as the eldest son does after his father's decease. The reason is by Guillim said to be, that when they are married they lose their surname, and receive that of their husbands.

Next to these diminutions, G. Leigh, J. Guillim, and after them Dr Harris, in his *Lexicon Technicum*, set forth at large divers figures, which they pretend were formerly added to the coats of such as were to be punished and branded for cowardice, fornication, slander, adultery, treason, or murder, for which they gave them the name of *abatements of honour*; but as they produce but one instance of such whimsical bearings, we have not inserted them. Besides, arms being marks of honour, they cannot admit of any note of infamy; nor would any body now a-days bear them if they were so branded. It is true, a man may be degraded for divers crimes, particularly high treason; but in such cases the escutcheon is reversed, trod upon, and torn in pieces, to denote a total extinction and suppression of the honour and dignity of the person to whom it belonged.

CHAP. III.

Of the CHARGES.

WHATSOEVER is contained in the field, whether it occupy the whole or only a part thereof, is called a *charge*. All charges are distinguished by the names of *honourable ordinaries*, *sub-ordinaries*, and *common charges*.

1. Honourable ordinaries, the principal charges in heraldry, are made of lines only, which, according to their disposition and form, receive different names.

2. Sub-ordinaries are ancient heraldic figures, frequently used in coats of arms, and which are distinguished by terms appropriated to each of them.

3. Common charges are composed of natural, artificial, and even chimerical things; such as planets, creatures, vegetables, instruments, &c.

SECT. I. Of Honourable Ordinaries.

The most judicious armorists admit only of nine honourable ordinaries, *viz.* The Chief; the Pale; the Bend; the Bend Sinister; the Fess; the Bar; the Cheveron; the Cross; and the Saltier.

Of these only 6 have diminutives, which are called as follows: That of the chief is a *fillet*; the pale has a *pallet* and *endorse*; the bend, a *bendlet*, *cost*, and *ribband*; the bend sinister has the *scarp* and *bâton*; the bar, the *closet* and *barulet*; the cheveron, a *cheveronnel* and *couple-cloze*.

1. The CHIEF is an ordinary determined by an horizontal line, which, if it is of any other form but straight, must be expressed. It is placed in the upper part of the escutcheon, and contains in depth the third part of the field. Its diminutive is a *fillet*, the content of which is not to exceed one fourth of the chief, and stands in the lowest part thereof. This ordinary is subject to be charged with variety of figures; and may be indented, wavy, nebule, &c. as in the examples in *Plate CLXXV*.

2. The PALE is an ordinary, consisting of two perpendicular lines drawn from the top to the base of the escutcheon, and contains the third middle part of the field. Its diminutives are, the *pallet*, which is the half of the pale; and the *endorse*, which is the 4th part of a pale. This ordinary and the *pallet* may receive any charge, but the *endorse* should not be charged. The *endorse*, besides, is never used, according to J. Leigh, but to accompany the pale in pairs, as cotices do the bend; but Sir John Ferne is of a different opinion.

3. The BEND is an ordinary formed by two diagonal lines, drawn from the dexter chief to the sinister base; and contains the 5th part of the field in breadth, if uncharged; but if charged, then the third. Its diminutives are, the *bendlet*, which is the half of a bend: the *cost* or *cotice*, when two of them accompany a bend; which is the 4th part of a bend; and the *ribband*, the moiety of a *cost*, or the 8th part of a field.

The BEND SINISTER is of the same breadth as the bend, but drawn the contrary way: this is subdivided into a *scrape*, which is the half of the bend, and into a *baton*, which is the 4th part of the bend, but does not extend itself to the extremities of the field, there being part of it seen at both ends. See *Plate CLXXVII*.

4. The FESS is an ordinary produced by two parallel lines drawn horizontally across the centre of the field, and contains in breadth the third part thereof. Some English writers say it has no diminutive, for the bar is a distinct ordinary of itself.

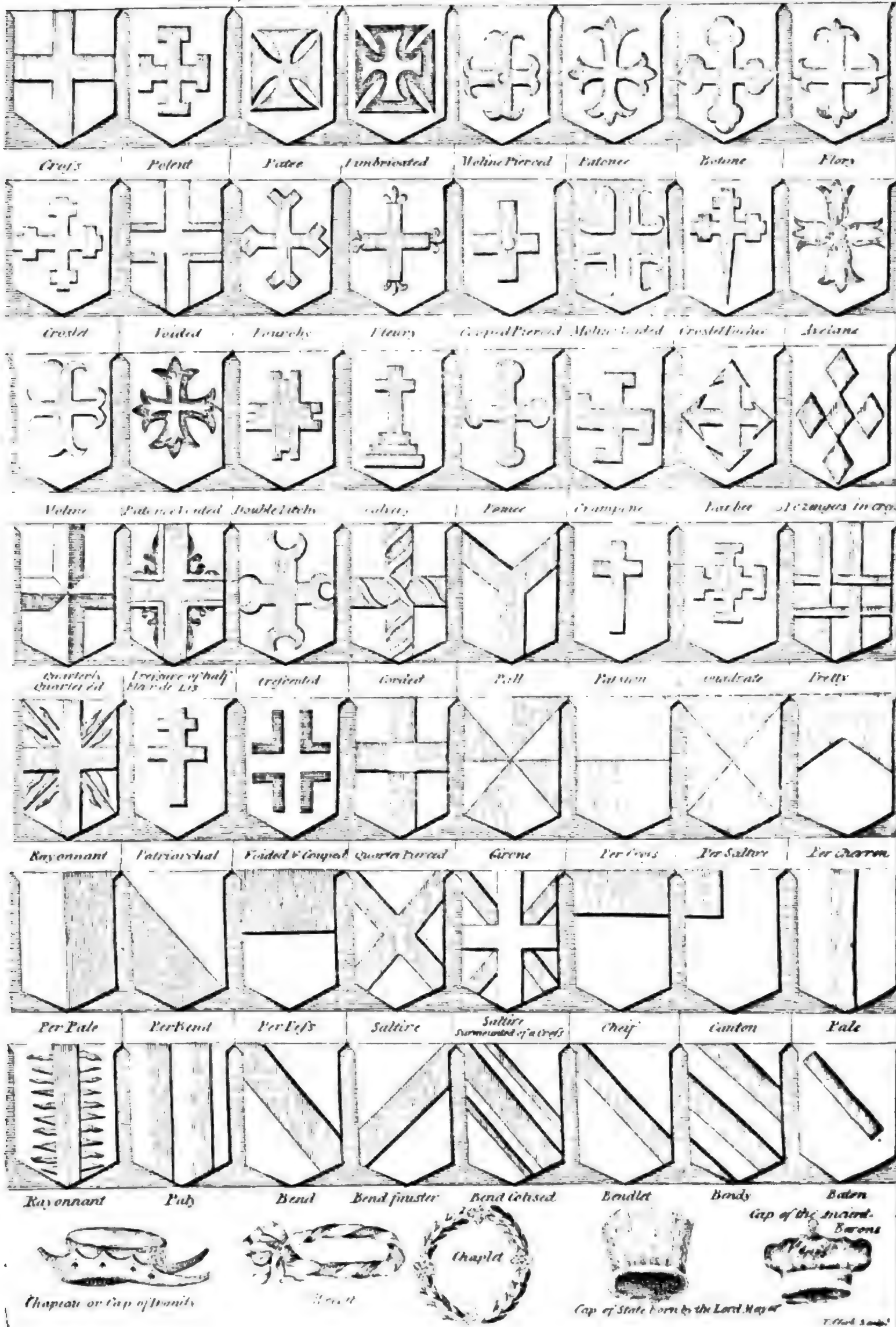
5. The BAR, according to their definition, is formed of two lines, and contains but the fifth part of the field: which is not the only thing wherein it differs from the fess; for there may be more than one in an escutcheon, placed in different parts thereof, whereas the fess is limited to the centre-point; but in this the French armorists differed from them. The bar has two diminutives; the *barulet*, which contains the half of the bar; and the *closet*, which is the half of the *barulet*. When the shield contains a number of bars of metal and colour alternate, of even number, that is called *barry* of so many pieces, expressing their number. See the examples in *Pl. CLXXVII*.

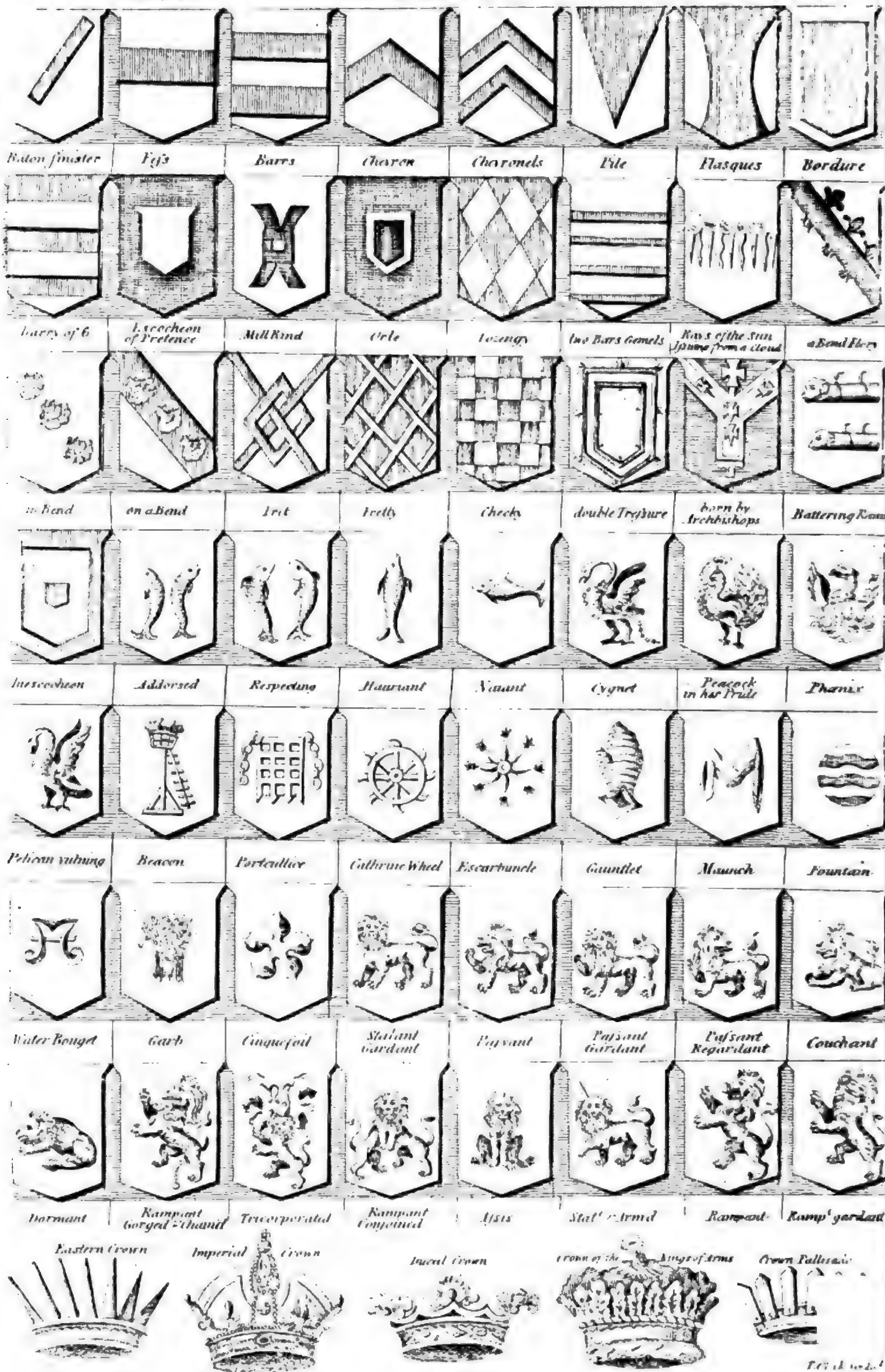
6. The CHEVERON, which represents two rafters of a house well jointed together, or a pair of compasses half open, takes up the fifth part of the field with the English, but the French gave it the third. Its diminutives are, The *cheveronnel*, which contains the half of a cheveron; and the *couple-cloze*, which is the half of a *cheveronnel*, that is its breadth is but the fourth part of a cheveron. Leigh observes, that this last diminutive is never borne but in pairs, or with a cheveron between two of them. The French had but one diminution of this ordinary called *Etaye*, containing the third part of its breadth. See *Plate CLXXVII*.

7. The CROSS is an ordinary formed by the meeting of two perpendicular with two horizontal lines in the fess point, where they make four right angles; the lines are not drawn throughout, but discontinued the breadth of the ordinary, which takes up only the 5th part of the field when not charged; but if charged, then the third. It is borne as well engrailed, indented, &c. as plain.

There is a great variety of crosses used in heraldry.

Most of these have their diminutives when born in greater number in the same escutcheon.





rally. Guillim has mentioned 39 different sorts; De la Columbiere, 72; Leigh, 46; and Upton declares he dares not ascertain all the various crosses borne in arms, for that they are almost innumerable. Examples of those most commonly seen at present in coats of arms, will be found in *Plate CLXXVI*.

8. The **SALTIER**, which is formed by the bend and bend sinister crossing each other in right angles, as the intersecting of the pale and fess forms the cross, contains the 5th part of the field; but if charged, then the 3d. In Scotland, this ordinary is frequently called a *St Andrew's cross*. It may, like the others, be borne engrailed, wavy, &c. as also between charges, or charged with any thing. See *Plate CLXXVI*.

SECT. II. Of SUB-ORDINARIES.

THERE are other heraldic figures, called **SUB-ORDINARIES**, or *Ordinaries* only; which, by reason of their ancient use in arms, are of worthy bearing, viz. The *Gyron*, *Franc-quarter*, *Canton*, *Pairle*, *Fret*, *Pile*, *Orle*, *Inescutcheon*, *Tressure*, *Annulet*, *Flanches*, *Flasques*, *Voiders*, *Billet*, *Lozenge*, *Gutts*, *Fusil*, *Rustre*, *Masle*, *Papillone*, and *Diaper*. See *Plates CLXXV. and CLXXVII*.

The **GYRON** is a triangular figure formed by two lines, one drawn diagonally from one of the four angles to the centre of the shield, and the other is drawn either horizontal or perpendicular, from one of the sides of the shield, meeting the other line at the centre of the field.

GYRONNY is said, when the field is covered with 6, 8, 10, or 12 gyrons, in a coat of arms: but a French author would have the true gyronny to consist of 8 pieces only, which represents the coat of arms of Flora Campbell countess of Loudon, &c. whose ancestor was created baron of Loudon in 1604 by James VI. and earl of the same place, May 12, 1633, the 9th of Charles I.

The **FRANC-QUARTER** is a square figure, which occupies the upper dexter quarter of the shield. It is but rarely carried as a charge. Silvester Petrus Sancta has given us a few instances of its use.

The **CANTON** is a square part of the escutcheon, somewhat less than the quarter, but without any fixed proportion. It represents the banner that was given to ancient knights bannerets, and, generally speaking, possesses the dexter-chief point of the shield, as in the figure; but should it possess the sinister corner, which is but seldom, it must be blazoned by a canton sinister. J. Coats reckons it as one of the 9 honourable ordinaries, contrary to most heralds opinions. It is added to coats of arms of military men as an augmentation of honour. See *Plates CLXXV. and CLXXVII*.

The **PAIRLE** is a figure formed by the conjunction of the upper half of the saltier with the under half of the pale.

The **FRET** is a figure representing two little sticks in saltier, with a masle in the centre interlaced. J. Gibbon terms it the *herald's true lovers knot*; but many dissent from his opinion.

FRETTY is said when the field or bearings are covered with a fret of 6, 8, or more pieces, as in *Pl. CLXXV*. The word *fretty* may be used without addition, when it is of 8 pieces; but if there be less than that number, they must be specified.

The **PILE**, which consists of two lines, terminating in a point, is formed like a wedge, and is borne engrailed, wavy, &c. as in the figure. It issues in general from the chief, and extends towards the base; yet there are some piles borne in bend, and issuing from other parts of the field, as may be seen in *Plate CLXXV*.

The **ORLE** is an ordinary composed of two lines going round the shield, the same as the bordure, but its breadth is but one half of the latter, and at some distance from the brim of the shield, as in *Plate CLXXV*.

The **INESCUTCHEON** is a little escutcheon borne within the shield; which, according to Guillim's opinion, is only to be so called when it is borne single in the fess point or centre; see the figure on *Plate CLXXV*. But modern heralds, with more propriety, give the name of *inescutcheon* to such as are contained in *Plate CLXXVII*. and call that which is fixed on the fess point *escutcheon of pretence*, which is to contain the arms of a wife that is an heiress, as mentioned above.

The **TRESSURE** is an ordinary commonly supposed to be the half of the breadth of an orle, and is generally borne flowery and counter-flowery, as it is also very often double, and sometimes treble. See *Plate CLXXVII*. This double tressure makes part of the arms of Scotland, as marshalled in the royal achievement, and was granted to the Scots kings by Charlemagne, emperor and king of France, when he entered into a league with Achaius king of Scotland, to show that the French lilies should defend and guard the Scottish lion.

The **ANNULET**, or **RING**, is a well-known figure, and is frequently to be found in arms through every kingdom in Europe. See *Plate CLXXV*.

The **FLANCHES** are formed by two curved lines, or semicircles, being always borne double. See *Pl. CLXXV*. G. Leigh observes, that on two such flanches two fundry coats may be borne.

The **FLASQUES** resemble the flanches, except that the circular lines do not go so near the centre of the field. See *Pl. CLXXVII*. Gibbon would have these two ordinaries to be both one, and written *flank*; alleging, that the two other names are but a corruption of this last: but as G. Leigh and J. Guillim make them two distinct and subordinate ordinaries, we insert them here as such.

The **VOIDERS** are by Guillim considered as a subordinate ordinary, and are not unlike the flasques. (see *Pl. CLXXV*.) but they occupy less of the field.

The **BILLET** is an oblong square, twice as long as broad. Some heralds imagine, that they represent bricks for building; others more properly consider them as representing folded paper or letters.

The **LOZENGE** is an ordinary of four equal and parallel sides, but not rectangular; two of its opposite angles being acute, and the other two obtuse. Its shape is the same with those of our window-glasses, before the square came so much in fashion. See *Plate CLXXV*.

GUTTS, or **DROPS**, are round at bottom, waved on the sides, and terminate at the top in points. Herald's have given them different names according to their different tinctures: thus, if they are yellow, they are called *Guttés d'Or*; if white, *d'Eau*; if red, *de Sang*; if blue, *de Larmes*; if green, *de Vert*; if black, *de Poix*. See *Plate CLXXV*.

The **FUSIL** is longer than the lozenge, having its upper and lower part more acute and sharp than the other two collateral middle parts, which acuteness is occasioned by the short distance of the space between the two collateral angles; which space, if the fusil is rightly made, is always shorter than any of the four equal geometrical lines whereof it is composed. See *Plate CI XXV*.

The **RUSTRE** is a lozenge pierced round in the middle, called by the Germans *ruten*. See *Plate CLXXV*.

The **MASCLE** is pretty much like a lozenge, but voided or perforated through its whole extent, showing a narrow border, as in the figure. Authors are divided about its resemblance; some taking it for the mesh of a net, and others for the spots of certain flints found about Rohan. See *Pl. CLXXV*.

PAPILLONE is an expression used for a field or charge that is covered with figures like the scales of a fish. *Monf. Baron* gives as an example of it the arms of *Monti*, *Cucules Papelone d'Argent*. The proper term for it in English would be *scallop-work*.

DIAPERING is said of a field or charge, shadowed with flourishings or foliage with a colour a little darker than on which it is wrought. The Germans frequently use it; but it does not enter into the blazoning or description of an arms; it only serves to embellish the coat.

If the fore-mentioned ordinaries have any attributes, that is, if they are engrailed, indented, wavy, &c. they must be distinctly specified, after the same manner as the honourable ordinaries.

SECT. III. Of COMMON CHARGES borne in COATS OF ARMS.

As in all ages men have made use of representations of animals and other symbols to distinguish themselves in war, human ingenuity has been not a little exerted, in multiplying these marks of distinction, by all sorts of figures, some natural, others artificial, and many chimerical; in allusion to the state, quality, or inclination of the bearer.

Hence the sun, moon, stars, comets, meteors, &c. have been introduced to denote glory, grandeur, power, &c. Lions, leopards, tigers, serpents, flags, &c. have been employed to signify courage, strength, prudence, swiftness, &c. War, hunting, music, &c. have furnished lances, swords, pikes, arms, fiddles, &c. Architecture, columns, cheverons, &c. and the other arts, various things that relate to them.

Human bodies, or parts of them, as well as clothes and ornaments, have, for particular intentions, found place in armory. Trees, plants, fruits, and flowers, have also been adopted to denote the rarities, advantages, and singularities of different countries.

The relation of some creatures, figures, &c. to particular names, has been likewise a very fruitful source of variety in arms. Thus the family of *Coningsby* bears three *cones*; of *Arundel*, six swallows, from *hirundo*, the Latin for a swallow; of *Urson*, a bear, from the Latin *ursus*; of *Lucie*, three pikes, in Latin *tres lucios pices*; of *Starkey*, a *fork*; of *Castleman*, a *castle* triple-towered; of *Shuttleworth*, three weaver's *shuttles*, &c.

Besides these natural and artificial figures, many

chimerical or imaginary ones are used in heraldry, the result of fancy and caprice; such as centaurs, hydras, phenixes, griffons, dragons, &c. This great variety of figures prevents us from comprehending all common charges in a work of this nature; therefore such only are treated of as are most frequently borne in coats of arms.

I. Among the multitude of **NATURAL FIGURES** which are used in coats of arms, those most usually borne are, for the sake of brevity as well as perspicuity, distributed into the following classes, viz. 1. *Celestial figures*; as, the sun, moon, stars, &c. and their parts. 2. *Effigies* of men, women &c. and their parts. 3. *Beasts*; as, lions, flags, foxes, bears, &c. and their parts. 4. *Birds*; as, eagles, swans, storks, pelicans, &c. and their parts. 5. *Fishes*; as dolphins, whales, sturgeons, trouts, &c. and their parts. 6. *Reptiles and insects*; as, tortoises, serpents, grass-hoppers, &c. and their parts. 7. *Vegetables*; as, trees, plants, flowers, herbs, &c. and their parts. 8. *Stones*; as diamonds, rubies, pebbles, rocks, &c.

These charges have, as well as ordinaries, various attributes or epithets, which express their qualities, positions, and dispositions. Thus the sun is said to be *in his glory*, *eclipsed*, &c. The moon, *in her complement*, *increasing*, &c. Animals are said to be *rampant*, *passant*, &c. Birds have also their denominations, such as *close*, *displayed*, &c. Fishes are described to be *hauciant*, *naiant*, &c. Lions are termed *lioncels*, if more than two in a field, and eagles *eaglets*. See examples in *Plates CLXXVII. and CLXXVIII*. A lion is said to be *couchant*, when lying down; and *rampant*, when standing on his hind legs, and rearing up his fore feet, as if climbing. Trees and plants are also said to be *trunked*, *eradicated*, *fructuated*, or *raguled*, according as they are represented in arms. See *Plate CLXXVIII*.

II. Of **ARTIFICIAL FIGURES** borne in coats of arms, some are taken from *warlike instruments*; as swords, arrows, battering rams, gauntlets, helmets, spears, pole-axes, &c. Others from *ornaments* used in royal and religious ceremonies; as crowns, coronets, mitres, wreaths, croziers, &c. Others are borrowed from *architecture*; as towers, castles, arches, columns, plummets, battlements, churches, portcullisses, &c. Others from *naviga-tion*; as ships, anchors, rudders, pendants, sails, oars, masts, flags, galleys, lighters, &c.

All these bearings have different epithets, serving either to express their position, disposition, or make: viz. swords are said to be *erect*, *pommelised*, *hilted*, &c.; arrows, *armed*, *feathered*, &c.; towers, *covered*, *embattled*, &c.; and so on of all others. See *Plate CLXXVIII. and CLXXIX*.

III. **CHIMERICAL FIGURES** form the last and the oddest kind of bearings in coats of arms. Under the name of *chimerical figures*, heralds rank all representations of things, that have no real existence, but are mere fabulous and fantastical inventions. These, charges, griffons, martlets, and unicorns excepted, are not common in *British* coats. Those most in use are the following, viz.

Angels, Cherubims, Tritons, Centaurs, Martlets, Griffons, Unicorns, Dragons, Mermaids, Satyrs, Wiverns, Harpies, Cockatrices, Phenixes and Sphinxes. These, like the foregoing charges



are subject to various positions and dispositions, which, from the principles already laid down, will be plainly understood. See the examples in *Plates CLXXVII. and CLXXVIII.*

To these figures may be added the *montegre*, an imaginary creature, supposed to have the body of a tiger with a satyr's head and horns; also those which have a real existence, but are said to be endowed with extravagant and imaginary qualities, viz. the salamander, beaver, cameleon, &c.

CHAP. IV.

Of the EXTERNAL ORNAMENTS of ESCUTCHEONS.

THE ornaments that accompany or surround escutcheons were introduced to denote the birth, dignity, or office of the persons to whom the coat of arms appertaineth; which is practised both among the laity and clergy. Those most in use are of ten sorts, viz. Crowns, Coronets, Mitres, Helmets, Mantlings, Chapeaux, Wreaths, Crests, Scrolls, and Supporters.

SECT. I. *Of CROWNS.*

THE first crowns were only diadems, bands, or fillets; afterwards they were composed of branches of trees, and then flowers were added to them. Among the Greeks, the crowns given to those who carried the prize at the Isthmian games, were of pine; at the Olympick, of laurel; and at the Nemean, of smilax. The Romans had various crowns to reward martial exploits and extraordinary services done to the republic; for which see the article *CROWN*, and *Plate CL.*

Examples of some of these ANCIENT CROWNS are frequently met with in modern achievements, as, 1. The *mural crown*. 2. The *naval or regnal crown*. 3. The *castrise or vallary crown*. 4. The *civic crown*. 5. The *radiated crown*. 6. The *celestial crown*, formed, like the radiated, with the addition of a star on each ray, is only used upon tomb-stones, monuments, and the like. See *Plate CLXXIX.* Others of the ancient crowns are still born as crests.

But MODERN CROWNS are only used as ornaments, which emperors, kings, and independent princes set on their heads, in great solemnities, to denote their sovereign authority. These are the most in use in heraldry, and are as follows:

The IMPERIAL CROWN is made of a circle of gold, adorned with precious stones and pearls, heightened with fleurs-de-lis, bordered and seeded with pearls, raised in the form of a cap voided at the top, like a crescent. From the middle of this cap rises an arched fillet enriched with pearls, and surmounted of a mound, whereon is a cross of pearls.

The CROWN of the KINGS of GREAT BRITAIN, (See *Plate CLXXIX.*) is a circle of gold, bordered with pearls and precious stones, and heightened up with four crosses-patee and four large fleurs-de-lis alternately; from these rise four arched diadems adorned with pearls, which close under a mound, surmounted of a cross like those at bottom. Mr Sandford, in his *Genealogical History*, p. 181. remarks, that Edward IV. is the first king of England, who in his seal, or on his coin, is crowned with an arched diadem.

The crowns of SPAIN and PORTUGAL are a ducal coronet, heightened up with 8 arched diadems that support a mound, ensigned with a plain cross. Those of DENMARK and SWEDEN consist of 8 arched diadems, rising from a marquis's coronet, which conjoin at the top under a mound ensigned with a cross botone.

The crowns of most other kings in Europe are circles of gold, adorned with precious stones, and heightened up with large trefoils, and closed by 4, 6, or 8 diadems, supporting a mound, surmounted of a cross.

The Grand Signior bears over his arms a turban, enriched with pearls and diamonds, under two coronets, the first of which is made of pyramidal points heightened up with large pearls, and the uppermost is surmounted with crescents.

The POPE appropriates to himself a Tiara, or long cap of golden cloth, from which hang two pendants embroidered and fringed at the ends, *semée* of crosses of gold. This cap is inclosed by three marquis's coronets; and has on its top a mound of gold, whereon is a cross of the same, which cross is sometimes represented by engravers and painters pometted, recroised, flowery, or plain. It is difficult to ascertain the time when these haughty prelates assumed the three forementioned coronets. A patched up succession of the holy pontiffs, engraved and published a few years ago, by order of Clement XIII. for the education of good catholics in Great Britain and Ireland, represents Marcellus, who was chosen bishop of Rome A. D. 310, and all his successors, adorned with such a cap: But it appears, from very good authority, that Boniface VIII. who was elected in 1295, was the first who encompassed his cap with a coronet; Benedict XII. in 1335, added a second to it; and John XXIII. in 1411, a third; with a view to indicate by them, that the Pope is the sovereign priest, the supreme judge, and the sole legislator amongst Christians.

SECT. II. *Of CORONETS.*

THE Coronet of the PRINCE of WALES, or eldest son of the king of Great Britain, was anciently a circle of gold set round with four crosses-patee, and as many fleurs-de-lis alternately; but since the restoration, it has been closed with one arch only, adorned with pearls, and surmounted of a mound and cross, and bordered with ermine like the king's. See *Pl. CLXXIX.* But besides the coronet, his royal highness has another distinguishing mark of honour, peculiar to himself, viz. A plume of three ostrich feathers, with a coronet of the ancient princes of Wales. Under it, in a scroll, is this motto, *ICH DIEN*, which in the German or old Saxon language signifies, *I serve*. This device was at first taken by Edward prince of Wales, commonly called the *Black Prince*, after the famous battle of Cressy, in 1346, where, having with his own hand killed John king of Bohemia, he took from his head such a plume, and put it on his own.

The coronet of all the PRINCES, immediate sons and brothers of the kings of Great Britain, is a circle of gold, bordered with ermine, heightened up with 4 fleurs-de-lis, and as many crosses-patee alternate. The particular and distinguished form of such coronets as are appropriated to princes of the blood-royal

blood-royal, is described and settled in a grant of the 13th of Charles II.

The coronet of the PRINCESSES of Great Britain is a circle of gold, bordered with ermine, and heightened up with crosses-patee, fleuts-de-lis, and strawberry leaves alternate.

A DUKE's coronet is a circle of gold bordered with ermine, enriched with precious stones and pearls, and set round with eight large strawberry or parsley leaves.

A MARQUIS's coronet is a circle of gold bordered with ermine, set round with four strawberry leaves, and as many pearls on pyramidal points, equal height, alternate.

AN EARL's coronet is a circle of gold, bordered with ermine, heightened up with 8 pyramidal points or rays, on the tops of which are as many large pearls, and are placed alternately with as many strawberry leaves, but the pearls much higher than the leaves.

A VISCOUNT's coronet differs from the preceding ones as being only a circle of gold bordered with ermine, with large pearls set close together on the rim, without any limited number, which is his prerogative above the baron, who is limited.

A BARON's coronet, which was granted by king Charles II. is formed with six pearls set at equal distances on a gold circle, bordered with ermine, four of which only are seen on engravings, paintings, &c. to show he is inferior to the viscount.

The eldest sons of peers, above the degree of a baron, bear their father's arms and supporters with a label, and use the coronet appertaining to their father's second title; and all the younger sons bear their arms with proper differences, but use no coronets.

As the crown of the king of Great Britain is not quite like that of other potentates, so most of the coronets of foreign noblemen differ a little from those of the British nobility.

SECT. III. Of MITRES.

THE archbishops and bishops of England and Ireland place a mitre over their coats of arms. It is a round cap pointed and cleft at the top, from which hang two pendants fringed at both ends; with this difference, that the bishop's mitre is only surrounded with a fillet of gold, set with precious stones; whereas the archbishop's issues out of a ducal coronet. See Plate CLXXIX.

This ornament, with other ecclesiastical garments, is still worn by the archbishops and bishops of the church of Rome, whenever they officiate with solemnity; but it is never used in England, except on coats of arms.

SECT. IV. Of HELMETS.

THE helmet was formerly worn as a defensive weapon, to cover the bearer's head and face; and is now placed over a coat of arms as its chief ornament, and the true mark of gentility. There are several sorts, distinguished by the matter they are made of, by their form, and by their position.

1st, As to the matter they are, or rather were made of: the helmets of sovereigns were of burnished gold damasked; those of princes and lords, of silver figured with gold; those of knights, of steel adorned with silver; and those of private gentlemen, of polished steel.

2dly, As to their form: Those of the king and the royal family, and noblemen of Great Britain, are open-faced and grated, and the number of bars serves to distinguish the bearer's quality; that is, the helmet appropriated to the dukes and marquises is different from the king's, by having a bar exactly in the middle, and two on each side, making but five bars in all, whereas the king's helmet has six bars, viz. three on each side. The other grated helmet with four bars is common to all degrees of peerage under a marquis. The open-faced helmet without bars denotes baronets and knights. The close helmet is for all esquires and gentlemen.

3dly, Their position is also looked upon as a mark of distinction. The grated helmet in front belongs to sovereign princes. The grated helmet in profile is common to all degrees of peerage. The helmet standing direct without bars, and the beaver a little open, denotes baronets and knights. Lastly, the side-standing helmet, with beaver close, is the way of wearing it amongst esquires and gentlemen. See Plate CLXXIX.

SECT. V. Of MANTLINGS.

MANTLINGS are pieces of cloth jagged or cut into flowers and leaves, which now-a-days serve as an ornament for escutcheons. They were the ancient coverings of helmets, to preserve them, or the bearer, from the injuries of the weather; as also to prevent the ill consequences of their too much dazzling the eye in action. But Guillim very judiciously observes, that their shape must have undergone a great alteration since they have been out of use, and therefore might more properly be termed *flourishings* than *mantlings*.

The French heralds assure us, that these mantlings were originally only short coverings which commanders wore over their helmets; and that, going into battles with them, they often, on their coming away, brought them back in a ragged condition, occasioned by the many cuts they had received on their heads; and therefore the more hacked they were, the more honourable they were accounted; as our colours, in time of war, are the more esteemed for having been shot through in many places.

Sometimes skins of beasts, as lions, bears, &c. were thus borne, to make the bearer look more terrible; and this occasioned the doubling of mantlings with furs.

SECT. VI. Of CHAPEAUX, WREATHS, and CRESTS.

A CHAPEAU is an ancient hat, or rather cap of dignity, worn by dukes, generally scarlet-coloured velvet on the outside, lined and turned up with fur; of late frequently to be met with above an helmet, instead of a wreath, under gentlemen and noblemen's crests. Heretofore they were seldom to be found, as of right appertaining to private families; but by the grants of Robert Cooke, Clarencieux, and other succeeding heralds these, together with ducal coronets, are now frequently to be met with in families, who yet claim not above the degree of gentlemen. See Plate CLXXX.

THE WREATH is a kind of roll, made of two skins of silk of different colours twisted together, which

which ancient knights wore as a head-dress when equipped for tournaments. The colours of the silk are always taken from the principal metal and colour contained in the bearer's coat of arms. They are still accounted one of the lesser ornaments of escutcheons, and are placed between the helmet and the crest. See *Plate CLXXIX*. In the time of Henry I. and long after, no man, who was under the degree of a knight, had his crest set on a wreath; but this, like other prerogatives, has been infringed so far, that ever body now-a-days wears a wreath.

THE CREST is the highest part of the ornaments of a coat-of-arms. It is called *crest*, from the Latin word *cresta*, which signifies comb or tuft, such as many birds have upon their heads, as the peacock, pheasant, &c. in allusion to the place on which it is fixed. Crests were formerly great marks of honour, because they were only worn by heroes of great valour, or by such as were advanced to some superior military command, that they might be the better distinguished in an engagement, and thereby rally their men if dispersed; but they are at present considered as a mere ornament. The crest is frequently a part either of the supporters, or of the charge borne in the escutcheon. Thus the crest of the royal achievement of Great Britain is a Lion guardant crowned. There are several instances of crests that relate to alliances, employments, or names; and which on that account have been changed.

SECT. VII. Of the SCROLL and MOTTO.

THE SCROLL is the ornament placed sometimes above the crest, but most usually below the shield and supporters; containing a motto, or short sentence, alluding thereto, or to the bearings; or to the bearer's name, as in the two following instances. The motto of the noble earl of Cholmondeley is, *Cassus iustissima virtus*; i. e. "Virtue is the fairest helmet;" on account of the helmet in the coat of arms. The motto of the right hon. lord Portefcuc is, *Fortis scutum salus ducum*; i. e. "A strong shield is the safety of the commanders;" alluding to the name of that ancient family. Sometimes it has reference to neither; but expresses something divine or heroic; as that of the earl of Scarborough, which is, *Murus arcus conscientia fons*; i. e. "A good conscience is a wall of brass." Others are enigmatical; as that of the royal achievement, which is, *Dieu et mon droit*, i. e. "God and my right;" introduced by Edward III. in 1340, when he assumed the arms and title of *king of France*, and began to prosecute his claim, which occasioned long and bloody wars, fatal, by turns, to both kingdoms. Mottos, though hereditary in the families that first took them up, have been changed on some particular occasions, and others appropriated in their stead, instances of which are sometimes met with in the history of families.

Sometimes there are two mottos, as in the royal arms of Scotland; where the one, "IN DEFENCE," is placed in a scroll above the Crest; and the other, "NEMO ME IMPUNE LACESSIT," in a scroll under the shield and supporters. Sometimes a 3d motto is added, as in the royal arms of Great Britain, where the Garter, with its

motto, "HONI SOIT QUI MAL Y PENSE," surrounds the shield.

SECT. VIII. Of SUPPORTERS.

SUPPORTERS are figures standing on the scroll, and placed at the side of the escutcheon; they are so called, because they seem to support or hold up the shield. The rise of supporters is, by F. Menestrier, traced up to ancient tournaments, wherein the knights caused their shields to be carried by servants or pages under the disguise of lions, bears, griffons, blackmoors, &c. who also held and guarded the escutcheons, which the knights were obliged to expose to public view for some time before the lists were opened. Sir George Mackenzie, who dissents from this opinion, says, in his *Treatise on the science of heraldry*, chap. xxxi. p. 93. "That the first origin and use of them was from the custom which ever was, and is, of leading such as are invested with any great honour to the prince who confers it; thus, when any man is created a duke, marquis, or knight of the garter, or any other order, he is supported by, and led to the prince betwixt, two of the quality, and so receives from him the symbols of that honour; and in remembrance of that solemnity, his arms are thereafter supported by any two creatures he chooseth." Supporters have formerly been taken from such animals or birds as are borne in the shields, and sometimes they have been chosen as bearing some allusion to the names of those whose arms they are made to support. The supporters of the arms of Great Britain, since King James the First's accession to the throne, are a *Lion rampant guardant crowned Or*, on the dexter side, and an *Unicorn Argent, crowned; armed, unguled, muned and gorged with an antique Crown, to which a chain is affixed, all Or*, on the sinister. Bearing coats of arms supported is, according to the heraldic rules of England, the prerogative, 1st. Of those called *nobiles majores*, viz. dukes, marquises, earls, viscounts, and barons: 2d. Of all knights of the garter, though they should be under the degree of barons; and 3d. Of knights of the Bath, who both receive on their creation a grant of supporters. And, lastly, of such knights as the king chooseth to bestow this honour upon; as in the instance of Sir Andrew Fountain, who was knighted by Philip earl of Pembroke, when lord lieutenant of Ireland, Fountain being then secretary; and on his return to England, King William granted him supporters to his arms, viz. *two Griffons Gules and Or*. In Scotland, all the chiefs of clans or names have the privilege of claiming supporters; also the baronets. But by act of parliament, 10th September 1673, none are allowed to use either arms or supporters, under a penalty and confiscation of all moveables whereon arms are put without the lord Lyon's authority.

CHAP. V.

Of the RULES of HERALDRY.

THE rules for blazoning, such as the ancient usage and laws of heraldry have established amongst us, are the following:

- I. The first and most general rule is, to express heraldic

heraldic distinctions in proper terms, so as not to omit any thing that ought to be specified, and at the same time to be clear and concise without tautology.

II. Begin with the tincture of the field, and then proceed to the principal charges which possess the most honourable place in the shield, such as Fefs, Cheveron, &c. always naming that charge first, which lies next and immediately upon the field.

III. After naming the tincture of the field, the honourable ordinaries, or other principal figures, specify their attributes, and afterwards their metal or colour.

IV. When an honourable ordinary, or some one figure, is placed upon another, whether it be a Fefs, Cheveron, Cross, &c. it is always to be named after the ordinary or figure over which it is placed, with one of these expressions, *sur tout*, or *over all*.

V. In blazoning such ordinaries as are plain, the bare mention of them is sufficient; but if an ordinary should be made of any of the crooked lines mentioned above, its form must be specified; that is, whether it be Engrailed, Wavy, &c.

VI. When a principal figure possesses the centre of the field, its position is not to be expressed: or (which amounts to the same thing), when a bearing is named, without specifying the point where it is placed, then it is understood to possess the middle of the shield.

VII. The number of the points of mullets or stars must be specified when more than five; and also, if a mullet or any other charge be pierced, it must be mentioned as such, to distinguish it from what is plain.

VIII. When a ray of the sun, or other single figure, is borne in any other part of the escutcheon than the centre, the point it issues from must be named.

IX. The natural colour of trees, plants, fruits, birds, &c. is no otherwise to be expressed in blazoning but by the word *proper*; but if discoloured, that is, if they differ from their natural colour, it must be particularized.

X. When three figures are in a field, and their position is not mentioned in the blazoning, they are always understood to be placed two above, and one below.

XI. When there are many figures of the same species borne in a coat of arms, their number must be observed as they stand, and distinctly expressed. See *Plates CLXXVIII. and CLXXIX.*

There are other positions called *irregular*; as for example, when three figures which are naturally placed 2 and 1, are disposed 1 and 2, &c. It must also be observed, that when the field is strewn with the same figures, this is expressed by the word *semée*; but if the figures strewn on the field are whole ones, it must be denoted by the words *sans nombre*; whereas, if part of them is cut off at the extremities of the escutcheon, the word *semée* or *femi* is then to be used.

CHAP. VI.

Of MARSHALLING COATS OF ARMS.

By *marshalling* coats of arms, is to be understood the art of disposing divers of them in one es-

cutcheon, and of distributing their contingent ornaments in proper places. Various causes may occasion arms to be thus conjoined, which J. Guillim comprises under two heads, viz. *manifest* and *obscure*. What this learned and judicious herald means by *manifest causes*, in the marshalling of coats of arms, are such as betoken marriages, or a sovereign's gift, granted either through the special favour of the prince, or for some eminent services. Concerning marriages it is to be observed,

I. When the coats of arms of a married couple, descended of distinct families, are to be put together in one escutcheon, the field of their respective arms is conjoined pale-ways, and blazoned *parted per Pale, Baron and Femme, two coats; first, &c.* In which case the baron's arms are always to be placed on the dexter side, and the femme's arms on the sinister side. See *Plate CLXXX.*

II. If a widower marry again, his late and present wife's arms are, according to G. Leigh, "to be both placed on the sinister side, in the escutcheon, with his own, and parted per Pale. The first wife's coat shall stand on the Chief, and the second on the Base; or he may set them both in Pale with his own, the first wife's coat next to himself, and his second outermost. If he should marry a 3d wife, then the two first matches shall stand on the Chief, and the third shall have the whole Base. And if he take a 4th wife, she must participate one half of the Base with the third wife, and so will they seem to be so many coats quartered." But these forms of impaling are meant of hereditary coats, whereby the husband stands in expectation of having the hereditary possessions of his wife united to his patrimony. If a man marry a widow, he marshals her *maiden arms only*. See *Plate CLXXX.*

III. In the arms of females joined to the paternal coat of the baron, the proper differences by which they were borne by the fathers of such women must be inserted.

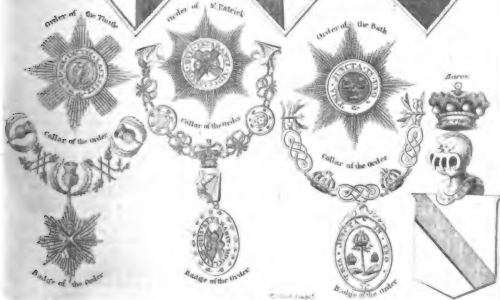
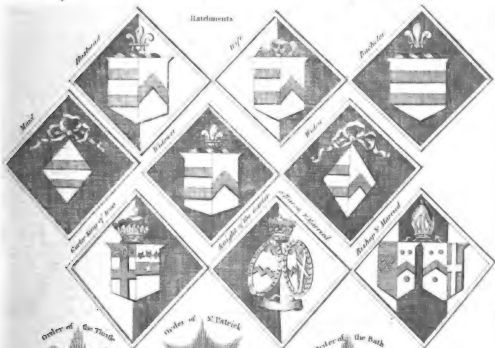
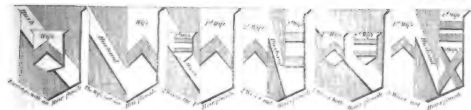
IV. If a coat of arms that has a Bordure be impaled with another, as by marriage, then the Bordure must be wholly omitted in the side of the arms next the centre.

V. The person who marries an heiress, instead of impaling his arms with those of his wife, is to bear them in an escutcheon placed in the centre of his shield, and which, on account of its showing forth his pretension to her estate, is called an *escutcheon of pretence*, and is blazoned *sur tout, i. e. over all*. But the children are to bear the hereditary coat of arms of their father and mother *quarterly*, which denotes a fixed inheritance, and so transmit them to posterity. The first and fourth quarters generally contain the father's arms, and the second and third the mother's; unless the heirs should derive not only their estate, but also their title and dignity, from their mother.

VI. If a maiden or dowager lady of quality marry a commoner, or a nobleman inferior to her rank, their coats of arms may be set beside one another in two separate escutcheons, upon one mantle or drapery, and the lady's arms ornamented according to her title. See *Plate CLXXX.*

VII. Archbishops and bishops impale their arms differently from the foregoing coats, in

Giving



giving the place of honour, that is, the dexter side, to the arms of their dignity, as it is expressed in *Plate CLXXX*; which represents the coat of arms of an archbishop of Canterbury, and a bishop of an English see. These prelates thus bear their arms parted per Pale, to denote their being joined to their cathedral church in a sort of spiritual marriage.

With respect to such armorial ensigns as the sovereign thinks fit to augment a coat of arms with, they may be marshalled various ways, as may be seen by the arms of his grace the duke of Rutland, and many others. So far the causes for marshalling divers arms in one shield, &c. are manifest. As to such as are called *obscure*, that is, when coats of arms are marshalled in such a manner, that no probable reason can be given why they are so conjoined, they must be left to heralds to explain.

CHAP. VII.

Of the ORDERS of KNIGHTHOOD, &c.

To the augmentations above mentioned may be added,

1. The Baronet's mark of distinction, or the arms of the province of Ulster in Ireland, granted and made hereditary in the male line by King James I. who erected this dignity on the 22d of May 1611, in the 7th year of his reign, in order to propagate a plantation in the fore-mentioned province. This mark is *Argent, a sinister Hand cased at the Wrist, and crested Gules*; which may be borne either in a canton, or in an escutcheon, as will best suit the figures of the arms. See *Plate CLXXX*.

2. The ancient and respectable badge of the most noble Order of the Garter, instituted by king Edward III. 1349, in the 27th year of his reign. This honourable augmentation is a deep blue garter, surrounding the arms of such knights, and inscribed with this motto, "*Honi soit qui mal y pense*." See *Plate CLXXX*.

The arms of those who are knights of the orders of the Bath, of the Thistle, or of St Patrick, are marshalled in the same manner, with this difference only, that the colour and motto accord with the order to which it belongs. Thus the motto, "*Quis separabit, 1783*," on the light blue ribbon of the order, surrounds the escutcheon of a knight of St Patrick. "*Nemo me impune lacesset*," on a green ribband, distinguishes a knight of the Thistle; and "*Tria juncta in uno*," on red, a knight of the Bath. None of these orders of *Knighthood* are hereditary; but the honours of a Baronet of Ulster, and of a Baronet of Nova Scotia (created by patent in 1602), descend to the heirs male.

With regard to the emblazoning of the wife's arms in the case of the husband being noble, or a knight of the Garter, of the Bath, &c. or where, on the other hand, the wife is noble in her own right, and the husband a commoner, these will be found exemplified in *Plate CLXXX*.

For representations of the BADGES of the several Orders of Knighthood, see *Plate CLXXX*.

CHAP. VIII.

Of FUNERAL ESCUTCHEONS.

We shall conclude this treatise by describing the several funeral escutcheons, usually called HATCHMENTS; whereby may be known, after any person's decease, what rank he or she held when living; and if it be a gentleman's hatchment, whether he was a bachelor, married man, or widower, with the like distinctions for gentlewomen.

The hatchment is usually affixed to the fronts of houses, when any of the nobility or gentry die. 1. The arms, if the deceased be a private gentleman, are parted per pale with those of his wife. The ground without the escutcheon being black denotes the man to be dead; and the ground on the sinister side being white signifies that the wife is living; which is represented on *Plate CLXXX*, where all the following varieties of hatchments are also depicted.

When a *married gentlewoman* dies first, the hatchment is distinguished by contrary colour from the former; that is, the arms on the sinister side have the ground without the escutcheon black; whereas those on the dexter side, for her surviving husband, are upon a white ground: the hatchment of a gentlewoman is, moreover, distinguished by a cherub over the arms instead of a crest.

When a *bachelor* dies, his arms may be depicted single or quartered, with a crest over them, but never impaled, as the two first are, and all the ground without the escutcheon is also black.

When a *maid* dies, her arms, which are placed in a lozenge, may be single or quartered, as those of a bachelor; but, instead of a crest, have a cherub over them, and all the ground without the escutcheon is also black.

When a *widower* dies, his arms are represented impaled with those of his deceased wife, having a crest and sometimes a helmet and mantling over them, and all the ground without the escutcheon black.

When a *widow* dies, her arms are also represented impaled with those of her deceased husband, but inclosed in a lozenge, and, instead of a crest, a cherub is placed over them; all the ground without the escutcheon is also black.

If a widower or bachelor should happen to be the last of the family, a mort-head is generally annexed to each hatchment, to denote that death has conquered all.

By the forementioned rules, which are sometimes neglected through the ignorance of illiterate people, may be known, upon the sight of any hatchment, what branch of the family is dead; and by the helmet, coronet, &c. what title and degree the deceased person held. The same rules are observed with respect to the escutcheons placed on the hearse and horses used in pompous funerals, except that they are not surmounted with any crest, as in the foregoing examples of hatchments, but are always plain. It is necessary, however, to ensign those of peers with coronets, and that of a maiden lady with a knot of ribbands.

In SCOTLAND, a funeral escutcheon not only shows forth the arms and condition of the defunct, but is also a proof of the gentility of his descent; and such persons for whom this species of escutcheon can be made out, are legally entitled to the character of gentlemen of blood, which is the highest species of gentility. The *English hatchment*, above described, exhibits no more than a right to a coat of arms, which may be acquired by purchase, and is only the first step towards establishing gentility in a family.

The funeral escutcheon, as exhibited in Scotland, as well as Germany, is in form of a lozenge, above six feet square, of black cloth; in the centre of which is painted, in proper colours, the complete achievement of the defunct, with all its exterior ornaments and additional marks or badges of honour; and round the sides are placed the sixteen arms of the families from which he

derives his descent, as far back as the grandfather's grandfather, as the proofs of his gentility. These exhibit the armorial bearings of his father and mother, his two grandmothers, his four great-grandmothers, and his eight great grandmothers mothers. If all these families have acquired a legal right to bear arms, then the gentility of the person whose proof it is must be accounted complete, but not otherwise. On the four corners are placed mort-heads, and the initials of his name and titles or designation; and the black interstices are semée, or powdered with tears.

On the morning of the interment, one of these is placed on the front of the house where the deceased lies; and another on the church in which he is to be buried, which after the burial is fixed above the grave. The pall, too, is generally adorned with these proofs of gentility, and the horses of the hearse with the defunct's arms.

H E R

(1.) HERALDUS, Desiderius, or Didier HERAULT, a counsellor of the parliament of Paris, of uncommon learning. His *Adversaria* appeared in 1599; which however, if the *Scaligerana* may be credited, he repented having published. His notes on Tertullian's Apology, on Minutius Felix, and on Arnobius, have been esteemed. He also wrote notes on Martial's Epigrams. Under the name of *David Leidbrefferus*, he wrote a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius, *De jure Attico ac Romano*; but did not live to finish what he had written on that subject. What he had done, however, was printed in 1650. He died in June 1649.

(2.) HERALDUS, or HERAULT, son to Desiderius, was a minister in Normandy, when he was called to the service of the Walloon church of London under Charles I. He wrote a work entitled *Pacifique Royal en deuil*, wherein he condemned the execution of K. Charles I. It is quoted by Daille. He was so zealous a royalist, that he was forced to fly to France, to escape the fury of the republicans. He returned to England after the Restoration, and resumed his ministry in the Walloon church at London: some time after which, he obtained a canonry in the cathedral of Canterbury, which he enjoyed till his death.

(1.) HERAT, a town of Persia, in Chorasan, surrounded with walls and ditches, and defended by a castle, seated on the river, N° 2. Lon. 60. 50. E. Lat. 34. 30. N.

(2.) HERAT, a river of Persia in Chorasan.

(1.) HERAULT, a river of France, which rises among the Sevens mountains, runs through the department (N° 1.) from N. to S. almost centrally, and falls into the Gulf of Lyons, below Agde.

(2.) HERAULT, a department of France, so named from the river (N° 1.), bounded on the N. by those of Tarn and Aveyron; on the NE. by that of Gard; on the SE. by the Mediterranean; on the SW. by the dep. of Aude; and on the W. by that of Tarn. It comprehends part of the ci-

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devant prov. of LANGUEDOC. Montpellier is the capital.

(3, 4.) HERAULT. See HERALDUS, N° 1, 2.

(1.) * HERB. *n. f.* [*berbe*, French; *berba*, Latin.]—*Herbs* are those plants whose stalks are soft, and have nothing woody in them; as grass and hemlock. *Locke.*—

In such a night

Medea gather'd the enchanted *herbs*

That did renew old Æson.

Shak.

With sweet-smelling *herbs*

Espoused, Eve deck'd first her nuptial bed.

Milton.

Unhappy, from whom still conceal'd does lie
Of *herbs* and roots the harmless luxury. *Cowley.*
—If the leaves are of chief use to us, then we call them *herbs*; as sage and mint. *Watt's Logick.*
—*Herb-eating* animals, which don't ruminate, have strong grinders, and chew much. *Arbutnot on Aliments.*

(2.) HERB, in botany, is used by Linnæus to denominate that portion of every vegetable which arises from the root, and is terminated by the fructification. It comprehends, 1. The trunk, stalk, or stem. 2. The leaves. 3. Those minute external parts called by him the *fulcra* or supports of plants. 4. The buds, or, as he also terms them, the *winter quarters* of the future vegetable.

(3.) HERB BANE. See OROBANCHE.

(4.) HERB BENNET. See GEUM.

(5.) * HERB CHRISTOPHER, or *Bane-berries. n. f.* A plant.

(6.) HERB CHRISTOPHER. See ACTÆA.

(7.) HERB GERARD. See ÆGOPodium.

(8.) HERB MASTICH. See SATURIA.

(9.) HERB OF GRACE. See RUTA.

(10.) HERB PARIS, or TRUE LOVE. See PARIS, N° 9.

(11.) HERB PARIS OF CANADA. See TRILLIUM.

(12.) HERB ROBERT, a species of GERANIUM; a plant in great reputation with farmers on account of its powerful virtue against staling of blood and the bloody flux in cattle.

(13.) HERB TRINITY, a species of VIOLA.

(14.) HERB,

(14.) HERB, WILLOW. See *EPILOBIUM*.

HERBA. See *BOTANY, Glossary*.

(1.) * HERBACEOUS. *adj.* [from *herba*, Lat.]

1. Belonging to herbs.—Ginger is the root of neither tree nor trunk; but an *herbaceous* plant, resembling the water flower-de-luce. *Brown*.
2. Feeding on vegetables; perhaps not properly.—Their teeth are fitted to their food; the rapacious to catching, holding, and tearing their prey; the *herbaceous* to gathering and comminution of vegetables. *Derham*.

(2.) HERBACEOUS PLANTS are those which have succulent stems or stalks that lie down to the ground every year. Of herbaceous plants, those are annual which perish stem and root every year; biennial, which subsist by the roots two years; perennial, which are perpetuated by their roots for a series of years, a new stem being produced every spring.

(1.) * HERBAGE. *n. f.* [*herbage*, French.] 1. Herbs collectively; grafs; pasture.—

Rocks lie cover'd with eternal snow;

Thin *herbage* in the plains, and fruitless fields.

Dryden.

—At the time the deluge came, the earth was loaded with *herbage*, and thronged with animals. *Woodward*.—2. The tithe and the right of pasture. *Ainsworth*.

(2.) HERBAGE, in law, signifies the pasture provided by nature for the food of cattle; also the liberty to feed cattle in the forest, or in another person's ground.

(1.) * HERBAL. *n. f.* [from *herb*.] A book containing the names and description of plants.—We leave the description of plants to *herbals*, and other like books of natural history. *Bacon*.—Such a plant will not be found in the *herbal* of nature. *Brown*.—As for the medicinal uses of plants, the large *herbals* are ample testimonies thereof. *Moré's Antid. against Atheism*.—Our *herbals* are sufficiently stored with plants. *Baker*.

(2.) An HERBAL treats of the classes, genera, species, and virtues of plants. The word is sometimes also used for what is more generally called *hortus fecus*. See *HORTUS*.

* HERBALIST. *n. f.* [from *herbal*.] A man skilled in herbs.—*Herbalists* have distinguished them, naming that the male whose leaves are lighter, and fruit rounder. *Brocun*.

HERBANUM, an ancient town of Etruria, now called ORVIETO.

* HERBAR. *n. f.* [A word, I believe, only to be found in *Spenser*.] Herb; plant.—

The roof hereof was arched over head,

And deck'd with flowers and *herbars* daintily.

Fairy Queen.

* HERBARIST. *n. f.* [*herbarius*, from *herba*, Latin.] One skilled in herbs.—*Herbarists* have exercised a commendable curiosity in subdividing plants of the same denomination. *Boyle*.—He was too much swayed by the opinions then current amongst *herbarists*, that different colours, or multiplicity of leaves in the flower, were sufficient to constitute a specific difference. *Ray on the Creation*.—As to the fuci, their seed hath been discovered and shewed me first by an ingenious *herbarist*. *Derham*.

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HERBAULT, a town of France in the dep. of Loire and Cher, and late province of Blois.

HERBE, a town of Italy, 15 miles S. of Verona.

HERBEDE, a town of Germany in Westphalia, 2 miles ENE. of Blankenstein.

* HERBELET. *n. f.* [Diminutive of *herb*, or of *herbula*, Latin.] A small herb.—

These *herbelets* which we upon you strow.

Shak.

HERBELOT, Bartholomew D', a French writer, eminent for his oriental learning, born at Paris in 1625. He travelled several times into Italy, where he obtained the esteem of some of the most learned men of the age. Ferdinand II. grand duke of Tuscany, gave him many marks of his favour: a library being exposed to sale at Florence, the duke desired him to examine the MSS. in the oriental languages, to select the best of them, and to mark the price; which being done, that generous prince purchased them, and made him a present of them. M. Colbert being at length informed of Herbelot's merit, recalled him to Paris, and obtained a pension for him of 1500 livres: he afterwards became secretary and interpreter of the oriental languages, and royal professor of the Syriac tongue. He died at Paris in 1695. His principal work is entitled *Bibliothèque Orientale*, which he first wrote in Arabic, and afterwards translated into French. It is greatly esteemed. M. Herbelot's modesty was equal to his erudition; and his uncommon abilities were accompanied with the utmost probity, piety, and charity, which he practised through the whole course of his life.

HERBEMONT, a town of France, in the dep. of Forêts, and late Austrian prov. of Luxemburg; with a castle seated on a mountain near the Semoy, 3 miles from Chinoy, and 20 W. of Arlon.

HERBERSTEIN, a town of Stiria.

(1.) HERBERT, Edward, lord Herbert of Cherbury in Shropshire, an eminent English writer, born in 1581, and educated at Oxford. He travelled, and at his return was made knight of the Bath. James I. sent him ambassador to Lewis XIII. in behalf of the Protestants, who were besieged in several cities of France. He continued several years in this station. In 1625 he was created a baron of the kingdom of Ireland, by the title of Lord Herbert of Castle Island; and in 1631, by that of Lord Herbert of Cherbury in Shropshire. On the breaking out of the civil wars, he adhered to the parliament; and in 1644 obtained a pension, on account of his having been plundered by the king's forces. He wrote a History of the Life and Reign of Henry VIII. which was greatly admired; a treatise *De veritate*; and several other works. He died at London in 1633. "Lord Herbert, says Mr Granger, stands in the first rank of the public ministers, historians, and philosophers of his age. It is hard to say whether his person, his understanding, or his courage, was the most extraordinary; as the fair, the learned, and the brave, held him in equal admiration. But the same man was wise and capricious; redressed wrongs, and quarrelled for punctilios; hated bi-

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gotry in religion, and was himself a bigot to philosophy."

(2.) HERBERT, George, an English poet and divine, brother to Edward, (N^o. 1.) was born in 1593, and educated at Cambridge. In 1619 he was chosen public orator of that university, and afterwards obtained a linecure from the king. In 1626 he was appointed prebendary of Layton Ecclesia, in the diocese of Lincoln, and in 1630, rector of Bamerton, near Sarum. The great lord Bacon had such an opinion of his judgment, that he would not suffer his works to be printed before they had passed his examination. He wrote a volume of devout poems, called *The Temple*, and a prose work, entitled, *The Priests to the Temple*, or *The Country Parson*, &c. He died about 1635.

(3.) HERBERT, Mary, countess of Pembroke, was sister of the famous Sir Philip Sidney, and wife of Henry earl of Pembroke. She was not only a lover of the Muses, but a great encourager of polite literature. Her brother dedicated his incomparable romance *Arcadia* to her. She translated a dramatic piece from the French, entitled *Antonius*, a tragedy. She also turned the psalms of David into English metre; but it is doubtful whether these works were ever printed. She died in 1621. An exalted character of her is given in Francis Osborne's memoirs of king James I.

(4.) HERBERT, Sir Thomas, an eminent gentleman of the Pembroke family, born at York, where his father was an alderman. William earl of Pembroke (see N^o 5.) sent him to travel at his expense in 1626, and he spent 4 years in visiting Asia and Africa. His expectations of preferment ending with the death of the earl, he went abroad again, and travelled over several parts of Europe. In 1634, he published, in folio, "A Relation of some years Travel into Africa and the Greater Asia, especially the Territories of the Persian monarchy, and some parts of the Oriental Indies and Isles adjacent." On the breaking out of the civil war, he adhered to the parliament; and at Oldenby, on the removal of the king's servants, he and James Harrington were retained as grooms of his bed-chamber, and attended him even to the block. At the restoration he was created a baronet by Charles II. for his faithful services to his father during his two last years. In 1678 he wrote *Threnodia Carolina*, containing an account of the two last years of the life of Charles I. and he assisted Sir William Dugdale in compiling the 3d volume of his *Monasticon Anglicanum*. He died at York in 1682, leaving several MSS. to the public libraries at Oxford and York.

(5.) HERBERT, William, earl of Pembroke, was born at Wilton in Wiltshire, 1580: and admitted of New-college in Oxford in 1592, where he continued about two years. In 1601, he succeeded to his father's honours and estate; was made K. G. in 1604; and governor of Portsmouth in 1610. In 1626, he was elected chancellor of the university of Oxford; and appointed lord steward of the king's household. He died suddenly at his house called *Baynard's castle*, in London, April 30, 1630; according to the calculation of his nativity, says Wood, made several years before by

Mr Thomas Allen of Gloucesterhall. Clarendon relates concerning this calculation, that some considerable persons connected with lord Pembroke being met at Maidenhead, one of them at supper drank a health to the lord steward: upon which another said, that he believed his lordship was at that time very merry; for he had now outlived the day, which it had been prognosticated upon his nativity he would not outlive; but he had outlived it now, for that was his birth-day, which had completed his age to 50 years. The next morning, however, they received the news of his death. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and endued with a considerable share of poetic genius. All that are extant of his productions were published with this title: "Poems written by William Earl of Pembroke, &c. many of which are answered by way of repartee by Sir Benjamin Rudyard, with other Poems written by them occasionally and apart," 1660, 8vo.

* HERBESCENT. *adj.* [*herbescens*, Latin.] Growing into herbs.

HERBESOS, or } an ancient city of Sicily,
HERBESSUS, } mentioned by Livy.

* HERBID. *adj.* [*herbidus*, Latin.] Covered with herbs.

HERBIERS, a town of France, in the dept. of the Vendee, 7 miles SSW. of Montagne, and 13½ SE. of Montaigu.

HERBIGNAC, a town of France, in the dept. of the Lower Loire, 9 miles NE. of Guerande.

HERBINIUS, John, a native of Birschen in Silesia, born in 1632. He wrote a work entitled, *De Statu Ecclesiarum Augustanz confessionis in Polonia*; 4to, 1670: and several curious tracts on Cataracts and Waterfalls, also in Latin. He died in 1676, aged 44.

HERBIPOLIS, an ancient city of Franconia, now called WURTZBURG.

HERBITA, an ancient city of Sicily, now called *Nicosia*.

HERBIVOROUS. *adj.* feeding on herbs.

* HERBORIST. *n. f.* [from *herb.*] One curious in herbs. This seems a mistake for *herbarist*.—A curious *herborist* has a plant, whose flower perishes in about an hour. *Ray*.

HERBORN, a town of Germany, in Westphalia, and Nassau-Dillenburg, with a castle, on the Dille; a celebrated university, founded in 1584, and manufactures of woollen and iron. It was taken by the French under Jourdan in June 1796. It lies 3 miles SSE. of Dillenberg. Lon. 8. 20. E. Lat. 50. 34. N.

* HERBOROUGH. *n. f.* [*herberg*, German.] Place of temporary residence. Now written *harbour*.—The German lord, when he went out of Newgate into the cart, took order to have his arms set up in his last *herborough*. *Ben Jonson*.

* HERBOUS. *adj.* [*herbosus*, Latin.] Abounding with herbs.

HERBRAM, a town of Westphalia, in Paderborn, 4 miles SW. of Dringenberg.

HERBSTEIN, a town of Germany, in the bishopric of Fulda, 13 miles W. of Fulda, and 26 ESE. of Marburg.

* HERBULENT.

* **HERBULENT.** *adj.* [from *berbula*.] Containing herbs. *Di9.*

* **HERBWOMAN.** *n. f.* [*herb* and *woman*.] A woman that sells herbs.—I was like to be pulled to pieces by brewer, butcher, and baker; even my *herbwoman* dunned me as I went along. *Arbuthnot.*

* **HERBY.** *adj.* [from *herb*.] Having the nature of herbs.—No substance but earth, and the procedures of earth, as tile and stone, yieldeth any moss or *herby* substance. *Bacon.*

HERCULANEUM, an ancient city of Campania in Italy, which was destroyed by an eruption of Vesuvius in the first year of the emperor Titus, or the 79th of the Christian era, and lately rendered famous on account of the curious monuments of antiquity discovered in its ruins; an account of which has been published by order of the king of Naples, in a work of six volumes folio.—The epocha of the foundation of Herculaneum is unknown. Dionysius Halicarnassensis conjectures that it may be referred to 60 years before the war of Troy, or about A. A. C. 1342; and therefore that it lasted about 1400 years. The thickness of the heap of lava, by which the city was overwhelmed, has been much increased by fiery streams vomited since that catastrophe; and now forms a mass 24 feet deep of dark grey stone, which is easily broken to pieces. By its non-adhesion to foreign bodies, marbles and bronzes are preserved in it as in a case made to fit them, and exact moulds of the faces and limbs of statues are frequently found in this substance. The precise situation of this subterraneous city was not known till 1713, when it was accidentally discovered by some labourers, who, in digging a well, struck upon a statue on the benches of the theatre. Many others were afterwards dug out and sent to France by the prince of Elbœuf. But little progress was made in the excavations, till Charles infant of Spain ascended the Neapolitan throne, by whose unwearied efforts and liberality a very considerable part of Herculaneum has been explored, and such treasures of antiquity drawn out as form the most curious museum in the world. It being too arduous a task to attempt removing the covering, the king contented himself with cutting galleries to the principal buildings, and causing the extent of one or two of them to be cleared. Of these the theatre is the most considerable. On a ballustrade which divided the orchestra from the stage, was found a row of statues; and, on each side of the pulpitum, the equestrian figure of a person of the Nonian family. They are now placed under porticos of the palace; and from the great rarity of equestrian statues in marble, would be very valuable objects, were the workmanship even less excellent than it is: one of them in particular is a very fine piece of sculpture. Since the king of Spain left Naples, the digging has been continued, but with less spirit and expenditure; indeed the collection of curiosities brought out of Herculaneum and Pompeii is already so considerable, that a relaxation of zeal and activity becomes excuseable. (See **POMPEII**.) They are now arranged in a wing of the palace; and consist not only of statues, busts, altars, inscriptions, and other orna-

mental appendages of opulence and luxury; but also comprehend an entire assortment of the domestic, musical, and chirurgical instruments used by the ancients; tripods of elegant form and exquisite execution, lamps in endless variety, vases and basons of noble dimensions, chandeliers of the most beautiful shapes, pateras and other appurtenances of sacrifice, looking-glasses of polished metal, coloured glass, so hard, clear, and well stained, as to appear emeralds, sapphires, and other precious stones; a kitchen completely fitted up with copper pans lined with silver kettles, cisterns for heating water, and every utensil necessary for culinary purposes; specimens of various sorts of combustibles, retaining their form, though burnt to a cinder; corn, bread, fish, oil, wine, and flour; a lady's toilet, fully furnished with combs, thimbles, rings, paint, ear-rings, &c. Among the statues, which are numerous, a Mercury and a sleeping fawn are most admired by connoisseurs. The busts fill several rooms; but very few of the originals whom they were meant to imitate are known. The floors are paved with ancient Mosaic. Few rare medals have been found in these ruins; the most curious is a gold medallion of Augustus, struck in Sicily in the 15th year of his reign. The fresco paintings, which, for the sake of preservation, have been torn off the walls and framed and glazed, are to be seen in another part of the palace. "The elegance of the attitudes, and the infinite variety of the subjects (Mr Swinburne observes,) stamp them as performances worthy of the attention of artists and antiquarians; but no pictures yet found are masterly enough to prove that the Greeks carried the art of painting to as great a height of perfection as they did that of statuary. Yet can we suppose those authors incapable of appreciating the merits of an Apelles or a Zeuxis, who with so much critical discernment have pointed out the beauties of the works of a Phidias or a Praxiteles, beauties that we have still an opportunity of contemplating? would they have bestowed equal praises on both kinds of performances, if either of them had been much inferior to the other? I think it is not probable; and we must presume that the capital productions of the ancient painters, being of more perishable materials than busts and statues, have been destroyed in the fatal disasters that have so often afflicted both Greece and Italy. Herculaneum and Pompeii were but towns of the second order, and not likely to possess the masterpieces of the great artists, which were usually destined to adorn the more celebrated temples, or the palaces of kings and emperors." A more valuable acquisition was thought to be made, when a large parcel of MSS. was found among the ruins. Hopes were entertained, that many works of the ancients were now going to be restored to light, and that a new mine of science was on the point of being opened. But the difficulty of unrolling the burnt parchment, of pasting the fragments on a flat surface, and of decyphering the obscure letters, have proved such obstacles, that very little progress has been made in the work. A priest invented a method of proceeding; but it would require the joint labours of many learned men to carry on so nice and tedious

an operation with success. The plan is dropped; and the MSS. now lie in dusty heaps, as useless to the learned world as they had been for the preceding 17 centuries.

HERCULEAN, *adj.* [from *Hercules*.] Belonging to, or resembling Hercules; as, a *Herculean labour*, a work requiring the strength of Hercules.

(1.) **HERCULES**, in fabulous history, a most renowned Grecian hero, who after death was ranked among the gods, and received divine honours. According to the ancients, there were many persons of this name. Diodorus mentions 3, Cicero 6, and some authors no less than 43. Of all these, one generally called the *Theban Hercules* is the most celebrated; and to him the actions of the others have been attributed. He is reported to have been the son of Jupiter by Alcmena (wife to Amphitryon king of Argos), whom Jupiter enjoyed in the shape of her husband while he was absent; and in order to add the greater strength to the child, made that amorous night as long as three. Amphitryon having soon after accidentally killed his uncle and father-in-law Electryon, was obliged to fly to Thebes, where Hercules was born. The jealousy of Juno prompting her to destroy the infant, she sent two serpents to kill him in the cradle, but young Hercules strangled them both. He was early instructed in the liberal arts: Castor the son of Tyndarus taught him to fight; Eurytus to shoot; Autolicus to drive a chariot; Linus to play on the lyre; and Eumolpus to sing; while the instructions of Chiron, the centaur, rendered him the most valiant and accomplished hero of the age. In his 18th year he delivered the neighbourhood of mount Cithæron from a huge lion, which preyed on the flocks of Amphitryon, and laid waste the adjacent country. He went to the court of Thespius king of Thespes, who shared in the general calamity, by whom he was hospitably entertained for 50 days: but he made a bad return, for the king's 50 daughters became mothers by him during his stay at Thespiis, and some say in one night. He next delivered his country from the tribute of 100 oxen, annually paid to Erginus. Such public services became universally known; and Creon king of Thebes rewarded his patriotic deeds by giving him his daughter in marriage, and entrusting him with the government. Eurystheus, the son of Amphitryon, having succeeded his father, became jealous of Hercules; and lest he should deprive him of his crown, left no means untried to get rid of him. On this Hercules consulted the oracle; but being answered that it was the pleasure of the gods that he should serve Eurystheus 12 years, he fell into a deep melancholy, which at last ended in a furious madness; during which, among other desperate actions, he put away his wife Megara, and murdered all the children he had by her. As an expiation of this crime, the king imposed upon him 12 labours, surpassing the power of all other mortals to accomplish, which nevertheless our hero performed with ease, the favours of the gods having indeed completely armed him. He had received a coat of armour and helmet from Minerva, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from

Vulcan a golden cuirass and brazen buskin, with a celebrated club of brass. His 1st labour was the killing of a lion in Nemea, a wood of Achaia; whose hide was proof against any weapon, so that he was forced to seize him by the throat and strangle him. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurystheus was so astonished at the sight of the beast, and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the walls. He even got a brazen vessel made, into which he retired whenever Hercules returned. The 2d labour was to destroy the Lernaean hydra, which had 7 heads according to Apollodorus, 50 according to Simonides, and 100 according to Diodorus. This monster he first attacked with his arrows; but soon after, by means of his heavy club, he destroyed the heads of his enemy. This, however, was productive of no advantage; for as soon as one head was beaten to pieces by the club, two sprang up; and the labour of Hercules would have remained unfinished, had not he commanded his friend Iolaus to burn with a hot iron the root of the head which he had crushed to pieces. This succeeded; and Hercules became victorious, opened the belly of the monster, and dipped his arrows in the gall, to render the wounds they should give incurable. He was ordered in his 3d labour to bring alive and unhurt into the presence of Eurystheus a stag, famous for its incredible swiftness, its golden horns, and brazen feet. This celebrated animal frequented the neighbourhood of Cænœ; and Hercules was employed for a whole year in pursuing it; at last he caught it in a trap, or when tired. The 4th labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the centaurs, and caught the boar by closely pursuing him through the deep snow. Eurystheus was so frightened at the sight of the boar, that, according to Diodorus, he hid himself in his brazen vessel for some days. In his 5th labour Hercules was ordered to clean the stables of Augeas, where 3000 oxen had been confined for many years. For his 6th labour he was ordered to kill the carnivorous birds which ravaged the country near the lake Stymphalis in Arcadia. In his 7th labour he brought alive, in the Peleponnesus, a prodigious wild bull which laid waste the island of Crete. In his 8th labour he was employed in obtaining the mares of Diomedes, king of Thrace, which fed upon human flesh. He killed Diomedes, and gave him to be eaten by his mares, which he brought to Eurystheus; who sent them to mount Olympus, where they were devoured by wild beasts; though some say they were consecrated to Jupiter, and that a breed of them still existed in the age of Alexander the Great. For his 9th labour, he was commanded to obtain the girdle of the queen of the Amazons. In his 10th labour he killed the monster GERYON king of Gades, and brought to Argos his numerous flocks which fed upon human flesh. This was in Iberia or Spain; in the furthest parts of which he erected his two pillars as the utmost limits of the then known world. These ten labours he achieved in

about

about 8 years. In this last expedition he likewise killed Antæus, a monstrous giant, who, when weary with wrestling or labour, was immediately refreshed by touching his mother the Earth. Hercules overcame him in wrestling, and slew him; and after him the tyrant Búfiris, king of Egypt, who used to sacrifice all strangers upon his altars; but was slain by Hercules, with all his attendants. His 11th labour was the carrying away the Hesperian golden apples kept by a dragon: (See HESPERIDES.) The 12th and last, and most dangerous of his labours, was to bring up to the earth the three-headed dog Cerberus. Descending into hell by a cave on mount Ténarus, he was permitted by Pluto to carry away his friends Theseus and Pirithous, who were condemned to punishment in hell, and Cerberus also was granted to his prayers, provided he made use of no arms to drag him away. Hercules carried him back to hell after he had brought him before Eurystheus. Many other exploits were performed by Hercules. He accompanied the Argonauts to Colchis before he delivered himself up to Eurystheus. He assisted the gods in their wars against the giants, and it was through him that Jupiter obtained the victory. He conquered Laomedon, and pillaged Troy. When Iole, the daughter of Eurytus king of Oebalia, of whom he was deeply enamoured, was refused to his entreaties, he fell into a 2d fit of insanity, and murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. He was afterwards purified of the murder, and his insanity ceased; but he was visited by a disorder which obliged him to apply to the oracle of Delphi for relief. The coldness with which the Pythia received him irritated him, and he resolved to plunder Apollo's temple, and carry away the sacred tripod. Apollo opposed him, and a severe conflict was begun, which nothing but the interference of Jupiter with his thunderbolts could have settled. He was upon this told by the oracle that he must be sold as a slave, and remain 3 years in the most abject servitude to recover from his disorder. He complied, and Mercury, by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he cleared all the country from robbers; and Omphale, astonished at the greatness of his exploits, married him. Hercules had Agelaus and Lamón by Omphale, from whom Croesus king of Lydia was descended. He became also enamoured of one of Omphale's female servants, by whom he had Alcæus. After he had completed the years of his slavery, he returned to Peloponnesus, where he restored to the throne of Sparta Tyndarus, who had been expelled by Hippocoon. He became one of Dejanira's suitors, and, after overcoming all his rivals, married her. He was obliged to leave Calydon his father-in-law's kingdom, because he had inadvertently killed a man with a blow of his fist; and on this account he was not present at the hunting of the Calydonian boar. From Calydon he retired to the court of Ceyx king of Trachinia, who received him and his wife with great marks of friendship, and purified him of the murder which he had committed at Calydon. He next made war against Eurytus, who had refused him his daughter Iole, and killed him with three of his sons.

Iole fell into his hands, and accompanied him to mount Ceta, where he intended to offer a solemn sacrifice to Jupiter. As he had not then the shirt and tunic in which he sacrificed, he sent Lichas to Trachin to Dejanira, to provide him a proper dress. Dejanira had some time before been attempted by the Centaur Nessus, as he was ferrying her over the river Evenus; and Hercules beholding it from the shore, had mortally wounded him with one of his poisoned arrows. Nessus, finding himself dying, advised her to mix some oil with the blood which flowed from his wound, and to anoint her husband's shirt with it, pretending that it would infallibly secure him from loving any other woman; and she, apprized of his inconstancy, had actually prepared the poisoned ointment accordingly. Lichas coming to her for the garments, acquainted her with his having brought away Iole: upon which she anointed his shirt with the fatal mixture. This had no sooner touched his body, than he felt the poison diffused through his veins; the violent pain of which made him disband his army, and return to Trachin. His torment increasing, he sent to consult the oracle for a cure; and was answered, that he should cause himself to be conveyed to mount Ceta, and there rear up a pile of wood, and leave the rest to Jupiter. Having obeyed the oracle, and his pains becoming intolerable, he dressed himself in his martial habit, flung himself upon the pile, and desired the bystanders to set fire to it; or, as others say, his son Philoctetes, who having performed his father's command, had his bow and arrows given him as a reward. At the same time Jupiter sent a flash of lightning, which consumed both the pile and the hero; Iolaus, coming to take up his bones, found nothing but ashes; from which it was concluded, that he was gone to heaven, and admitted among the gods. His friends raised an altar where the burning pile had stood; and Menætius the son of Actor sacrificed a bull, a wild boar, and a goat; and enjoined the people of Opus to observe these ceremonies annually. His worship soon became as universal as his fame; and Juno, forgetting her resentment, gave him her daughter HEBE in marriage. Hercules has many surnames, from the places where his worship was established, and from the labours he had achieved. His temples were numerous and magnificent, and his divinity revered. No dogs or flies entered his temple at Rome; and that of Gades, according to Strabo, was always forbidden to women and pigs. The Phenicians offered quails on his altars; and as he was supposed to preside over dreams, the sick and infirm were sent to sleep in his temples, that they might receive in their dreams the agreeable presages of their approaching recovery. The white poplar was particularly dedicated to his service. None even of the twelve great gods of antiquity have so many ancient monuments as Hercules. The famous statue of Hercules, in the Farnese palace at Rome, is well known to the connoisseurs. It represents him resting after the last of his twelve labours above recited, leaning on his club, and holding the apples of the Hesperides in his hand. In this statue, as in all the other figures of him, he is formed, by the breadth of his shoulders, the spaciousness of his chest, the largeness

largeness of his size, and the firmness of his muscles, to express strength and a capacity of enduring great fatigue, which constituted the chief idea of virtue among the ancient heathens. His other attributes are his lion's skin, his club, and his bow. Hercules is represented by the ancients as an exemplar of virtue: however, the *Hercules bibax*, or drunken Hercules, is no uncommon figure; and his amours are described both by the poets and artists. Thus the Cupids are made to take away his club, and he is exhibited in the posture of bending under a little boy; by which is meant, that he who conquered all difficulties was a slave to love. His children were as numerous as the labours and difficulties which he underwent; and indeed they became so powerful soon after his death, that they alone had the courage to invade all Peloponnesus. See *HERACLIDÆ*. The apotheosis of Hercules, or the establishment of his altars in the principal cities of Greece, is fixed by *Thrasylbus* 29 years before the taking of Troy. Hercules has been honoured by the Greeks by the name of *MUSAGETES*, the conductor of the Muses; and at Rome by that of *Hercules Musarum*. He is represented on medals with a lyre in his hand; and the reverse is marked with the figure of the nine Muses, with their proper symbols.

(1.) *HERCULES*, in astronomy, a constellation of the northern hemisphere. See *ASTRONOMY*, § 548.

(3.) *HERCULES'S PILLARS*, in ancient geography, two lofty mountains, one situated on the most southern extremity of Spain, and the other on the opposite part of Africa. They were called *ABYLA* and *CALPE*; (see these articles;) were reckoned the boundaries of the labours of Hercules; and were fabled to have been joined together till they were severed by that hero, and a communication opened between the Mediterranean and Atlantic.

HERCULIS CLAVA. See *ZANTHOXYLUM*, § 1.

HERCYNIA SILVA, the } in ancient geography, the largest of
HERCYNIAN FOREST, } forests. Its breadth was a journey of 9 days. From the limits of the Helvetii, Nemetes, and Rauraci, it extended along the Danube to the borders of the Daci and Anartes, a length of 60 days journey, according to Cæsar, who appears to have been well acquainted with its true breadth, as it occupied all Lower Germany. It may therefore be considered as covering the whole of Germany; and most of the other forests may be considered as parts of it, though distinguished by particular names; consequently the *HARTZ*, in the duchy of Brunswick, which gave name to the whole, was one of its parts. By the Greeks it was called *Or-cynius*, a name common to all the forests in Germany; and *Hercynius* by the Romans; both from the German *HARTZ*.

(1.) * *HERD*. *n. f.* [*beord*, Saxon.] 1. A number of beasts together. It is peculiarly applied to black cattle. *Flocks* and *herds* are *sheep* and *oxen* or *kine*.—

Note a wild and wanton *herd*,
 Or race of youthful and unbanded colts,
 Fetching mad bounds. *Shake/peare.*

There find a *herd* of heifers, wand'ring o'er
 The neighbouring hill, and drive them to the shore. *Addison.*

2. A company of men, in contempt or detestation.—
 Survey the world, and where one Cato shines,
 Count a degenerate *herd* of Catilines. *Dryden.*
 —I do not remember where ever God delivered his oracles by the multitude, or nature truth by the *herd*. *Locke.* 3. It anciently signified a keeper of cattle, and in Scotland it is still used. [*hyrd*, Saxon.] A sense still retained in composition: as *goat-herd*.

(2.) *HERD*, among hunters, an assemblage of black or fallow beasts, in contradistinction to *stock*. See *FLOCK*. In hunting, various terms are used for companies of the different kinds of game; as a *herd* of harts or bucks, a *bevy* of roes, a *route* of wolves, a *richess* of martens, &c.

(1.) * *To HERD*. *v. a.* [from the noun.] To throw or put into an herd.—

The rest,

However great we are, honest and valiant,
 Are *herded* with the vulgar. *Ben Jonson's Catil.*

(2.) * *To HERD*. *v. n.* 1. To run in herds or companies.—

Weak women should, in danger, *herd* like deer. *Dryden.*

—It is the nature of indigency, like common danger, to endear men to one another, and make them *herd* together, like fellow-sailors in a storm. *Norris.*

2. To associate; to become one of any number or party.—

I'll *herd* among his friends, and seem
 One of the number. *Addison's Cato.*

Run to towns, to *herd* with knaves and fools,
 And undistinguish'd pass among the crowd. *Walsh.*

* *HERDGRROOM*. *n. f.* [*herd* and *groom*.] A keeper of herds. Not in use.—

But who shall judge the wager won or lost?
 That shall yonder *herdgrroom*, and none other. *Spenser.*

* *HERDMAN*. } *n. f.* [*herd* and *man*.] One

* *HERDSMAN*. } employed in tending herds: formerly, an owner of herds.—

A *herdsman* rich, of much account was he,
 In whom no evil did reign, or good appear. *Sidney.*

And you, enchantment,
 Worthy enough a *herdsman*, if e'er thou
 These rural latches to his entrance open,
 I will devise a cruel death for thee. *Shak.*

Scarce themselves know how to hold
 A sheephook, or have learn'd ought else the least
 That to the faithful *herdsman's* art belongs. *Milt.*

There oft the Indian *herdsman*, shunning heat,
 Shelters in cool, and tends his pasturing herds
 At loop-holes cut through thickest shade. *Milt.*

So stands a Thracian *herdsman* with his spear
 Full in the gap, and hopes the hunted bear. *Dryden.*

The *herdsman*, round
 The chearful fire, provoke his health in goblets
 crown'd. *Dryden's Virgil's Georgicks.*

—When their *herdsmen* could not agree, they parted by consent. *Locke.*

* *HERE*. *adv.* [*ber*, Sax. *hier*, Dutch.] 1. In this place.—

Before

Before they *here* approach,
Old Siward, with ten thousand warlike men,
All ready at appoint, was setting forth. *Shak.*
I, upon my frontiers *here*,
Keep residence. *Milton.*

Here Nature first begins
Her farthest verge. *Milton.*

How wretched does Prometheus' state appear,
While he his second mis'ry suffers *here*! *Cowley.*

To-day is ours, we have it *here*. *Cowley.*
4. In the present state.—Thus shall you be happy
here, and more happy hereafter. *Bacon's Advice*
to Villiers. 3. It is used in making an offer or at-
tempt.—

Then *here's* for earnest:

'Tis finish'd. *Dryden.*

4. In drinking a health.—

Here's to thee, Dick. *Cowley.*

However, friend, *here's* to the king, one cries;
To him who was the king, the friend replies. *Prior.*

c. It is often opposed to *there*; in one place, dis-
tinguished from another.—

Good-night, mine eyes do itch;

Doth that bode weeping?

—'Tis neither *here* nor *there*. *Shak. Othello.*

—We are come to see thee fight, to see thee foigne,
to see thee traverse, to see thee *here*, to see thee
there. *Shakespeare.*

Then this, then that man's aid, they crave,
implore;

Post *here* for help, seek *there* their followers.

Daniel.

—I would have in the heath some thickets made
only of sweet-briar and honey-suckle, and some
wild vine amongst; and the ground set with vio-
lets; for these are sweet, and prosper in the shade;
and these to be in the heath *here* and *there*, not in
order. *Bacon.*—The devil might perhaps, by in-
ward suggestions, have drawn in *here* and *there* a
single profelyte. *Gov. of the Tongue.*—Your city,
after the dreadful fire, was rebuilt, not presently,
by raising continued streets; but at first *here* a
house, and *there* a house, to which others by de-
grees were joined. *Sprat's Sermon.*—Hethat rides post
through a country may be able to give some loose
description of *here* a mountain and *there* a plain,
here a morass and *there* a river, woodland in one
part, and savannas in another. *Locke.* 6. *Here* seems,
in the following passage, to mean *this place*.—

Bid them farewell, Cordelia, though unkind;

Thou lovest *here*, a better where to find. *Shak.*

* **HEREABOUTS.** *adv.* [*here* and *about*.] A-
bout this place.—I saw *hereabouts* nothing remark-
able, except Augustus's bridge. *Addison on Italy.*

(1.) * **HEREAFTER.** *adv.* [*here* and *after*.] 1.
In time to come; in futurity.—How worthy he is,
I will leave to appear *hereafter*, rather than story
him in his own hearing. *Shakespeare.*—

The grand-child, with twelve sons increas'd,
departs

From Canaan, to a land *hereafter* call'd
Egypt.

Milton.

Hereafter he from war shall come,

And bring his Trojans peace. *Dryden.*

2. In a future state.—You shall be happy *here*,
and more happy *hereafter*. *Bacon.*

(2.) * **HEREAFTER.** *n. s.* A future state. This

is a figurative noun, not to be used but in poe-
try.—

'Tis the divinity that stirs within us;

'Tis Heaven itself that points out an *hereafter*,
And intimates eternity to man. *Addison's Cato.*

I still shall wait

Some new *hereafter*, and a future state. *Prior.*

* **HEREAT.** *adv.* [*here* and *at*.] At this.—One
man coming to the tribune, to receive his dona-
tive, with a garland in his hand, the tribune, of-
fended *hereat*, demanded what this singularity
could mean? *Hooker.*

* **HEREBY.** [*here* and *by*.] By this.—In what
estate the fathers rested, which were dead before,
it is *hereby* either one way or other determined.
Hooker.—*Hereby* the Moors are not excluded by
beauty, there being in this description no confi-
deration of colours. *Brown.*—The acquisition of
truth is of infinite concernment; *hereby* we become
acquainted with the nature of things. *Watts.*

* **HEREDITABLE.** *adj.* [*heres*, Lat.] What-
ever may be occupied as inheritance.—Adam being
neither a monarch, nor his imaginary monarchy
hereditable, the power which is now in the world
is not that which was Adam's. *Locke.*

(1.) **HEREDITAMENT.** *n. s.* [*heredium*, La-
tin.] A law term denoting inheritance, or here-
ditary estate.

(2.) **HEREDITAMENTS** are moveables which a
man may have to himself and his heirs by way of
inheritance; and which, if not otherwise bequea-
thed, descend to him who is next heir, and not to
the executor, as chattels do.

* **HEREDITARILY.** *adv.* [from *hereditary*.]
By inheritance.—Here is another, who thinks one
of the greatest glories of his father was to have dis-
tinguished and loved you, and who loves you *he-
reditarily*. *Pope to Swift.*

(1.) * **HEREDITARY.** *adj.* [*hereditaire*, French;
hereditarius, Lat.] Possessed or claimed by right
of inheritance; descending by inheritance.—

To thee and thine, *hereditary* ever,

Remain this ample third of our fair kingdom.

Shakespeare.

These old fellows

Have their ingratitude in them *hereditary*. *Shak.*

He shall ascend

The throne *hereditary*, and bound his reign
With earth's wide bounds, his glory with the
heavens. *Milton.*

Thus while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with erected eyes
Beholds his own *hereditary* skies. *Dryden's Ovid.*

When heroick verse his youth shall raise,
And form it to *hereditary* praise. *Dryden's Virgil.*

(2.) **HEREDITARY** is also figuratively applied
to good or ill qualities, either of body or mind,
supposed to be transmitted from father to son:
thus we say virtue and piety are hereditary quali-
ties in such a family; that in Italy the hatred of
families is hereditary; and that the gout, king's
evil, madness, &c. are hereditary diseases.

(3.) **HEREDITARY DISEASES.** The opinion,
that certain diseases, such as those above mention-
ed, (§ 2.) are hereditary, has been held by phy-
sicians ever since the days of Hippocrates, and in-
deed seems to be confirmed by the experience of
mankind

mankind in all ages and countries. In the new system of medicine, however, this doctrine is denied in the strongest terms. (See BRUNONIAN SYSTEM, § 6.) Dr Brown, in his *Elem. Med.* § DCIII, affirms, that, "A taint, transmitted from parents to their offspring, and celebrated under the appellation of *hereditary*, is a mere tale, or there is nothing in the fundamental part of this" (the Brunonian) "doctrine. The sons of the rich, who succeed to their father's estate, succeed also to his gout: Those who are excluded from the estate, escape the disease also, unless they bring it on by their own conduct.—Though Peter's father may have been affected with the gout, it does not follow, that Peter must be affected; because, by a proper way of life, that is, by adapting his excitement to his stamina, he may have learned to evade his father's disease. If the same person, who, from his own fault and improper management, has fallen into the disease, afterwards by a contrary management, and by taking good care of himself, prevents and removes the disease, as it has been lately discovered, what then is become of the hereditary taint?"—Such is Dr Brown's reasoning against the existence of hereditary diseases; for a more full account of which, see his *Elem. Med.* Edit. 2d. Vol. II. p. 245—247. But the cautious reader will probably agree with Dr Beddoes, that this is one of those "opinions, which, in a complete revival of the Brunonian System, would require particular examination." *Ibid.* Vol. I. p. clv.

(4.) HEREDITARY HONOURS have been long esteemed useful in a well governed state, as tending to excite a laudable ardour and generous emulation in acts of virtue and heroism. (See LORD.) In the present age of political revolution and innovation, however, they have been depreciated as producing the very opposite effects. Without entering into this question here, we shall only quote a judicious sentiment delivered by Dr Watson, Bp. of Llandaff, in the house of Lords, upon a question respecting the Scots Peerage, in Feb. 1787:—"Whatever may be said of ancestry no man *despises* it, but he who has *none* to value himself upon; and no man will make it his *pride*, but he who has *nothing better*."

(5.) HEREDITARY RIGHT, in the British constitution. The grand fundamental maxim upon which the *jus corona*, or right of succession to the throne of Britain depends, Sir William Blackstone takes to be this: That the crown is, by common law and constitutional custom, hereditary; and this in a manner peculiar to itself; but that the right of inheritance may, from time to time, be changed or limited by act of parliament; under which limitations the crown still continues hereditary. 1. The crown is in general hereditary, or descendible to the next heir, on the death of the last king. All regal governments must be either hereditary or elective: and as there is no instance wherein the crown of England has ever been asserted to be elective, except by the regicides, on occasion of the trial of king Charles I. it must of consequence be hereditary. Yet, in thus asserting an hereditary right, a *jure divino* title to the throne is by no means intended. Such a title may be allowed to have subsisted under the theocratic establishments

of the children of Israel in Palestine: but it never yet subsisted in any other country; save only so far as kingdoms, like other human fabrics, are subjected to the general and ordinary dispensations of Providence. Nor indeed have a *jure divino* and an hereditary right any necessary connection with each other; as some have very weakly imagined. The titles of David and Jehu were equally *jure divino* as those of either Solomon or Ahab; and yet David slew the sons of his predecessor, and Jehu his predecessor himself. And when our kings have the same warrant as they had, whether it be to sit upon the throne of their fathers, or to destroy the house of the preceding sovereign, they will then, and not before, possess the crown of England by a right like theirs, immediately derived from heaven. The hereditary right, which the laws of Britain acknowledge, owes its origin to the founders of our constitution, and to them only. It has no relation to, nor depends upon, the civil laws of the Jews, the Greeks, the Romans, or any other nation upon earth; the municipal laws of one society having no connection with, or influence upon, the fundamental polity of another. The founders of the English monarchy might have made it elective, but they rather chose, and upon good reason, to establish originally a succession by inheritance. This has been acquiesced in by general consent, and ripened by degrees into common law; the very same title that every private man has to his own estate. Lands are not naturally descendible, more than thrones: but the law has, for the benefit and peace of the public, established hereditary succession in the one as well as the other. It must be owned, an elective monarchy seems to be the most obvious, and best suited of any to the national principles of government, and the freedom of human nature; and accordingly we find from history, that, in the infancy and first rudiments of almost every state, the leader, chief magistrate, or prince, has usually been elective: and if the individuals who compose that state could always continue true to first principles, uninfluenced by passion or prejudice, unassailed by corruption, and unawed by violence, elective succession were as much to be desired in a kingdom as in other inferior communities. The best, the wisest, and the bravest man, would then be sure of receiving that crown which his endowments merited; and the sense of an unbiassed majority would be dutifully acquiesced in by the few who were of different opinions. But history and observation inform us, that elections of every kind are too often brought about by influence, partiality, and artifice: and, even where the case is otherwise, these practices will be often suspected, and as constantly charged upon the successful, by a disappointed minority. This is an evil to which all societies are liable; as well those of a private and domestic kind, as the great community of the public, which regulates and includes the rest. But in the former there is this advantage, that such suspicions, if false, proceed no farther than jealousies and murmurs, which time will effectually suppress: and, if true, the injustice may be remedied by legal means, by an appeal to those tribunals to which every member of society has (by becoming such) virtually engaged to submit

Whereas

Whereas, in the great and independent society, which every nation composes, there is no superior to resort to but the law of nature; no method to redress the infringements of that law, but the actual exertion of force. As, therefore, between two nations complaining of mutual injuries, the quarrel can only be decided by the law of arms; so in one and the same nation, when the fundamental principles of their common union are supposed to be invaded, and more especially when the appointment of their chief magistrate is alleged to be unduly made, the only tribunal to which the complainants can appeal is that of the God of battles, the only process by which the appeal can be carried on is that of a civil and intestine war. An hereditary succession to the crown is therefore now established, in this and most other countries, to prevent that periodical bloodshed and misery, which the history of ancient imperial Rome, and the modern experience of Poland and Germany, show us are the consequence of elective kingdoms.

2. But, 2dly, as to the particular mode of inheritance. It in general corresponds with the feudal path of descents, chalked out by the common law in the succession to landed estates; yet with one or two material exceptions. Like them, the crown will descend lineally to the issue of the reigning monarch; as it did from King John to Richard II. through a regular pedigree of six lineal generations: as in them the preference of males to females, and the right of primogeniture among the males, are strictly adhered to. Thus Edward V. succeeded to the crown, in preference to Richard his younger brother, and Elisabeth his elder sister. Like them, on failure of the male line, it descends to the issue female; according to the ancient British custom remarked by Tacitus, *Solent seminarum ductu bellare, et sexum in imperiis non discernere*. Thus Mary I. succeeded to Edward VI.; and the line of Margaret Queen of Scots, the daughter of Henry VII. succeeded, on failure of the line of Henry VIII. his son. But among the females, the crown descends by right of primogeniture to the eldest daughter only and her issue; and not, as in common inheritances, to all the daughters at once; the evident necessity of a sole succession to the throne having occasioned the royal law of descents to depart from the common law in this respect: and therefore Queen Mary I. on the death of her brother, succeeded to the crown alone, and not in partnership with her sister Elisabeth. Again, the doctrine of representation prevails in the descent of the crown, as it does in other inheritances; whereby the lineal descendants of any person deceased stand in the same place as their ancestor, if living, would have done. Thus Richard II. succeeded his grandfather Edward III. in right of his father the Black Prince, to the exclusion of all his uncles, his grandfather's younger children. Lastly, on failure of lineal descendants, the crown goes to the next collateral relations of the late king; provided they are lineally descended from the blood-royal, that is, from that royal stock which originally acquired the crown. Thus Henry I. succeeded to William II. John to Richard I. and James I. to Elisabeth; being all derived from the Conqueror, who was then the only regal stock. But herein there is no

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objection (as in the case of common descents) to the succession of a brother, an uncle, or other collateral relation, of the half-blood; that is, where the relationship proceeds not from the same couple of ancestors (which constitutes a kinsman of the whole blood), but from a single ancestor only; as when two persons are derived from the same father, and not from the same mother, or *vice versa*: provided only, that the one ancestor, from whom both are descended, be that from whose veins the blood-royal is communicated to each. Thus Mary I. inherited to Edward VI. and Elisabeth inherited to Mary; all born of the same father, king Henry VIII. but all by different mothers. (See CONSANGUINITY, § II. 1; DESCENT, § IV.; INHERITANCE; and SUCCESSION.)

3. The doctrine of hereditary right does by no means imply an indefeasible right to the throne. No man will assert this, who has considered our laws, constitution, and history, without prejudice, and with any degree of attention. It is unquestionably in the power of the supreme legislative authority of this kingdom, the king and both houses of parliament, to defeat this hereditary right; and, by particular entails, limitations, and provisions, to exclude the immediate heir, and vest the inheritance in any one else. This is strictly consonant to our laws and constitution; as may be gathered from the expression so frequently used in our statutes, of "the king's majesty, his heirs, successors:" In which we may observe, that as the word heirs necessarily implies an inheritance or hereditary right generally subsisting in the royal person; so the word *successors*, distinctly taken, must imply that this inheritance may sometimes be broken through; or, that there may be a successor without being the heir of the king. And this is so extremely reasonable, that without such a power, lodged somewhere, our polity would be very defective. For, let us barely suppose so melancholy a case, as that the heir apparent should be a lunatic, an idiot, or otherwise incapable of reigning; how miserable would the condition of the nation be, if he were also incapable of being set aside! It is therefore necessary that this power should be lodged somewhere; and yet the inheritance and regal dignity would be very precarious indeed, if this power were expressly and avowedly lodged in the hands of the subject only, to be exerted whenever prejudice, caprice, or discontent, should happen to take the lead. Consequently it can no where be so properly lodged as in the two houses of parliament, by and with the consent of the reigning king; who, it is not to be supposed, will agree to any thing prejudicial to the rights of his own descendants. And therefore, in the king, lords, and commons, in parliament assembled, our laws have expressly lodged it.

4. But, 4thly, However the crown may be limited or transferred, it still retains its descendible quality, and becomes hereditary in the wearer of it. And hence, in our law, the king is said never to die in his political capacity; though, in common with other men, he is subject to mortality in his natural: because immediately upon the natural death of Henry, William, or George, the king survives in his successor. For the right of the crown vests, *eo instanti*, upon his heir:

G g

heir:

heir; either the *heres natus*, if the course of descent remains unimpeached, or the *heres factus*, if the inheritance be under any particular settlement. So that there can be no interregnum; but, as Sir Matthew Hale observes, the right of sovereignty is fully invested in the successor by the very descent of the crown. And therefore, however acquired, it becomes in him absolutely hereditary, unless by the rules of the limitation it is otherwise ordered and determined: In the same manner as landed estates are, by the law, hereditary or descendible to the heirs of the owner; but still there exists a power, by which the property of those lands may be transferred to another person. If this transfer be made simply and absolutely, the lands will be hereditary in the new owner, and descend to his heir at law: but if the transfer be clogged with any limitations, conditions, or entails, the lands must descend in that channel, so limited and prescribed, and no other. See SUCCESSION.

HEREDITAS JACENS, in Scots law. An estate is said to be in *hereditate jacente*, after the death of the proprietor till the entry of the heir.

(1.) **HEREFORD**, [Sax. *i. e.* *the army's ford*.] the capital of Herefordshire, with markets on Wed. Frid. and Sat. It is almost encompassed by the Wye and two other rivers, over which are two bridges. It is an ancient decayed place, and had six parish churches, but two of them were demolished in the civil wars. It was erected into a bishop's see in 680; and the cathedral is an ancient and venerable structure. In 1055, the town was sacked, and the cathedral destroyed, by Griffin Pr. of S. Wales. Harold II. repaired and fortified it, and the Normans walled it round. The present stately cathedral was founded in the reign of Henry I. by Bp. Reinelm, and enlarged by his successors. The west tower was a beautiful and magnificent piece of architecture; it was 125 feet high, and was built in the 12th century by Giles de Bruce, Bp. of Hereford; but, in April 1786, the whole tower, with a part of the church, fell down. The tower has been since rebuilt. The chief manufacture is gloves. It is governed by a mayor and six aldermen; and is 30 miles NW. of Gloucester, and 130 WNW. of London. Lon. 2. 35. W. Lat. 52. 4. N.

(2.) **HEREFORD, LITTLE**, a village of Herefordshire, on the Teme, W. of Tenbury.

HEREFORDSHIRE, a county of England, bounded on the E. by Gloucester, and Worcester shires, on the W. by Radnor and Brecknock shires, on the N. by Shropshire, and on the S. by Monmouthshire. It extends 35 miles from N. to S. and 47 from E. to W. It is divided into 11 hundreds; contains one city, 8 market towns, 176 parishes; 391 villages, 15,000 houses, and about 90,000 inhabitants. It sends 8 members to parliament, viz. 2 for the county, and 2 each for Hereford, Leominster, and Weobly. The air is healthy, and the inhabitants generally live to a great age. The soil is exceedingly rich, producing excellent corn, wool, and fruit, as is evident from the Leominster bread, Weobly ale, and Herefordshire cider; the last of which is sent to all parts of England. Apples grow in greater abundance here than in

any other county, being plentiful even in the hedges. Of these are various kinds; the most celebrated is the *redstreak*, which is peculiar to this county. The Styer cider is remarkable for a superior strength and body, and for keeping well. The sheep are small, affording a very fine silky wool. The principal rivers are the Wye, Mynnow, and Lug; all well stored with fish. The salmon of this county are very remarkable; being never out of season, but always sound, fat, and fit for the table.

HEREGOVINZA, a territory of European Turkey, in Bosnia, near Dalmatia.

* **HEREIN**. *adv.* [*here* and *in*.] In this.—How highly soever it may please them with words of truth to extol sermons, they shall not *herein* offend us. *Hooker*.—

My best endeavours shall be done *herein*.

Shak.

—Since truths, absolutely necessary to salvation, are so clearly revealed that we cannot err in them, unless we be notoriously wanting to ourselves, *herein* the fault of the judgment is resolved into a precedent default in the will. *South*.

* **HEREINTO**. *adv.* [*here* and *into*.] Into this.—Because the point about which we strive is the quality of our laws, our first entrance *hereinto* cannot better be made than with consideration of the nature of the law in general. *Hooker*.

* **HEREMITICAL**. *adj.* [It should be written *eremitical*, from *eremite*, of *ἐρημος*, a desert; *beremitique*, French.] Solitary; suitable to a hermit. You describe so well your *heremitical* state of life, that none of the ancient anchorites could go before you for a cave in a rock. *Pope*.

HERENCIA, a town of Spain, in New Castile, 40 miles SE. of Toledo.

HERENDITZ, a town of Croatia.

HERENHAUSEN, a palace near Hanover, with a garden of vast extent, in which are fine waterworks, a labyrinth, and many other curiosities.

HERENTHALS, a town of France, in the dep. of Deux Nattes, and late prov. of Austrian Brabant, seated on the Nethe, 20 miles NE. of London. Lon. 4. 54. E. Lat. 51. 13. N.

* **HEREOF**. *adv.* [*here* and *of*.] From this: of this.—*Hereof* comes it that prince Henry is valiant. *Shak.*

* **HEREON**. *adv.* [*here* and *on*.] Upon this.—If we should strictly insist *hereon*, the possibility might fall into question. *Brown*.

* **HEREOUT**. *adv.* [*here* and *out*.] 1. Out of this place.—

A bird all white, well feather'd on each wing,
Here-out up to the throne of God did fly. *Spens.*

2. All the words compounded of *here* and a preposition, except *hereafter*, are obsolete or obsolescent; never used in poetry, and seldom in prose, by elegant writers, though perhaps not unworthy to be retained.

* **HERESIARCH**. *n. s.* [*heresiarque*, French; *ἡρεσιάρχης*, Greek.] A leader in heresy; the head of a herd of heretics.—The pope declared him not only an heretick, but an *heresiarch*. *Stillfleet*.

(1.) * **HERESY**. *n. s.* [*heresie*, Fr. *heresis*, Latin; *ἡρεσις*.] An opinion of private men different from that of the catholick and orthodox church.

—*Heresy*

—*Heresy* prevaileth only by a counterfeit shew of reason, whereby notwithstanding it becometh invincible, unless it be convicted of fraud by manifest remonstrance clearly true, and unable to be withstood. *Hook*.—As for speculative *heresies*, they work mightily upon men's wits; yet do not produce great alterations in states. *Bacon*.—Let the truth of that religion I profess be represented to her judgment, not in the odious disguises of levity, schism, *heresy*, novelty, cruelty, and disloyalty. *King Charles*.

(2.) HERESY, in law, consists in a denial of some of the essential doctrines of Christianity, publickly and obstinately avowed; being defined, "*sententia rerum divinarum humano sensu exagitata, palam docta et pertinaciter defensa*." And here it must be acknowledged, that particular modes of belief or unbelief, not tending to overturn Christianity, or to sap the foundations of morality, are by no means the object of coercion by the civil magistrate. What doctrines shall therefore be adjudged *heresy*, was left by our old constitution to the determination of the ecclesiastical judge; who had herein a most arbitrary latitude allowed him. For the general definition of an heretic given by Lyndewode, extends to the smallest deviations from the doctrines of the holy church: "*hereticus est qui dubitat de fide catholica, et qui negligit servare ea, que Romana ecclesia statuit, seu servare decreverat*." Or, as the statute 2 Hen. IV. c. 15. expresses it in English, "teachers of erroneous opinions, contrary to the faith and blessed determinations of the holy church." Very contrary this to the usage of the first general councils, which defined all heretical doctrines with the utmost precision and exactness. And what ought to have alleviated the punishment, the uncertainty of the crime seems to have enhanced it in those days of blind zeal and pious cruelty. The sanctimonious hypocrisy of the canonists, indeed, went at first no farther than enjoining penance, excommunication, and ecclesiastical deprivation, for *heresy*; but afterwards they proceeded boldly to imprisonment by the ordinary, and confiscation of goods *in pios usus*. But in the mean time they had prevailed upon the weakness of bigoted princes to make the civil power subservient to their purposes, by making *heresy* not only a temporal, but even a capital offence: the Romish ecclesiastics determining, without appeal, whatever they pleased to be *heresy*, and shifting off to the secular arm the odium and drudgery of executions; with which they pretended to be too tender and delicate to intermeddle. Nay, they affected to intercede, on behalf of the convicted heretic, *ut citra mortis periculum sententie circa eum moderetur*; well knowing that at the same time they were delivering the unhappy victim to certain death. (See ACT OF FAITH.) Hence the capital punishments inflicted on the ancient Donatists and Manichæans by the emperors Theodosius and Justinian; hence also the constitution of the emperor Frederic, mentioned by Lyndewode, adjudging all persons without distinction to be burnt with fire, who were convicted of *heresy* by the ecclesiastical judge. The same emperor, in another constitution, ordained, that if any temporal lord, when admonished by the church, should neglect to clear his territories of heretics

within a year, it should be lawful for good catholics to seize and occupy the lands, and utterly to exterminate the heretical possessors. And upon this foundation was built that arbitrary power, so long claimed and so fatally exerted by the pope, of disposing even of the kingdoms of refractory princes to more dutiful sons of the church. The immediate event of this constitution serves to illustrate at once the *gratitude* of the holy see, and the just punishment of the royal bigot; for, upon the authority of this very constitution, the pope afterwards expelled this very emperor Frederic from his kingdom of Sicily, and gave it to Charles of Anjou. Christianity being thus deformed by the dæmon of persecution upon the continent, our own island could not escape its scourge. Accordingly we find a writ *de HÆRETICO COMBURENDO*, i. e. *of burning the heretic*. (See that article.) But the king might pardon the convict by issuing no process against him; the writ *de heretico comburendo* being not a writ of course, but issuing only by the special direction of the king in council. In the reign of Henry IV. when the eyes of the Christian world began to open, and the seeds of the Protestant religion (under the opprobrious name of LOLLARDY) took root in this kingdom; the clergy, taking advantage, from the king's dubious title, to demand an increase of their own power, obtained an act of parliament, which sharpened the edge of persecution to its utmost keenness. (See HÆRETICO COMBURENDO.) By stat. 2 Hen. V. c. 7. Lollardy was also made a temporal offence, and indictable in the king's courts; which did not thereby gain an exclusive, but only a concurrent, jurisdiction with the bishop's consistory. Afterwards, when the reformation began to advance, the power of the ecclesiastics was somewhat moderated; for though what *heresy is*, was not then precisely defined, yet we are told in some points what it *is not*; the statute 25 Henry VIII. c. 14. declaring that offences against the see of Rome are not *heresy*; and the ordinary being thereby restrained from proceeding in any case upon mere suspicion; i. e. unless the party be accused by two credible witnesses, or an indictment of *heresy* be first previously found in the king's courts of common law. And yet the spirit of persecution was not abated, but only diverted into a lay channel. For in six years afterwards, by stat. 31 Hen. VIII. c. 14. the bloody law of the six articles was made; (see ENGLAND, § 38.) which were "determined and resolved by the most godly study, pain, and travail of his majesty; for which his most humble and obedient subjects, the lords *spiritual* and temporal, and the commons, in parliament assembled, did render and give unto his highness their most high and hearty thanks!" The same statute established a mixed jurisdiction of clergy and laity for the trial and conviction of heretics; Henry being equally intent on destroying the supremacy of the bishops of Rome, and establishing all their other corruptions of the Christian religion. Without recapitulating the various repeals and revivals of these sanguinary laws in the two succeeding reigns, we proceed to the reign of Q. Elisabeth; when the reformation was finally established with temper and decency, un sullied with party rancour, or personal resentment. By

stat. 1. Elif. c. 1. all former statutes relating to heresy are repealed, which leaves the jurisdiction of heresy as it stood at common law; viz. as to the infliction of common censures, in the ecclesiastical courts; and in case of burning the heretic, in the provincial synod only. Sir Matthew Hale is indeed of a different opinion, and holds that such power resided in the diocesan also; though he agrees, that in either case the writ *de heretico comburendo* was not demandable of common right, but grantable, or otherwise, merely at the king's discretion. But the principal point now gained was, that by this statute a boundary is for the first time set to what shall be accounted heresy; nothing for the future being to be so determined, but only such tenets, which have been heretofore so declared, 1. by the words of the canonical scriptures; 2. by the first four general councils, or such others as have only used the words of the holy scriptures; or, 3. which shall hereafter be so declared by the parliament, with the assent of the clergy in convocation. Thus was heresy reduced to a greater certainty than before; though it might not have been the worse to have defined it in terms still more precise and particular: as a man continued still liable to be burnt, for what perhaps he did not understand to be heresy, till the ecclesiastical judge so interpreted the words of the canonical scriptures. For the writ *de heretico comburendo* remained still in force, till it was totally abolished, and heresy again subjected only to ecclesiastical correction, *pro salute anime*, by stat. 29 Car. II. c. 9: when, in one and the same reign, our lands were delivered from the slavery of military tenures; our bodies from arbitrary imprisonment by the *habeas corpus* act; and our minds from the tyranny of superstitious bigotry, by demolishing this last badge of persecution in the English law. Every thing is now less exceptionable, with respect to the spiritual cognizance, and spiritual punishment of heresy: unless perhaps that the crime ought to be more strictly defined, and no prosecution permitted, even in the ecclesiastical courts, till the tenets in question are by proper authority previously declared to be heretical. Under these restrictions, some think it necessary for the support of the national religion; that the officers of the church should have power to censure heretics; yet not to harass them with temporal penalties, much less to exterminate or destroy them. The legislature has indeed thought it proper, that the civil magistrate should interpose with regard to one species of heresy, very prevalent in modern times; for, by stat. 9 and 10 W. III. c. 31. if any person educated in the Christian religion, or professing the same, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the holy Trinity to be God, or maintain that there are more gods than one, he shall undergo the same penalties and incapacities which were inflicted on apostasy by the same statute.

* **HERETICAL.** *adj.* [from *heretick*.] Containing heresy.—How exclude they us from being any part of the church of Christ under the colour of heresy, when they cannot but grant it possible even for him to be, as touching his own personal persuasion, *heretical*, who, in their opinion, not only is of the church; but holdeth the chiefest

place of authority over the same? *Hooker*.—Constantinople was in an uproar, upon an ignorant jealousy that those words had some *heretical* meaning. *Decay of Piety*.

* **HERETICALLY.** *adv.* [from *heretical*.] With heresy.

(1.) * **HERETICK** *un. f.* [*heretique*, Fr. *hérétique*.] 1. One who propagates his private opinions in opposition to the catholic church.—These things would be prevented, if no known *heretick* or schismatic be suffered to go into those countries. *Bacon*.

No *hereticks* desire to spread

Their wild opinions like these Epicures. *Dawies*.—Bellarmine owns, that he has quoted a *heretick* instead of a father. *Baker on Learning*.—When a Papist uses the word *hereticks*, he generally means Protestants; when a Protestant uses the word, he means any persons wilfully and contentiously obstinate in fundamental errors. *Wait's Logick*. 2. It is or has been used ludicrously for any one whose opinion is erroneous.—

I rather will suspect the sun with cold

Than thee with wantonness; thy honour stands,
In him that was of late an *heretick*,

As firm as faith.

Shakespeare.

(2.) **HERETICK** is a general name for all such persons under any religion, but especially the Christian, as profess or teach religious opinions contrary to the established faith, or to what is made the standard of orthodoxy. See **HERESY**, § 1, 2.

* **HERETO.** *adv.* [*here* and *to*.] To this; add to this.

HERETOCH, *n. f.* among the Anglo-Saxons, signified the same with *Dux* or duke, denoting the commander of an army. It appears, from Edward the Confessor's laws, that the military force of this kingdom was in the hands of the heretochs, who were constituted through every province and county in the kingdom, being selected out of the principal nobility, and such as were most remarkable for being *sapientes, fideles, et animosi*. Their duty was to lead and regulate the English armies, with a very unlimited power; on which account they were elected by the people in their *folk-mote* or full assembly, in the same manner as sheriffs.

* **HERETOFORE.** *adv.* [*hereto* and *fore*.] Formerly; anciently.—I have long desired to know you *heretofore*, with honouring your virtue, though I love not your person. *Sidney*.—So near is the connection between the civil state and religious, that *heretofore* you will find the government and the priesthood united in the same person. *South*.

We now can form no more

Long schemes of life, as *heretofore*. *Swift*.

* **HEREUNTO.** *adv.* [*here* and *unto*.] To this.—They which rightly consider after what sort the heart of man *hereunto* is framed, must of necessity acknowledge, that whoso assenteth to the words of eternal life, doth it in regard of his authority whose words they are. *Hooker*.—Agreeable *hereunto* might not be amiss to make children often to tell a story of any thing they know. *Locke*.

* **HEREWITH.** *adv.* [*here* and *with*.] With this.

You, fair sir, be not *herewith* dismay'd,

But constant keep the way in which ye stand.

Spenser.

—*Herewith* the castle of Hume was suddenly surprised by the Scots. *Hayward*.

HFR.

HERFORDEN. See **HERVORDEN.**

HERGRUNDT, a town of Upper Hungary, famous for its rich mines of vitriol. The miners have built a subterraneous town, which is very populous. It is 65 miles N. of Buda. Lon. 18. 15. E. Lat. 48. 30. N.

HERI, a pleasant island in the Indian Ocean, pretty high, and only two miles in circumference. The cultivated parts, contrasted with the brown shade of the trees, and the interspersed situation of the houses, give it a very picturesque appearance. It appears to be in a perfect state of cultivation, and well inhabited; as well as **TERNATE**, from which it lies 2 miles NNW.

HERICOUR, a town of France, in the department of Upper Saone, 12 miles SE. of Lure. Lon. 24. 24. E. of Ferro. Lat. 47. 34. N.

HERICY, a town of France, in the dep. of Seine and Marne, 5 miles NE. of Fountainbleau.

(1.) * **HERIOT**. *n. f.* [*herigild*, Saxon.] A fine paid to the lord at the death of a landholder, commonly the best thing in the landholder's possession. —This he detains from the ivy; for he should be the true possessory lord thereof, but the olive dispenseth with his conscience to pass it over with a compliment and an *heriot* every year. *Howell's Vocal Forest*.—

Though thou consume but to renew,
Yet love, as lord, doth claim a *heriot* due.

Cleveland.

—I took him up, as your *heriot*, with intention to have made the best of him; and then have brought the whole produce of him in a purse to you. *Dryd.*

(2.) **HERIOT**, in law, is a customary tribute of goods and chattels, payable to the lord of the fee on the decease of the owner of the land. See **TENURE**. It is of two sorts, viz.

I. **HERIOT CUSTOM**, where heriots have been paid time out of mind by custom, after the death of a tenant for life. In some places, there is a customary composition in money, as 10 or 20 shillings in lieu of a heriot, by which the lord and tenant are both bound, if it be an indisputably ancient custom: but a new composition of this sort will not bind the representatives of either party.

II. **HERIOT SERVICE**, when a tenant holds by such service to pay heriot at the time of his death; which service is expressed in the deed of feoffment. For this latter the lord shall distrain; and for the other he shall seize, and not distrain. If the lord purchase part of the tenancy, heriot service is extinguished; but it is not so of heriot custom.

(3.) **HERIOT**, in geography, a parish of Scotland, in Midlothian, 10 miles long from E. to W. and 6 broad. The surface is hilly. The climate is salubrious; the soil thin and gravelly, but fertile; yielding good crops of oats, bear, peas, potatoes, grass, and turnips. The sheep farms are of various extent, from 50 to 1000 acres, and the sheep are of good size, hardy and thriving. The roads are good, and one of them leads to London. The population in 1794, stated by the Rev. Alex. Hunter, in his report to Sir J. Sinclair, was 300, and had increased 91, since 1755. Mr Hunter complains of the practice of farmers subletting their farms. "There are lands" (says he) "in the barony of Sir J. Dalrymple *sub-sub-sublet*: the consequence is, the original tacksmen is a kind

of second *laird*, and the last is oppressed with anxiety and toil to make up his rent."

(4.) **HERIOT**, a river which rises in the W. end of the above parish, and running E. divides it in two, and falls into the Gala. It abounds with trout.

(5.) **HERIOT**, or **HERIOT-TOWN**, a village in the above parish, 16 miles from Edinburgh.

(6.) **HERIOT**, George, jeweller to King James VI. and Charles I. the founder of the elegant Hospital at Edinburgh which bears his name, (§ 7.) was born in the parish of Gladsmuir, in E. Lothian. "His ancestors (says the Rev. George Hamilton, minister of that parish) were proprietors of the small village of Trabrowne, and their names appear on the roll of the Scotch parliament. (*Sir J. Sinclair's Stat. Acc.* Vol. VII. p. 321.) Mr Creech says, "He furnished jewels to Prince Charles, afterwards K. Charles I. when he went to the Court of Spain, in 1623. These jewels were never paid for by James; but when Charles I. came to the throne, the debt to Heriot was allowed to his trustees, in part of their purchase of the barony of Broughton, then crown lands in the neighbourhood of Edinburgh. These lands are now a part of the foundation of the hospital." (*Ibid.* Vol. VI. p. 397.) Mr Heriot died in 1627. Tradition reports, that he acquired his fortune, by purchasing for a trifle a large quantity of yellow sand, with which a ship-master, who traded to Africa, had loaded his vessel by way of ballast, from the coast of Guinea, without knowing its value; but in which Heriot soon discerned a considerable proportion of gold dust, which he afterwards extracted.

(7.) **HERIOT'S HOSPITAL**. See **EDINBURGH**, § 12.

HERISAH, or } an ancient town of Switzer-
HERISHAW, } land, in the canton of Appenzel, seated on the Bulbach; 7 miles SW. of St Gall, and 10 NW. of Appenzel.

(1.) **HERISSON**, *n. f.* in fortification, a beam armed with a great number of iron spikes with their points outwards, and supported by a pivot, on which it turns. These serve as a barrier to block up any passage, and are frequently placed before the gates, and more especially the wicket doors, of a town or fortress, to secure those passages which must be often opened and shut.

(2.) **HERISSON**, a town of France, in the dept. of Allier, 15 miles NW. of Montmarault.

(1.) * **HERITABLE**. *adj.* [*heres*, Lat.] A person that may inherit whatever may be inherited.—By the canon law this son shall be legitimate and *heritable*, according to the laws of England. *Hale*.

(2.) **HERITABLE RIGHTS**, in Scots law, signify all rights affecting lands, houses, &c. or any immoveable subject.

(1.) * **HERITAGE**. *n. f.* [*heritage*, Fr.] 1. Inheritance; estate devolved by succession; estate in general.—

Let us our father's *heritage* divide. *Hubb. Tale*. —He considers that his proper home and *heritage* is in another world, and therefore regards the events of this with the indifference of a guest that tarries but a day. *Rogers*. 2. [In divinity.] The people of God.—O Lord, save thy people, and bleis thine *heritage*. *Common Prayer*.

(2.) **HERI**.

(2.) **HERITAGE**, in Scots law, implies lands, houses, and all immoveable subjects, in contradistinction to moveables or moveable subjects. It also signifies such immoveable property, as a person succeeds to as heir to another, in contradistinction to that which he himself purchases, or acquires otherwise, called *conquest*.

(1.) **HERITIER**, Nicholas L', a French poet of the 17th century, who was historiographer of France, and treasurer to the guards. He wrote two tragedies, entitled, *Hercule Furieux*, and *Clovis*. He died in 1680.

(2.) **HERITIER**, Mary Jane L', de Villandon, a French poetess, daughter of the above, (N^o 1.) was born in 1664. She was a member of the academies of the Jeux Floraux, and the Ricovrati at Padua. She wrote, 1. Translation of Ovid's *Epistles*: 2. *La Tour Tenebreuse*, an English tale: 3. *Les Caprices du Destin*, a novel: and, 4. *L'Adare puni*, a tale in poetry.

(1.) **HERK**, a river of Germany, in the late bishopric of Liege, which runs into the Demer; now included in the French republic.

(2.) **HERK**, a town of France, in the dept. of Ourte, and late bishopric of Liege, seated on the river, (N^o 1.) near its confluence with the Demer, 20 miles NW. of Maestricht. Lon. 5. 10. E. Lat. 50. 55. N.

(1.) **HERKEMER**, a county of New York, bounded on the E. by Clinton and Washington counties; S. by Ostego; NW. by the St Lawrence and lake Ontario; and N. by Canada. It was divided into 20 townships in 1796, when it contained, by the census, 25,573 citizens, of whom 4161 were electors.

(2.) **HERKEMER**, a town in the above county, (N^o 1.) on the N. side of the Mohawk; 80 miles NW. by W. of Albany; containing 2073 citizens in 1796, of whom 338 were electors.

HERKENRODE, a town of France, in the dept. of Ourte, and ci-devant bishopric of Liege, 2 miles W. of Hasselt.

HERKLA, or **HERACLEA**, a town of Africa in Tunis, on the E. coast, 50 miles S. of Tunis.

HERLE, a town of France, in the dept. of the Lower Meule, and late duchy of Limburg; 6 miles ENE. of Fauquemont.

HERM, a town of France, in the dept. of the Upper Garonne, 6 miles SW. of Muret.

HERMA. See **HERMES**, N^o 3.

HERMÆA, in antiquity, ancient Greek festivals in honour of Mercury. One of these was celebrated by the Pheneatz in Arcadia; a 2d by the Cyllenians in Elis; and a 3d by the Tanagræans, where Mercury was represented with a ram upon his shoulder, because he was said to have walked through the city in that posture in time of a plague, and to have cured the sick; in memory of which, it was customary, at this festival, for one of the most beautiful youths in the city to walk round the walls with a ram upon his shoulder. A 4th festival was observed in Crete, when it was usual for the servants to sit down at the table while their masters waited; a custom which was also observed at the Roman Saturnalia.

HERMAL, a town of France, in the dept. of

Ourte, and late bishopric of Liege, near the Meule; 3 miles SSW. of Viset.

HERMAN, Paul, a famous botanist in the 17th century, born at Hall in Saxony. He practised physic in the isle of Ceylon, and was afterwards professor of botany at Leyden, where he died in 1695. He wrote, 1. A catalogue of the plants in the public garden at Leyden: 2. *Cynofura Materie Medicæ*: 3. *Flora Lugduno-Batavæ flores*: 4. *Paradisi Batavi*: and, 5. *Museum Zeylanicum*.

(1.) **HERMANCE**, a town of France, in the department of Mont Blanc, and ci-devant province of Chablais, in the late duchy of Savoy, on the coast of the lake of Geneva, 7 m. NNE. of Geneva.

(2.) **HERMANCE**, a river of France, in the dept. of Mont Blanc, which runs into the lake of Geneva.

HERMAN-MIESTIZ, a town of Bohemia, 3 miles W. of Chrudim; famed for its fine marble.

HERMANN, James, a learned mathematician of the academy at Berlin, and a member of the academy of sciences at Paris, was born at Basil in 1678. He was a great traveller, and for six years was professor of mathematics at Padua. He afterwards went to Muscovy, being invited thither by Peter the Great, in 1724. On his return to Basil, he was made professor of morality and natural law; and died there in 1733. He wrote several mathematical works.

HERMANNIA, in botany; a genus of the pentandria order, belonging to the monadelphia class of plants; and in the natural method ranking under the 37th order, *Columniferae*. The capsule is quincloocular; the petals at the base are semitubulated and oblique. There are 19 species.

1. **HERMANNIA ALNIFOLIA** has a shrubby stalk and branches growing irregularly 4 or 5 feet high, with pale yellow flowers in short spikes from the sides and ends of the branches, appearing in April or May.

2. **HERMANNIA ALTHÆIFOLIA** has a shrubby stalk, and soft woolly branches, growing two feet high, with numerous yellow flowers in loose spikes growing at the end of the branches, and making their appearance in July.

3. **HERMANNIA GROSSULARIFOLIA** has a shrubby stalk and spreading branches, growing 3 or 4 feet high, with bright yellow flowers coming out in great numbers at the ends of all the shoots and branches in April or May.

4. **HERMANNIA HYSSOPIFOLIA** has a shrubby upright stalk, branching out laterally 6 or 7 feet high, with pale yellow flowers in clusters from the sides of the branches, appearing in May and June.

5. **HERMANNIA LAVENDULIFOLIA** has a shrubby stalk and slender branches, very bushy, about a foot and an half high, small, spear-shaped, obtuse, and hairy leaves, with clusters of small yellow flowers along the sides of the branches continuing from June to autumn. All these plants are natives of Africa, and therefore must be kept in a green-house during the winter in this country. They are propagated by cuttings of their young shoots, which may be planted in pots of rich earth from April to July.

HERMANNSBURG, a town of Lunenburg Zell.

HERMANST, a town of European Turkey, in Romania, 34 miles WNW. of Adrianople.

HER-

HERMANSTADT, a handsome, large, populous, and strong town of Hungary, capital of Transylvania, with a bishop's see: seated on the Ceben, 25 miles E. of Weissemburg, and 205 SE. of Buda. Lon. 24. 40. E. Lat. 46. 25. N.

HERMANT, Godfrey, a learned doctor of the Sorbonne, born at Beauvais in 1617. He wrote many excellent works; the principal of which are, 1. The lives of St Athanasius, St Basil, St Gregory Nazianzen, St Chrysostom, and St Ambrose. 2. Four pieces in defence of the rights of the university of Paris against the Jesuits. 3. A French translation of St Chrysostom's treatise of Providence, and Basil's Ascetics. 4. Extracts from the councils; published after his death, under the title of *Clavis disciplinae ecclesiasticae*. He died suddenly at Paris, in 1690.

(1.) * HERMAPHRODITE. *n. f.* [*hermaphrodite*, French, from *ἑρμης* and *ἀφροδιτη*.] An animal uniting two sexes.—

Man and wife make but one right

Canonical *hermaphrodite*.

Cleaveland.

—Monstrosity could not incapacitate from marriage, witness *hermaphrodites*. *Arbutnot and Pope.*

(2.) A HERMAPHRODITE is generally understood to signify a human creature possessed of both sexes, or who has the parts of generation both of male and female. The term, however, is applied also to other animals, and even to plants. The word is a compound of *Ἑρμης*, Mercury, and *ἀφροδιτη*, Venus; *q. d.* a mixture of Mercury and Venus, *i. e.* of male and female. See HERMAPHRODITUS. The Greeks also call *hermaphrodites*, *ἀνδρῶνες*, *androgyni*, *q. d.* men-women. See ANDROGYNES. In a paper by Mr Hunter, in the 69th volume of the Philosophical Transactions, hermaphrodites are divided into *natural* and *unnatural*, or monstrous. The first belongs to the more simple orders of animals, of which there is a much greater number than of the more perfect. The unnatural takes place in every tribe of animals having distinct sexes, but is more common in some than in others. The human species, he imagines, has the fewest, never having seen them in that species, nor in dogs; but in the horse, sheep, and black cattle, they are very frequent. From Mr Hunter's account, however, it does not appear that such a creature as a perfect hermaphrodite has ever existed. All the hermaphrodites which he had the opportunity of seeing had the appearance of females, and were generally thought such. In the horse they are very frequent; and in the most perfect of this kind he ever saw, the testicles had come down out of the abdomen into the place where the udder should have been, and appeared like an udder, not so pendulous as the scrotum in the male of such animals. There were also two nipples, of which horses have no perfect form; being blended in them with the prepuce, of which there was none here. The external female parts were exactly similar to those of a perfect female; but instead of a common-sized clitoris, there was one about 5 or 6 inches long; which, when erect, stood almost directly backwards. A foal ass very similar to the above was killed, and the following appearances were observed on dissection. The testicles were not

come down as in the former, possibly because the creature was too young. It had also two nipples; but there was no penis passing round the pubis to the belly, as in the perfect male ass. The external female parts were similar to those of the she ass. Within the entrance of the vagina was placed the clitoris; but much longer than that of a true female, being about 5 inches long. The vagina was open a little farther than the opening of the urethra into it, and then became obliterated; from thence, up to the fundus of the uterus, there was no canal. At the fundus of the common uterus it was hollow, or had a cavity in it, and then divided into two, viz. a right and a left, called the *horns* of the uterus, which were also pervious. Beyond the termination of the two horns were placed the ovaria, as in the true female; but the Fallopian tubes could not be found. From the broad ligaments, to the edges of which the horns of the uterus and ovaria were attached, there passed towards each groin a part similar to the round ligaments in the female, which were continued into the rings of the abdominal muscles; but with this difference, that there were continued with them a process or theca of the peritonæum, similar to the tunica vaginalis communis in the male ass; and in these theca were found the testicles, but no vasa deferentia could be observed passing from them. In most species of animals, the production of hermaphrodites appears to be the effect of chance; but in the black cattle it seems to be an established principle of their propagation. It is a well-known fact, and, as far as has yet been discovered, appears to be universal, that when a cow brings forth two calves, one of them a bull, and the other a cow to appearance, the cow is unfit for propagation, but the bull-calf becomes a very proper bull. The cows are known not to breed; they do not even shew the least inclination for the bull, nor does the bull ever take the least notice of them. Among the country people in England, this kind of calf is called a FREE-MARTIN; and this singularity is just as well known among the farmers as either cow or bull. When they are preserved, it is for the purposes of an ox or spayed heifer; viz. to yoke with the oxen, or fatten for the table. They are much larger than either the bull or the cow, and the horns grow longer and bigger, being very similar to those of an ox. The bellow of a free-martin is similar to that of an ox, and the meat is similar to that of the ox or spayed heifer, viz. much finer in the fibre than either the bull or cow; and they are more susceptible of growing fat with good food. By some they are supposed to exceed the ox and heifer in delicacy of taste, and bear a higher price at market; this, however, does not always hold, and Mr Hunter gives an instance of the contrary. The Romans, who called the bull *taurus*, spoke also of *TAURÆ*, in the feminine gender, different from *vaccæ* or cows. Stephens observes, that it was thought they meant by this word *barren cows*, who obtained this name because they did not conceive any more than bulls. He quotes a passage from Columella, *lib. vi. cap. 22*: "And, like the *tauræ*, which occupy the place of fertile cows, should be rejected or sent away."

away." He likewise quotes Varro, *De re rustica*, lib. ii. cap. 5. "The cow which is barren is called *taura*." From which we may reasonably conjecture, that the Romans had not the idea of the circumstances of their production. Of these creatures Mr Hunter dissected three, and the following appearances were observed in the most perfect of them. The external parts were rather smaller than in the cow. The vagina passed on as in the cow to the opening of the urethra, and then it began to contract into a small canal, which passed on to the division of the uterus into the two horns; each horn passing along the edge of the broad ligament laterally towards the ovaria. At the termination of these horns were placed both the ovaria and testicles, both of which were nearly about the size of a small nutmeg. No Fallopian tubes could be found. To the testicles were vasa deferentia, but imperfect. The left one did not come near the testicle; the right only came close to it, but did not terminate in the body called *epididymis*. They were both pervious, and opened into the vagina near the opening of the urethra. On the posterior surface of the bladder, or between the uterus and bladder, were the two bags called the *vesicule seminales* in the male, but smaller than what they are in the bull; the ducts opened along with the vasa deferentia. Concerning hermaphrodites of the human species, much has been written, and many laws enacted about them in different nations; but the existence of them is justly disputed. Dr Parsons has given us a treatise on the subject, in which he endeavours to explode the notion as a vulgar error. According to him, all the hermaphrodites that have appeared, were only women whose clitoris, from some cause or other, was overgrown; and, in particular, that this was the case with an Angola woman shown at London as an hermaphrodite some time ago. Dr Tissot, however, in his *Onania*, mentions one who passed for a woman, but who was so very perfect in both sexes, that she not only was married, and had a child to her husband, but, during her in-lying, she got with child the servant-girl who slept with her. But this anecdote appears so incredible, that we are apt to suspect, that the servant girl had had an amour with some young man, and to conceal it, had taken advantage of her mistress's singular case, and thus imposed upon both her and the doctor. Among the reptile tribe, such as worms, snails, leeches, &c. hermaphrodites are very frequent. In the Memoirs of the French Academy, we have an account of this very extraordinary kind of hermaphrodites, which not only have both sexes, but do the office of both at the same time. Such are earth-worms, round-tailed worms found in the intestines of men and horses, land snails, and those of fresh waters, and all the sorts of leeches. And, as all these are reptiles, and without bones, M. Poupert concludes it probable, that all other insects which have these two characters are also hermaphrodites. The method of coupling practised in this class of hermaphrodites, may be illustrated in the instance of earth-worms. These creep, two by two, out of holes proper to receive them, where they dispose their bodies in such a manner

as that the head of the one is turned to the tail of the other. Being thus stretched lengthwise, a little conical button or papilla is thrust forth by each, and received into an aperture of the other. These animals, being male in one part of the body, and female in another, and the body flexible withal, M. Homberg does not think it impossible, but that an earth-worm may couple with itself, and be both father and mother of its young; an observation which appears rather extravagant. Among the insects of the soft or boneless kind, there are great numbers, which are so far from being hermaphrodites, that they are of no sex at all. Of this kind are all the caterpillars, maggots, and worms, produced of the eggs of flies of all kinds: but the reason of this is plain; these are not animals in a perfect state, but disguises under which animals lurk. They have no business with the propagating of their species, but are to be transformed into winged animals, by putting off their coverings; and then only they are in their perfect state, and therefore then only show the differences of sex, which are always in distinct animals, each being only male or female. These copulate, and their eggs produce these creatures, which show no sex till they arrive at that perfect state again. Hermaphrodites have also been observed among fishes. A lady in Perth, whose veracity we cannot doubt, assures us, that, in gutting a large full grown haddock, in 1796, she was surprised to find that it contained both a milt and a roe, in full perfection. If she had not opened the fish herself, and observed the parts before she cut them out, she would have suspected either a mistake, or some imposition.

(3.) HERMAPHRODITE FLOWERS, in botany, are so called by the sexualists on account of their containing both the antheræ and stigma, the organs of generation, within the same calyx and petals. Of this kind are the flowers of all the classes in Linnæus's sexual method, except the classes *monœcia* and *diœcia*; in the former of which, male and female flowers are produced on the same root; in the latter, on distinct plants from the same seed. In the class *polygamia*, there are always hermaphrodite flowers mixed with male or female, or both, either on the same or distinct roots. In the plantain tree the flowers are all hermaphrodite; in some, however, the anthera or male organ, in others the stigma or female organ, proves abortive. The flowers in the former class are styled *female hermaphrodites*; in the latter, *male hermaphrodites*. Hermaphrodites are thus as frequent in the vegetable kingdom as they are rare in the animal one. See BOTANY, § 49, 112—114.

* HERMAPHRODITICAL. *adj.* [from *hermaphrodite*.] Partaking of both sexes.—There may be equivocal seeds and *hermaphroditical* principles, that contain the radicality of different forms. *Brown*.

HERMAPHRODITUS, in the pagan mythology, the son of HERMES, or Mercury, and APHRODITE, or Venus. Being educated on Mount Ida by the Naiades, SALMACIS, one of these nymphs, fell desperately in love with him; but he refusing to gratify her passion, she watched him

him one day, while he was bathing in a fountain in Caria, and leaping into it, seized him, entwined herself about him, and by her prayers, obtained of the gods to have his body and hers united into one. Whereupon Hermaphroditus, finding himself thus metamorphosed, prayed his celestial parents, that in future every man who should bathe in that fountain should possess both sexes, which, according to Ovid, was also granted. (See *Metam.* lib. iv. fab. xi.) Some explain the fable, that Hermaphroditus was represented as the son of Mercury and Venus, to exhibit the union between eloquence or commerce, whereof Mercury was god, with pleasure, whereof Venus was the deity.

(1.) HERMAS, an ecclesiastical author of the first century; and, according to Origen, Eusebius, and Jerome, the same whom St Paul salutes in the end of his epistle to the Romans. He wrote a book in Greek some time before Domitian's persecution, A. D. 95, entitled *The Pastor*, from his representing an angel speaking to him in it under the form of a shepherd. The Greek text is lost, but a very ancient Latin version of it is extant. Some of the fathers have considered this book as canonical. The best edition of it is that of 1698, where it is to be found among the other apostolical fathers, illustrated with the notes and corrections of Cotelerius and Le Clerc. With these it was translated into English by Archbishop Wake, the best edition of which is that of 1710.

(2.) HERMAS, in botany, a genus of the monœcia order, belonging to the polygamia class of plants. The umbel in the hermaphrodite is terminal; there is an universal involucre and partial ones. The rays of the small umbels are lobed; the central one flower-bearing; there are 5 petals, and 5 barren stamens; the seeds are two-fold and suborbicular. In the male the lateral umbels have universal and partial involucre; the small umbels are many-flowered; there are five petals, and five fertile stamens.

HERMATA, a kingdom and town in Borneo.

HERMBACH, a town of Germany, in the ci-devant duchy of Juliers, now annexed to France. It is 17 miles S. of Juliers.

HERMSDORF, a town of Silesia, in Neiss.

HERMENAULT, a town of France, in the dep. of the Vendee, 5 miles NW. of Fontenay.

HERMENT, a town of France, in the dept. of Puy de Dome, 8 miles WSW. of Riom.

(1.) HERMES, [Ἑρμῆς, Gr. from ἑρμῆς, an interpreter,] the Greek name of the god Mercury. See MERCURY, N° 1, and THOTH.

(2.) HERMES, surnamed TRISMEGISTUS, i. e. thrice greatest, an Egyptian or Phœnician priest and philosopher, and according to some a king; which triple office, they say, was the reason of this surname; though Suidas alleges, it was given him because he taught the doctrine of the Trinity. It is more probable, however, that he was so named on account of his great learning; for he is said to have wrote 36 books on divinity and philosophy, and 6 on physic. Clemens Alexandrinus has given a catalogue of his works; but none of them are extant, except a piece entitled *Poeman-*

der, which is reckoned spurious. He taught the Egyptians chemistry, the art of land-measuring, the cultivation of the olive, the division of time into hours, and the use of hieroglyphics. He is supposed to have flourished under Ninus or Oïris, about A. M. 2076. See THOTH.

(3.) HERMES, or HERMA, among antiquaries, a sort of square or cubical figure of the god Mercury, usually made of marble, though sometimes of brass or other materials, without arms or legs, and planted by the Greeks and Romans in their cross ways. Servius gives us the origin thereof, in his comment on the 8th book of the *Æneid*. Some shepherds, says he, having one day caught Mercury asleep on a mountain, cut off his hands; from which he, as well as the mountain where the action was done, became denominated Cyllenius, from κυλλός, *maimed*; and thence certain statues without arms are denominated *Hermeses* or *Hermæ*. But this etymology of the epithet of Cyllenius contradicts most of the other ancient authors; who derive it from Mercury's birth-place, Cyllene, a city of Elis, or the mountain Cyllene, which had been so named before him. Suidas gives a moral explication of this custom of making statues of Mercury without arms. The *Hermeses*, says he, were statues of stone placed at the vestibules or porches of the doors and temples at Athens; for this reason, that as Mercury was held the god of speech and of truth, square and cubical statues were peculiarly proper; having this in common with truth, that on what side soever they are viewed, they always appear the same. Athens abounded more than any other place in *Hermeses*: there were abundance of very signal ones in various parts of the city, and they were indeed among the principal ornaments of the place. They were also placed in the high roads and cross ways, because Mercury, who was the courier of the gods, presided over the highways; whence he had his surnames of TRIVIVS and VIACUS.

(1.) *HERMETICAL. HERMETICK. *adj.* [from *Hermes*, or *Mercury*, the imagined inventor of chemistry; *bermetique*, French.] Chymical.—An *hermetical* seal, or to seal any thing hermetically, is to heat the neck of a glass 'till it is just ready to melt, and then with a pair of hot pincers to twist it close together. *Quincy*.—The tube was closed at one end with diachylon, instead of an *hermetical* seal. *Boyle*.

(2.) HERMETICAL ART, a name given to chemistry, on a supposition that Hermes Trismegistus was the inventor of the art, or that he excelled therein. See HERMES, N° 2.

(3.) HERMETICAL PHILOSOPHY is that which undertakes to solve and explain all the phenomena of nature, from the three chemical principles, salt, sulphur, and mercury.

(4.) HERMETICAL PHYSIC, or MEDICINE, is that system or hypothesis, in the art of healing, which explains the causes of diseases, and the operations of medicine, on the principles of the hermetical philosophy, and particularly on the system of alkali and acid. It has been long exploded.

(5.) HERMETICAL SEAL, a manner of closing glass vessels, for chemical operations, so very accurately,

curately, that nothing can exhale, not even the most subtle spirits. It is performed by heating the neck of the vessel in the flame of a lamp till it be ready to melt, and then with a pair of pincers twisting it close together. This chemists call putting on *Hermes's seal*. Vessels are also sealed hermetically, by stopping them with a stopple of glass, well luted into the neck of the vessel; or, by turning another ovum philosophicum upon that wherein the matter is contained.

* HERMETICALLY. *adv.* [from *hermetical*.] According to the hermetical or chemick art.—He suffered those things to putrefy in *hermetically* sealed glasses, and vessels close covered with paper; and not only so, but in vessels covered with fine lawn, so as to admit the air, and keep out the insects; no living thing was ever produced there. *Bentley*.

HERMETICK. See HERMETICAL, § 1.

HERMETRA, one of the Western Islands of Scotland, lies a little N. of N. Uist.

HERMEVILLE, a town of France, in the dept. of the Meuse, $7\frac{1}{2}$ miles from Verdun.

HERMHARPOCRATES, or HERMARPOCRATES, in antiquity, a deity, or figure of a deity, composed of Mercury and Harpocrates the god of silence. M. Spon gives a hermharpocrates in his *Rech. Cur. de l'Antiquité*, p. 98. fig. 15. having wings on his feet like Mercury, and laying his finger on his mouth like Harpocrates. They might mean by this combination, that *Silence* is sometimes *eloquent*.

HERMIANI, or HERMIATITE, a sect of heretics in the second century, thus called from their leader HERMIAS, and also denominated SELEUCIANI. One of their distinguishing tenets was, that God is corporeal; another, that Jesus Christ did not ascend into heaven with his body, but left it in the sun. See next article.

HERMIAS, a heretic of the 2d century, the founder of the above sect, born in Galatia. He maintained that the Deity is material, the world eternal, and that the human soul is composed of fire and spirit.

HERMILLY, Vaquette D', a French historian, born at Amiens in 1707. He wrote the History of Majorca and Minorca, and translated Feijoo's Critical Theatre, and Ferrara's History of Spain.

(1.) HERMIONE, in fabulous history, the daughter of Menelaus and Helen, who was betrothed to her cousin Orestes, but afterwards married to Pyrrhus, whom Orestes therefore killed in the temple of Apollo, and recovered Hermione.

(2.) HERMIONE. See HARMONIA.

(3.) HERMIONE, in ancient geography, a considerable city of Argolis. It was in ruins, except a few temples, in the time of Pausanias; who says that the new city was at the distance of 4 stadia from the promontory on which the temple of Neptune stood. It gave name to the

HERMIONICUS SINUS, a part of the Sinus Argolicus.

(1.) * HERMIT. *n. f.* [*hermite*, French; contracted from *ermite*, *εἰρημνός*.]—1. A solitary; an anchorite; one who retires from society to contemplation and devotion.—

A wither'd *hermit*; fivescore winters worn,
Might shake off fifty looking in her eye. *Shak.*

—You lay this command upon me to give you my poor advice for your carriage in so eminent a place: I humbly return you mine opinion, such as an *hermit* rather than a courtier can render. *Bacon's Advice to Villiers*.—He had been duke of Savoy, and, after a very glorious reign, took on him the habit of a *hermit*, and retired into this solitary spot. *Addison on Italy*. 2. A beadsman; one bound to pray for another. Improper.—

For those of old,

And the late dignities heap'd up to them,

We rest your *hermit*.

Shak.

(2.) HERMIT is derived from the Greek *εἰρημνός*, a desert, and therefore should rather be written EREMITÉ. Paul, surnamed the *Hermit*, is usually reckoned the first hermit; though St Jerome, at the beginning of the Life of that saint, says it is not known who was the first. Some think John the Baptist, others Elias; others make St Anthony the founder of the eremetical life; but others say that he only rekindled and heightened the fervour thereof, and that his disciples owned St Paul of Thebes for the first that practised it. The persecutions of Decius and Valerian are supposed to have been the occasion. Several of the ancient hermits, though they lived in deserts, had numbers of religious accompanying them. There are also various orders and congregations of religious distinguished by the title of *hermits*; as, hermits of St Augustine, of St John Baptist, of St Jerome, of St Paul, &c.

(3.) HERMIT, PETER the. See CROISADE, § 3.

(1.) * HERMITAGE. *n. f.* [*hermitage*, French.] The cell or habitation of a hermit.—

By that painful way they pass

Forth to an hill, that was both steep and high;

On top whereof a sacred chapel was,

And eke a little *hermitage* thereby. *Fairy Q.*

Go with speed

To some forlorn and naked *hermitage*,

Remote from all the pleasures of the world. *Shak.*

And may at last my weary age

Find out the peaceful *hermitage*,

The hairy gown and mossy cell,

Where I may sit and rightly spell

Of every star that heav'n doth shew,

And ev'ry herb that sips the dew. *Milton.*

—About two leagues from Fribourg we went to see a *hermitage*; it lies in the prettiest solitude imaginable, among woods and rocks. *Addison*.

(2.) HERMITAGE is also applied to any religious cell, built and endowed in a reclusive place, and annexed to some large abbey, of which the superior was called a Hermit.

(3.) HERMITAGE, in geography, a hill of France on the side of the Rhone, opposite Tournon, famous for its vineyards.

(4.) HERMITAGE, a river of Scotland in Roxburghshire, which runs into the Liddel, and abounds with trouts.

(5.) HERMITAGE CASTLE, an ancient castle in the parish of Castletown, on the banks of the above river, (N^o 4.) supposed to have been built by Alexander II. about 1240. The Rev. Mr Arkle says, "it has been a very strong building, near 100 feet square, defended by a strong rampart and ditch. The walls are almost entire. The inner part is a heap of ruins." Bp. Elphinston says that

Sir

Sir William Douglas, E. of Liddisdale, beat the English out of all Teviotdale, and took the castle of Hermitage in 1340. In this castle Sir Alexander Ramsay of Dalhousie was starved to death by the same Sir W. Douglas, in 1342, from jealousy, because Sir Alexander was made sheriff of Teviotdale. His bones were found a few years ago in a dungeon of the castle. Queen Mary visited Bothwell in this castle, in 1561.

* **HERMITESS.** *n. f.* [from *hermit.*] A woman retired to devotion.

* **HERMETICAL.** *adj.* [from *hermit.*] Suitable to a hermit.

HERMIT'S ISLANDS, a cluster of small isles, on the S. coast of Terra del Fuego.

(1.) * **HERMODACTYL.** *n. f.* [*igmo* and *taxila*.] *Hermodactyl* is a root of a determinate and regular figure, and represents the common figure of a heart cut in two, from half an inch to an inch in length. This drug was first brought into medicinal use by the Arabians, and comes from Egypt and Syria, where the people use them, while fresh, as a vomit or purge; and have a way of roasting them for food, which they eat in order to make themselves fat. The dried roots are a gentle purge, now little used. *Hill's Materia Med.*

(2.) **HERMODACTYLES** are brought from Turkey, and are of a white colour, compact, yet easily cut or powdered, of a viscous sweetish taste, with a light degree of acrimony. They were of great repute among the ancients as a cathartic; but those now sold in the shops have very little purgative virtue. Neumann declares he never found them to have any effect. The *hermodactyl* is the root of the *COLCHICUM VARIEGATUM*, according to some; others suppose it to be that of the *IRIS TUBEROSA*.

HERMODORUS, a philosopher of Ephesus, who, coming to Rome, advised the making of the laws called the *Twelve Tables*; on which account a statue was erected to his memory. *Pliny.*

(1.) **HERMOGENES**, the first and most celebrated architect of antiquity, was, according to Vitruvius, born at Alanbada, a city in Caria. He built a temple of Diana at Magnesia; another of Bacchus at Tros; and was the inventor of several parts of architecture. He wrote a book on the subject, which is lost.

(2.) **HERMOGENES**, of Tarsus, an ancient orator, who was in every respect a prodigy. At 17 years of age he published his system of rhetoric, and at 20 his philosophic ideas; but at 25 he totally lost his memory. His body being opened after his death, his heart was found of an extraordinary size, and all over hairy. He died about A. A. C. 168. His works were published by Aldus, in 1509.

(3.) **HERMOGENES**, a heretic of the 2d century, born in Africa. He held matter to be the first principle; and regarding it as the fountain of all evil, he maintained that the world, and every thing contained in it, as well as the souls of men and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter.

HERMOGENIANS, a sect of ancient heretics, so denominated from their leader HERMOGENES. Their opinions were warmly opposed by Tertullian. They were divided into several branches

under their respective chieftains, viz. Hermiani, Selucians, Materiari, &c. See last article.

HERMON, or **AERMON**, in ancient geography, a mountain of the Amorites, called **SANIOR** by the Phœnicians, and *Sanir* or *Senir* by the Amorites, on the E. of Jordan. It is also called **Sion** by Moses, but must not be confounded with the Sion of Jerusalem. By the Sidonians it was called *Scirion*; in the Vulgate, it is called *Sarion*. Joshua informs us, that it was the dominion of Og king of Bashan; which must be understood of its S. side. It is never particularly mentioned by profane writers; being comprised under *Libanus*, or *Antilibanus*, with which it is joined on the E. It is also called

HERMONIM, plurally, Psalm xlii. 6. because it was extensive, and contained several mountains.

HERMONTHIS, an ancient city of Egypt, famous for the worship of Jupiter, Apollo, and Isis.

HERMONVILLE, a town of France, in the dept. of Marne, 7 miles from Rheims.

HERMOPOLIS, an ancient city of Egypt, famous for flax, and for the worship of Pan; 120 miles S. of Cairo.

HERMOSELLO, a town of Spain, in Leon.

HERMUS, in ancient geography, a river of Ionia; which, rising near Dorylæum, a town of Phrygia, in a mountain sacred to Cybele, touched Mysia, and ran through the Regio Combusta, then through the plains of Smyrna down to the sea, carrying along with it the waters of the Pactolus, Hyllus, and other rivers. It was said to roll down gold, by Virgil and other poets.

* **HERN.** *n. f.* [contracted from *HERON*, which see.] Birds that are most easy to be drawn are the mallard, swan, *hern*, and bittern. *Peacocks.*

HERNANDRIA, **JACK-IN-A-BOX TREE**; a genus of the triandria order, belonging to the monœcia class of plants; and in the natural method ranking under the 38th order, *Tricocceæ*. The male calyx is tripartite; the corolla tripetalous; the female calyx is truncated; quite entire; the corolla hexapetalous; the plumb hollow, and open at the mouth or upper part, with a loose kernel. The species are two:

1. **HERNANDRIA OVIGERA** grows many feet high, garnished with large oval leaves, not peltated; and monœcious flowers, succeeded by swollen fruit, open at the end, and a nut within.

2. **HERNANDRIA SONORA**, or common jack-in-a-box, is a native of both the Indies. It grows 20 or 30 feet high; and is garnished with broad peltated leaves, and monœcious flowers, succeeded by a large swollen hollow fruit, formed of the calyx; having a hole or opening at the end, and a hard nut within. The wind blowing into the cavity of this fruit makes a very whistling and rattling noise, whence the name. It is said, the sonora in Java affords a sure antidote against poison, if you either put its small roots on the wounds or eat them; as was discovered to Rumphius by a captive woman, in the war between the people of Macassar and the Dutch, in 1667. The soldiers at the former always carry this root about them, as a remedy against wounds with poisoned arrows.—Both these species being tender exotics, must be planted in pots of rich earth, and always kept in a hot-house; in which, notwithstanding all the care that can be

taken, they seldom flower, and never grow beyond the height of common shrubs, though in the places where they are natives, they arrive at the height of trees. They are propagated by seeds procured from the West Indies.

HERNE, a town of Kent, 6 miles from Canterbury, 12 from Margate, and 14 from Faversham. It has a fair on Easter Tuesday. The church is a large ancient structure, 113 feet long, with a tower of flint. The great Dr Ridley, the English martyr, was vicar of Herne. It has a commodious bay, frequented by colliers, &c.

* **HERNHILL**. *n. f.* [*bern and hill.*] An herb. *Ainsworth.*

(1.) * **HERNIA**. *n. f.* [Lat.] any kind of rupture diversified by the name of the part affected. —A *hernia* would certainly succeed. *Wifeman.*

(2.) **HERNIA** is a descent of a portion of the intestines or omentum out of their natural place; or rather, the tumour formed by that descent, popularly called a rupture. The word originally signifies the same with *tumor scroti*, called also *ramex*. Priscian says, 'that the ancient Marfi gave the appellation *hernia* to rocks; whence some think hernias thus called on account of their hardness. Scaliger derives it from the Greek *ἱερός*, a branch. See **SURGERY**, *Index*.

HERNIARIA, RUPTURE-WORT; a genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 11th order, *Sarmentacea*. The calyx is quinquepartite; there is no corolla; there are 5 barren stamina, and a monospermous capsule. There are 4 species, of which the most remarkable is the

HERNIARIA GLABRA, or *smooth rupture-wort*, a native of many parts of England. It is a low trailing plant, with leaves like the smaller chickweed; the flowers come out in clusters from the side of the stalks at the joints, and are of a yellowish green colour. This plant is a little saltish and astringent. Cows, sheep, and horses, eat it; goats and swine refuse it. The juice is useful to take away specks in the eyes.

HERNOSAND, or } a seaport of Sweden on
HERNOSUND, } an island in the gulph of Bothnia. In 1710, 1714, and 1721, it was burnt by the Russians. It has a great trade in linen. Lon. 18. 38. E. Lat. 62. 38. N.

(I. 1.) * **HERO**. *n. f.* (*heros*, Latin; *ἦρως*.) 1. A man eminent for bravery.—

I sing of *heroes* and of kings,

In mighty numbers mighty things. *Cowley.*

Heroes in animated marble frown. *Pope.*

—In this view he ceases to be an *hero*, and his return is no longer a virtue. *Pope's Odyssey.*—

These are thy honours, not that here thy bust
Is mix'd with *heroes*, or with kings thy dust.

Pope.

2. A man of the highest class in any respect; as, a *hero* in learning.

(2.) A **HERO** (§ 1, *def.* 1.) is thus distinguished, by F. Bouhours, from a great man, that the former is more daring, fierce, and enterprising, and the latter more prudent, thoughtful, and reserved. In this sense we say, Alexander was a *hero*, Julius Cæsar a great man.

(3.) A **HERO**, in Pagan mythology, was a great

and illustrious person, of a mortal nature, but supposed to partake of immortality, and after his death to be placed among the number of the gods. The Greeks erected columns and other monuments over the tombs of their heroes, and established a kind of worship in honour of the manes both of their heroes and heroines. The Romans also raised statues in honour of their heroes; but there were six of a superior order, who were supposed to be admitted into the community of the 12 great gods; viz. Hercules, Bacchus, Æsculapius, Romulus, Castor, and Pollux. Authors distinguish between the worship which the ancients paid to their heroes, and that offered to their gods. The latter consisted of sacrifices and libations; the former was only a kind of funeral honour, in which they celebrated their exploits, concluding the rehearsal with feasts.

(4.) *The HERO OF A POEM, OR ROMANCE*, is the principal personage, or he who acts the chief part in it. Thus the hero of the *Iliad* is Achilles; of the *Odyssey*, Ulysses; of the *Æneid*, Æneas; of Tasso's *Jerusalem*, Godfrey of Bulloign; of Milton's *Paradise Lost*, Adam; though Mr Dryden will have the Devil to be Milton's hero, because he gets the better of Adam, and drives him out of Paradise.

(II.) **HERO**, in fabulous history, a famous priestess of Venus, who lived at Abydos, in a tower on the banks of the Hellespont. Leander her lover, who lived at Sestos on the other side of the strait, every night swam over to visit her, being directed by a light fixed on the tower. But the light being put out in a stormy night, the youth missed his way, and was drowned; on which Hero threw herself into the sea, and perished.

(III.) **HERO**, THE OLD, and } two celebrated

(IV.) **HERO**, THE YOUNG, } Greek mathematicians. The latter was a disciple of Ctesibius. Their works were translated into Latin by Barocius; *Spiralium liber*, by Hero senior; and *Traſtat. artis et machin. militar.* by Hero junior. They flourished about A. A. C. 130 and 100.

(1.) **HEROD**, improperly styled *the Great*, the execrable tyrant of Judæa, was born at Ascalon, about A. A. C. 68. His father, Antipater the Idumean, (or *Edomite*;) appointed him governor of Gallilee: Mark Antony made him tetrarch, or ethnarch; (See **ETHNARCH**;) and he afterwards obtained the kingdom of Judæa, which was confirmed to him by Augustus, a short time before the birth of our Saviour; and thus the prophecy was fulfilled of "the sceptre departing from Judah," he being an alien by birth. At the birth of our Lord, in the vain hope of cutting off the Messiah, he caused all the infants of Bethlehem under two years of age to be massacred. His barbarity was as fatal to his own family as to his subjects; for he murdered his beautiful wife Mariamne, her mother Alexandra, her brother Aristobulus, her grandfather Hyrcanus II. and his own sons Alexander and Aristobulus; which led the emperor Augustus to say, that it was better to be Herod's swine than his sons. He died miserably within 3 years after the birth of Christ, aged 70.

(2, 3.) **HERODAGRIPPA I. and II.** See **AGRIPPA**.

(4.) **HEROD ANTIPAS**, the son of **HEROD the Great**,

Great, by his wife Cleopatra, a native of Jerusalem. Herod, in his will, named his son Archelaus his successor, giving Antipas the title of Tetrarch of Gallilee and Peræa. Antipas adorned and fortified the principal places of his dominions. He married the daughter of Aretas king of Arabia; whom he divorced about A. D. 33, to marry his sister-in-law Herodias, wife to his brother Philip, who was still living. St John the Baptist, exclaiming against this incest and adultery, was imprisoned in the castle of Machærus; and afterwards beheaded by Herod's order, as recorded in Mat. xiv. Mark vi. and Luke iii. Aretas, to revenge the affront which Herod had offered to his daughter, declared war against him, and overcame him in a very obstinate engagement. Herod being afterwards detected as a party in Sejanus's conspiracy, was banished by the emperor Caligula into Lyons in Gaul; whither Herodias accompanied him. This Antipas is the Herod who, being at Jerusalem at the time of our Saviour's passion, (Luke xxiii. 11.) ridiculed him, by dressing him in a white robe, and sending him back to Pilate, as a mock king, whose ambition gave him no umbrage. The time when he died is not known, but it is certain he died in exile, as well as Herodias. Josephus says, he died in Spain.

HERODIAN, an eminent Greek historian, who flourished at Rome in the 3d century, in the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His history begins from the death of Marcus Aurelius the philosopher; and ends with those of Balbinus and Maximin, and the beginning of the reign of Gordian. It is written in very elegant Greek; and there is an excellent translation of it into Latin, by Angelus Politianus. It was published by Henry Stephens in 4to, in 1581; by Boecler, at Strasburg, in 1662, in 8vo; and by Hudson, at Oxford, in 1699, 8vo.

HERODIANS, a sect among the Jews, mentioned in Matth. xxii. 16. and Mark iii. 6. Commentators are much divided with regard to them. St Jerom, in his dialogue against the Luciferians, takes the name to have been given to such as owned Herod for the Messiah; and Tertullian and Epiphanius are of the same opinion. But the same Jerom, in his Comment on St Matthew, treats this opinion as ridiculous; and maintains, that the Pharisees gave this appellation by way of ridicule to Herod's soldiers, who paid tribute to the Romans; agreeable to this, the Syrian interpreters render the word by *the domestics of Herod*, i. e. *Herod's courtiers*. M. Simon, in his notes on the 22d chapter of Matthew, advances a more probable opinion. The name he supposes to have been given to such as adhered to Herod's party and interest; and were for preserving the government in his family, about which there were great divisions among the Jews. F. Hardouin will have the Herodians and Sadducees to have been the same. Dr Prideaux is of opinion, that they were distinguished from the other Jews by their concurrence with Herod's scheme, of subjecting himself and his dominions to the Romans, and by complying with many of their heathen usages and customs. This symbolizing with idolatry upon views of interest and worldly policy, was probably that leaven of Herod, against which our Saviour cautioned his

disciples. It is farther probable, that they were chiefly of the sect of the Sadducees; because the leaven of Herod is also called the leaven of the Sadducees.

(1.) HERODIAS. See HEROD, N^o 4. She was grand-daughter of Herod the Great, so that even her marriage with her uncle Philip was incestuous, as well as her adultery with her brother.

(2.) HERODIAS, in zoology. See ARDEA, § II. N^o 6.

HERODOTUS, an ancient Greek historian, the son of Lyxus and Dryo, born at Halicarnassus in Caria, in the first year of the 74th Olympiad, about A. A. C. 484. Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus retired to Samos; from whence he travelled over Egypt, Greece, Italy, &c. and acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected, and composed that history which has preserved his name ever since. He wrote it in the isle of Samos. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself,

What he should do to be for ever known,

And make the ages all to come his own.

His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written; but then he saw that it would be tedious to go through all the cities of Greece, and recite it to the inhabitants of each city. He thought it best therefore to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece who had not either seen him at the Olympic games, or heard those speak of him who had seen him there. His work is divided into 9 books; which, according to the computation of Dionysius Halicarnassensis, contain the most remarkable occurrences within a period of 240 years; from the reign of Cyrus to that of Xerxes, when the historian was living. These 9 books are named after the nine Muses, each book being distinguished by the name of a Muse; and this has given birth to two disquisitions; viz. 1. Whether they were so called by Herodotus himself; and, 2. For what reason they were so called. As to the first, it is generally agreed that Herodotus did not impose these names himself; but it is not agreed why they were imposed by others. Lucian tells us, that these names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man who had taken pains to do them so much honour. Others have thought, that the names of the *Muses* have been fixed upon them by way of reproach, to intimate, that Herodotus, instead of true history, had written a great deal of fable. Aldus Manutius, Joachim Camerarius, and Henry Stephens, have written apologies for him; and have very justly observed, that he seldom relates any thing of doubtful credit without producing the authority on which his narration is founded; and, if he has no certain authority to fix it upon, uses always the terms, *ut ferunt*, *ut ego audivi*, &c.

There

There is ascribed also to Herodotus, but falsely, a Life of Homer, which is usually printed at the end of his work. He wrote in the Ionic dialect, and his style and manner have been admired by all people of taste. There have been several editions of his works; two by Henry Stephens, in 1570 and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715, which is the best, though not the best printed.

* **HEROES.** *n. f.* [from *hero* : *berois*, Latin.] A heroine; a female hero. Not in use.—

In which were held, by sad disease,

Heroes and *beroeses*.

Chapman.

* **HEROICAL.** *adj.* [from *bera*.] Besitting an hero; noble; illustrious; heroick.—Mufidorus was famous over all Asia for his *beroical* enterprises. *Sidney*.—Though you have courage in an *beroical* degree, I ascribe it to you as your second attribute. *Dryden*.

* **HEROICALLY.** *adv.* [from *beroical*.] After the way of a hero; suitably to an hero.—Not *beroically* in killing his tyrannical cousin. *Sidney*.—

Free from all meaning, whether good or bad;

And, in one word, *beroically* mad. *Dryden*.

(1.) * **HEROICK.** *adj.* [from *bero* ; *beroiqne*, Fr.] 1. Productive of heroes.—

Bolingbroke

From John of Gaunt doth bring his pedigree,
Being but the fourth of that *beroick* line. *Shak.*
2. Noble; suitable to an hero; brave; magnanimous; intrepid; enterprising; illustrious.—

Not that which justly gives *beroick* name

To person, or to poem. *Milton*.

Verse makes *beroick* virtue live,

But you can life to verses give. *Waller*.

3. Reciting the acts of heroes. Used of poetry.—

Methinks *beroick* poesy, 'till now,

Like some fantastick fairy land did show. *Cowley*.

—I have chosen the most *beroick* subject which any poet could desire: I have taken upon me to describe the motives, the beginning, progress, and successes of a most just and necessary war. *Dryden*.—An *beroick* poem is the greatest work which the soul of man is capable to perform: the design of it is to form the mind to *beroick* virtue by example. *Dryden*.

(2.) **HEROIC AGE** is that age or period of the world wherein the *heroes*, or those called by the poets the *children of the gods*, are supposed to have lived. It coincides with the fabulous age.

(3.) **HEROIC POEM** is that which undertakes to describe some extraordinary action, or enterprise. Homer, Virgil, Statius, Lucan, Tasso, Camoens, Milton, and Voltaire, have composed *beroic poems*. In this sense, *beroic poem* coincides with *epic poem*.

(4.) **HEROIC VERSE** is that wherein heroic poems are usually composed; or, it is that proper for such poems. In the Greek and Latin, hexameter verses are peculiarly denominated *beroic verses*, as being alone used by Homer, Virgil, &c. Alexandrine verses, of 12 syllables, were formerly called *beroic verses*, as being supposed the only verse proper for heroic poetry; but later writers use verses of ten syllables.

* **HEROICKLY.** *adv.* [from *beroick*.] Suitably to an hero. *Heroically* is more frequent, and more analogical.—

Samson had quit himself

Like Samson, and *beroickly* hath finish'd

A life heroick.

Milton.

* **HEROINE.** *n. f.* [from *bero* ; *beroine*, Fr.] A female hero. Anciently, according to English analogy, *beroes*.—

But inborn worth, that fortune can controul,
New-strung, and stiffer bent her softer soul;

The *beroine* assum'd the woman's place,

Confirm'd her mind and fortified her face.

Dryden.

Then shall the British stage

More noble character expose to view,

And draw her finish'd *beroines* from you. *Addis.*

* **HEROISM.** *n. f.* [from *beroisme*, Fr.] The qualities or character of an hero.—If the *Odyssey* be less noble than the *Iliad*, it is more instructive: the *Iliad* abounds with more *beroisism*, this with more morality. *Broome*.

HEROLDSBERG, a town of Franconia, in Nuremberg, 7 miles NNE. of Nuremberg.

(1.) * **HERON.** *n. f.* [from *beron*, Fr.] 1. A bird that feeds upon fish.—

So lords, with sport of stag and *beron* full,

Sometimes we see small birds from nests do pull.

Sidney.

—The *heron*, when she soareth high, sheweth winds. *Bacon*. 2. It is now commonly pronounced *bern*.—

The tow'ring hawk let future poets sing,

Who terror bears upon his soaring wing;

Let them on high the frightened *bern* survey,

And lofty numbers paint their airy fray. *Gay*.

(2.) **HERON**, in ornithology. See **ARDEA**, § II. N° 8. This bird is a very great devourer of fish, and will do more mischief to a pond than even an otter. Some say that a heron will destroy more fish in a week than an otter will do in three months; but that seems carrying the matter too far. People who have kept herons, and have had the curiosity to number out the fish they fed them with into a tub of water, and count them again afterwards, have found that a heron will eat 50 moderate sized dace and roaches in a day. It has been found, that in carp ponds visited by this bird, one heron will eat up 1000 store carp in a year, and will hunt them so close that very few can escape. The readiest method of destroying this mischievous bird is by fishing for him in the manner of pike, with a baited hook; the bait consisting of small roach or dace, and the hook fastened to one end of a strong line, made of silk and wire twisted together. The wire should be entered under the gills of the roach, and run just under the skin to the tail; in which condition the fish will live several days: for if it be dead, the heron will not touch it. To the other end of the line is fastened a stone of a pound weight; and several of these baited lines being sunk by means of the stone in different parts of the pond, in a night or two the heron will certainly be taken.

* **HERONRY.** } *n. f.* [from *beron*, com-

* **HERONSHAW.** } monly pronounced *bern-*
ry.] A place where herons breed.—They carry their load to a *beronry* above three miles. *Derham's Physico-Theology*.

HEROPHILA, or } the name of the Cumæan
HEROPHILE, } or Erythrean Sibyl. See

SIBYLS.

HERO-

HEROPHILUS, an ancient physician, born in Chalcedon, about A. A. C. 500. He was an accurate anatomist, (see *ANATOMY*, N^o 15,) and is said to have discovered the lacteal vessels, as well as to have made some discoveries in botany.

(1.) * **HERPES**. *n. f.* [*ἑρπῆς*.] A cutaneous inflammation of two kinds: *miliaris*, or *pustularis*, which is like millet-seed upon the skin; and *excedens*, which is more corrosive and penetrating, so as to form little ulcers. *Quincy*.—A farther progress towards acrimony maketh a *herpes*; and, if the access of acrimony be very great, it maketh an *herpes excedens*. *Wifeman's Surgery*.

(2.) **HERPES** is a kind of sore or pustule, which, breaking out upon the skin, spreads in various directions; or sometimes heals on one side or in the middle, while it eats the sound parts. As these appearances vary, the herpes accordingly receives different denominations.

(1.) **HERQUI**, or **ERQUI**, a village of France, in the dept. of the North Coasts, with a harbour on the British Channel; 18 miles W. of St Malo, and 4½ ENE. of St Brieux.

(2.) **HERQUI BAY**, and } a bay and cape on the

(3.) **HERQUI POINT**, } coast of the above village. Sir Sidney Smith failed into this bay on the 17th March, 1796, and destroyed several French ships.

HERRENBURG, a town of Germany, in Wurtemberg, 14 miles SSE. of Stuttgart.

HERNBREITUNGEN, a town of Franconia, in Henneberg, on the Werra.

(1.) **HERRERA**, a town of Spain, in Old Castile, 32 miles NNW. of Burgos.

(2.) **HERRERA**, Ferdinand DE, an eminent Spanish poet of the 16th century, was born at Seville, and principally succeeded in the lyric poetry. Besides his poems, he wrote notes on Garcilasso de la Vega, and an account of the war of Cyprus, and the battle of Lepanto, &c.

(3.) **HERRERA TORDESILLAS**, Anthony, a Spanish historian, secretary to Vespasian Gonzaga viceroy of Naples, and afterwards historiographer of the Indies, under Philip II. who allowed him a considerable pension. He wrote a general history of the Indies, in Spanish, from 1492 to 1554; and of the world (not so much esteemed), from 1554 to 1598. He died in 1625, aged about 66.

HERRIEDEN, a town of Franconia, on the Altmühl, 5 miles SW. of Anspach.

(I.) **HERRING**, Thomas, abp. of Canterbury, was the son of the Rev. John Herring, rector of Walsoken in Norfolk, where he was born in 1693. He was educated at Jesus College, Cambridge; was afterwards chosen fellow of Corpus Christi College, and continued a tutor there upwards of 7 years. Having entered into orders in 1719, he was successively minister of Great Shelford, Stow cum Qui, and Trinity in Cambridge; chaplain to Dr Fleetwood, bishop of Ely; rector of Rettingdon in Essex, and of Barly in Hertfordshire; preacher to the Society of Lincoln's Inn, chaplain in ordinary to King George II. rector of Blechingly in Surry, and dean of Rochester. In 1737 he was consecrated Bishop of Bangor, and in 1743, he was made abp. of York. When the rebellion broke out in 1745, and the king's troops were defeated at Prestonpans, he convened the nobility, gentry,

and clergy of his diocese, and addressed them in an animated speech; which had such an effect, that a subscription ensued, to the amount of L.40,000; and the example was followed by the nation in general. On the death of Dr Potter in 1747, he was translated to the see of Canterbury; but in 1753 was seized with a violent fever, which brought him to the brink of the grave; and after languishing about 4 years, he died on the 13th of March, 1757. He expended upwards of L.6000 in repairing and adorning the palaces of Croydon and Lambeth. This worthy prelate, in a most eminent degree, possessed the virtues of public life; his mind was filled with unaffected piety and benevolence; he was an excellent preacher, and a true friend to religious and civil liberty. After his death was published a volume of his sermons on public occasions.

(II. 1.) * **HERRING**, *n. f.* [*hareng*, Fr. *haring*, Saxon.] A small sea-fish.—The coast is plentifully stored with round fish, pilchard, *herring*, mackrel, and cod. *Carew*.—Buy my *herring* fresh. *Swift*.

(ii.) **HERRING**. See *CLUPEA*, N^o 4.

(iii.) **HERRING FISHERY**. Our great stations for this fishery are off the Shetland and Western Isles. There are two seasons for it; the first from June to the end of August; and the 2d in autumn, when the fogs become very favourable for this kind of fishing. The Dutch begin their herring fishing on the 24th of June, and employ a vast number of vessels therein, called *busses*, being between 45 and 60 tons burden each, and carrying 3 or 4 small cannon. They never stir out of port without a convoy, unless there be enough together to make about 18 or 20 cannon among them, in which case they are allowed to go in company. Before they go out, they make a verbal agreement, which has the same force as if it were in writing. The regulations of the admiralty of Holland are partly followed by other nations, and partly improved and augmented with new ones: as, that no fisher shall cast his net within 100 fathoms of another boat: that while the nets are cast, a light shall be kept on the hind part of the vessel: that when a boat is by any accident obliged to leave off fishing, the light shall be cast into the sea: that when the greater part of a fleet leaves off fishing, and casts anchor, the rest shall do the same, &c. Mr Anderson, in his *History of Commerce*, allows to the Scots a knowledge of great antiquity in the herring fishery. He says that the Netherlanders resorted to these coasts as early as A. D. 836, to purchase salted fish of the natives; but, imposing on strangers, they learned the art, and took up the trade, which has since proved of such immense emolument to the Dutch. Sir Walter Raleigh's observations on that head, extracted from the same author, are extremely worthy the attention of the curious, and excite reflections on the vast strength resulting from the wisdom of well applied industry. In 1603, (he remarks) the Dutch sold to different nations as many herrings as amounted to L.1,759,000 sterling. In 1615, they at once sent out 2000 busses, and employed in them 37,000 fishermen. In 1618, they sent out 3000 ships, with 50,000 men to take the herrings, and 9000 more ships to transport and sell the fish; which by sea and land employed 150,000 men, besides

besides those first mentioned. All this wealth was gotten on our coasts ; while our attention was taken up in a distant whale-fishery. The Scottish monarchs for a long time seemed to direct all their attention to the preservation of the salmon fishery ; probably because their subjects were novices in sea affairs. At length James III. endeavoured to stimulate his great men to these patriotic undertakings ; for, by an act of his 3d parliament, he compelled " certain lords spiritual and temporal, and burghs, to make ships, busses, and boats, with nets and other pertinents for fishing. That the same should be made in each burgh ; in number according to the substance of each burgh, and the least of them to be of twenty tons : and that all idle men be compelled by the sheriffs in the country to go on board the same." Numerous indeed have been the attempts made at different periods to secure this treasure to ourselves, but with little success. In the late reign, a very strong effort was made, and bounties allowed for the encouragement of British adventurers : the first was of 30s. per ton to every buss of 70 tons and upwards. This bounty was afterwards raised to 50s. per ton, to be paid to such adventurers as were entitled to it by claiming it at the places of rendezvous. The busses are from 20 to 90 tons burden, but the best size is 80. A vessel of 80 tons ought to take ten lasts, or 120 barrels of herrings, to clear expenses, the price of the fish to be admitted to be a guinea a barrel. A ship of this size ought to have 18 men, and three boats ; one of 20 tons should have six men ; and every 5 tons above require an additional hand. To every ton are 280 yards of nets ; so a vessel of 80 tons carries 20,000 square yards : each net is 12 yards long, and 10 deep ; and every boat takes out from 20 to 30 nets, and puts them together, so as to form a long train ; they are sunk at each end of the train by a stone, which weighs it down to the full extent : the top is supported by buoys, made of sheep's skin, with a hollow stick at the mouth, fastened tight ; through this the skin is blown up, and then stopped with a peg, to prevent the escape of the air. Sometimes these buoys are placed at the top of the nets ; at other times the nets are suffered to sink deeper, by lengthening the cords fastened to them, every cord being for that purpose 10 or 12 fathoms long. But the best fisheries are generally in more shallow water. Of the Scots fishery in the Western Isles, the following account is given by Mr Pennant, in his *Voyage to the Hebrides*. " The fishing is always performed in the night, unless by accident. The busses remain at anchor, and send out their boats a little before sun-set ; which continue out, in winter and summer, till day-light ; often taking up and emptying their nets, which they do 10 or 12 times in a night, in case of good success. During winter it is a most dangerous and fatiguing employ, by reason of the greatness and frequency of the gales in these seas, and in such gales are the most successful captures : but, by the Providence of heaven, the fishers are seldom lost ; and, what is wonderful, few are visited with illness. They go out well prepared, with a warm great coat, boots, and skin aprons, and a good provision of beef and spirits. The same good fortune attends the busses, which in

the tempestuous season, and in the darkest nights, are continually shifting, in these narrow seas, from harbour to harbour. Sometimes 80 barrels of herrings are taken in a night by the boats of a single vessel. It once happened, in Loch Slappan, in Skye, that a buss of 80 tons might have taken 200 barrels in one night, with 10,000 square yards of net ; but the master was obliged to desist, for want of a sufficient number of hands to preserve the capture. The herrings are preserved by salting, after the entrails are taken out. This last is an operation performed by the country people, who get three halfpence per barrel for their trouble ; and sometimes, even in the winter, can gain 15d. a-day. This employs both women and children ; but the salting is only entrusted to the crew of the busses. The fish are laid on their backs in the barrels, and layers of salt between them. The entrails are boiled into an oil ; 8000 fish will yield ten gallons, valued at 1s. the gallon. A vessel of 80 tons takes out 144 barrels of salt ; a drawback of 2s. 8d. is allowed for each barrel used by the foreign exportation of the fish ; but there is a duty of 1s. per barrel for the home consumption, and the same for those sent to Ireland. The barrels are made of oak-staves, chiefly from Virginia ; the hoops from several parts of our own island, and are either of oak, birch, hazel, or willow : the last from Holland, liable to a duty. The barrels cost about 3s. each, they hold from 500 to 800 fish, according to their sizes ; and are made to contain 32 gallons. The barrels are inspected by proper officers : a cooper examines if they are good ; if faulty, he destroys them, and obliges the maker to stand to the loss. Loch Broom has been celebrated for 3 or 4 centuries as the resort of herrings. They generally appear here in July : those that turn into this bay are part of the brigade that detaches itself from the western column of that great army which annually deserts the vast depths of the arctic circle, and come, heaven-directed, to the seats of population, offered as a cheap food to millions, whom wasteful luxury or iron-hearted avarice hath deprived, by enhancing the price of the wonted supports of the poor. The migration of these fish from their northern retreat is regular ; their visits to the Western isles and coasts, certain ; but their attachment to one particular loch, extremely precarious. All have their turns : that which swarmed with fish one year, is totally deserted the following ; yet the next loch to it may be crowded with the shoals. These changes of place give often full employ to the busses, who are continually shifting their harbour in quest of news respecting these important wanderers. They commonly appear here in July ; the latter end of August they go into deep water, and continue there for some time, without any apparent cause : in November, they return to the shallows, when a new fishery commences, which continues till January ; at that time the herrings become full of roe, and are useless as articles of commerce. Some doubt, whether those herrings that appear in November are not part of a new migration ; for they are as fat, and make the same appearance, as those that composed the first. The signs of the arrival of the herrings are flocks of gulls, who catch up the fish while they skim on the surface ; and of gannets,

gannets, who plunge and bring them up from considerable depths. Both these birds are closely attended to by the fishers. Cod-fish, haddocks, and dog-fish, follow the herrings in vast multitudes; these voracious fish keep on the outsides of the columns, and may concur in driving the shoals into bays and creeks. In summer, they come into the bays generally with the warmest weather, and with easy gales. During winter, the hard gales from NW. are supposed to assist in forcing them into shelter. East winds are very unfavourable to the fishery."

(iv.) HERRINGS, METHOD OF SALTING. The nets being hauled on board, the fishes are taken out, and put into the warbacks, which stand on one side of the vessels. When all the nets are thus unloaded, one fills the gippers baskets. The gippers cut their throats, take out their guts, and fling out the full herrings into one basket, and the shotten into another. One man takes the full basket when they are gipped, and carries them to the rower back, wherein there is salt. One boy rows and stirs them about in the salt, and another takes them, thus rowed, and carries them in baskets to the packers. Four men pack the herrings into one barrel, and lay them, one by one, straight and even; and another man, when the barrel is full, takes it from the packers. It is left to stand a day or more open to settle, that the salt may melt and dissolve to pickle; after which it is filled up, and the cooper completes the work, by heading the casks very tight, and stowing them in the hold. The pickle is to be strong enough to sustain a herring; otherwise the fish decay in it. See § iii.

(v.) HERRINGS, MIGRATION OF. See CLUPEA.

(vi.) HERRINGS PRESERVED. Different names are given to preserved herrings, according to the different manners wherein they are ordered: as,

1. HERRINGS, CORVED, serve to make red herrings, being such as are taken in the Yarmouth seas, from the end of August to the middle of October, provided they can be carried ashore within about a week after they are taken. These are never gipped, but rowed in salt, for the better preserving them, till they can be brought on shore; and such as are kept to make red herrings (see N^o 3.) are washed in great vats in fresh water, before they are hung up in the *herring-hangs* or *red-herring* houses.

2. HERRINGS, CRUX, are such as are caught after the 14th of Sept. These are cured with that kind of salt called *salt upon salt*, and are carefully sorted out, all full herrings, and used in the repacking.

3. HERRINGS, RED, must lie 24 hours in the brine, as they are to take all their salt there. (See N^o 1.) When taken out, they are spitted, that is, strung by the head on little wooden spits, and then hung in a chimney made for that purpose. After which, a fire of brush-wood, which yields a great deal of smoke but no flame, being made under them, they remain there till sufficiently smoked and dried, and are then barrelled up for keeping.

4. HERRINGS, RE-PACKED, those that are repacked on shore: 17 barrels of sea-sticks commonly make from 12 to 14 of repacked herrings. The manner of repacking them is, to take out the herrings, wash them out in their own pickle, and lay them orderly in a fresh barrel; these have no salt

put to them, but are close packed, and headed up by a sworn cooper, with pickle, when the barrel is half full.

5. HERRINGS, SEA-STICK, are such as are caught all the fishing season, and are but once packed. A barrel holds 6 or 800 of these; 8 barrels go to the ton by law; a hundred of herrings is to be 120; a last is 10,000, and they commonly reckon 14 barrels to the last.

6. HERRINGS, SHORTEN and SICK, are put by themselves; the barrels are to be marked distinctly.

7. HERRINGS, SUMMER, are such as the Dutch chasers or divers catch from June to the 15th July. These are sold away in sea-sticks, to be used presently, on account of their fatness, as they will not endure repacking. They go one with another, full and shotten; but the repacked herrings are sorted, the full herrings by themselves.

(vii.) HERRINGS, STATUTES RESPECTING. It is unlawful to buy or sell herrings at sea before the fishermen come into the haven, and the cable of the ship be drawn to the land. 31 Edw. III. stat. 2. No herring shall be sold in any vessel, but where the barrel contains 32 gallons, and half barrel and firkin accordingly; and they must be well packed, of one time's packing and salting, and be as good at the middle as the ends, on the pain of forfeiting 3s. 4d. a barrel, &c. by stat. 22 Edw. IV. cap. 2. The vessels for herrings are to be marked with the quantity and place where packed; and packers are to be appointed and sworn in all fishing ports, &c. under the penalty of 100l. by stat. 15. Car. II. cap. 16.

(1.) HERRNHUT, or } the first and most considerable settlement of
(1.) HERRNHUTH, } the United Brethren, or MORAVIANS, situated upon an estate belonging to the family of Count Zinzendorf, about 50 miles E. of Dresden. See UNITAS FRATRUM. The building of this place was begun in 1727, by some emigrants from Moravia, who forsook their possessions on account of the persecution they suffered as Protestants from the Roman Catholics. It is situated upon the rise of an hill called HUTBERG, or *Watch-hill*, from which they took occasion to call the new settlement *Herrnhut*, or the Watch of the Lord. The building, increase, and admirable regulations of this settlement, occasioned no small surprise in the adjacent country: and caused, in 1732, 1736, and 1737, commissioners to be appointed to examine into the doctrines and proceedings of the brethren at Herrnhut. The commissioners made a favourable report; and ever since, both Herrnhut and other settlements of the United Brethren in Saxony have been protected, and even several immunities offered them by the court, but not accepted. Herrnhut was visited in 1766, by the emp. Joseph II. by Frederick William II. king of Prussia, and by several other royal personages, who expressed their satisfaction on examining its peculiar regulations.

(2.) HERRNHUT, NEW, the first mission settlement of the United Brethren, in the island of St Thomas in the West Indies, then under the Danish government, but which was taken by the British in 1801. This settlement was begun in 1739; their missionaries having endeavoured to propagate Christianity among the negro slaves ever since

1731, and suffered many hardships and persecutions, from which their converts were not exempted. Many of the planters finding, in process of time, that the Christian slaves were more tractable, moral, and industrious than the heathen, not only countenanced but encouraged their endeavours. These were also greatly facilitated by the protection of Christian VI. king of Denmark. The settlement consists of a spacious negro church, a dwelling-house for the missionaries, negro huts, out-houses, and gardens. From this place the islands of St Croix and St John were supplied at first with missionaries; and the Brethren have now two settlements in each. The negro converts belonging to their church amount, in those three islands, to near 8000 souls.

(3.) HERRNHUT, NEW, is also the name of the oldest settlement of the United Brethren in Greenland. It is situated on Ball's River, a few miles from the sea, near Davis's Straits, on the W. coast of Greenland, near the Danish colony of Godhaab. The two first missionaries were sent from Herrnhut in 1733, and their laudable intentions favoured by Christian VI. king of Denmark. They had to struggle in this uncultivated, frozen, and savage country, with inconceivable hardships, and found at first great difficulty in acquiring the language of the natives. However, after six years labour and perseverance, they had the satisfaction to baptize four persons, all of one family; and from that time the mission began to prosper; so that in the succeeding years two other settlements were begun, called LICHTENFELS and LICHTENAU; and they all continue in prosperity. About 1300 of the natives have been Christianized since the beginning of this mission. See *Crantz's History of Greenland*, Lond. 1777.

HERRNHUTTERS, a sect of Christians, so named from their first and principal settlement at Herrnhut, (see HERRNHUT, N^o 1.) but better known by the names of MORAVIANS and UNITED BRETHREN. See UNITAS FRATRUM, and ZINZENDORF. They have settlements in Saxony, Silesia, and other parts of Germany; in Holland, Denmark, England, Ireland, and America. In England, their principal settlements are at Fulneck near Leeds, and Fairfield near Manchester. In Greenland, North and South America, the West Indies, and Russia, they have missions for the propagation of Christianity among the Heathens; and in many parts have had considerable success. See *Busching's Account of the Rise and Progress of the Church of the Brethren*, printed at Halle in 1781; and *Crantz's History of the Brethren*, Lond. 1780.

HERRNWERTH, or HERN-CHIEMSEE, a town of Bavaria, 12 miles W. of Salzburg.

HERRSBRUCK, a town of Franconia, on the Pregnitz, 15 miles E. of Nuremberg.

HERRSTEIN, a town of Germany, in the circle of the Upper Rhine, and ci-devant county of Sponheim; annexed to the French republic by the treaty of Luneville, in 1801, and included in one of the 4 departments into which the territories on the left bank of the Rhine are now divided; probably that of Mount Tonnere. It lies 23 miles W. of Creutznach.

* HERS. *pron.* The female possessive, used

when it refers to a substantive going before: as, this is *her* house, this house is *hers*. See HER.—

How came her eyes so bright? not with salt tears:

If so, my eyes are oftener wash'd than *hers*.

Shak.

Whom ill fate would ruin, it prefers;

For all the miserable are *hers*.

Waller.

I see her rowling eyes;

And, panting, lo! the god, the god, she cries;

With words not *hers*, and more than human sound,

She makes th' obedient ghosts peep trembling thro' the ground.

Roscommon.

HERSCHEDE, a town of Germany, in Westphalia, and county of Mark, 6 m. SE. of Lunschede.

HERSCHEL, the name given by most foreigners to the new planet, called *Georgium Sidus* by Mr Herschel, who discovered it. See ASTRONOMY, *Index*; and GEORGIUM SIDUS. The Italians call it OURANOS, or URANIA. Dr Herschel has lately discovered other 4 satellites revolving round this planet, besides the two he formerly observed. They revolve as follows, the periodical times being estimated from their greatest elongations: I. The interior one in 5 d. 21 h. 25 min. at the distance of 25" 5. II. One between the two first discovered ones, in 10 d. 21 h. 4 m. at the distance of 38' 57. III. The nearest exterior one at about twice the distance of the farthest old one; in 38 d. 1 h. 49 m. IV. The most distant satellite, 4 times as far from the Herschel, as the old 1d one; whence he calculates its period of revolution to be 107 d. 16 h. 40 m. The planes of the orbits of the two first discovered satellites form such large angles with that of the planet, and of course, of the ecliptic, as to be almost perpendicular to it; and they also move in a retrograde direction; which are two remarkable circumstances in which they depart from the analogy of the old planets. Whether the motions of these 4 last discovered be direct or retrograde seems not yet determined. The disk of the Georgian planet is flattened. Dr Herschel, with an excellent seven feet telescope, thought he observed, on different days, two rings surrounding the planet, and crossing each other at right angles; but Mr Nicolson suspects, that they were optical deceptions, as they kept their position with respect to the tube, after the relative position of the parallel had been much changed by the earth's rotation, and because they did not appear with larger telescopes in 10 years.

HERSCHELD, a town of Lusatia.

(1.) * HERSE. *n. f.* [*bersta*, low Latin; supposed to come from *bearian*, to praise.] This is likewise written *hearse*; see HEARSE. 1. A temporary monument raised over a grave. 2. The carriage in which corpses are drawn to the grave.

When mourning nymphs attend their Daphnis' *berse*,

Who does not weep that reads the moving verse.

Roscommon.

On all the line a sudden vengeance waits,
And frequent *berfes* shall besiege your gates.

Pope.

(2.) HERSE, [*berce*, Fr. *i. e.* a harrow.] in fortification, a lattice, or portcullis, in form of a harrow.

harrow, beset with iron spikes. It is usually hung by a rope fastened to a maunet; to be cut, in case of surprise, or when the first gate is broken with a petard, that the herse may fall, and stop up the passage of the gate or other entrance of a fortress. It is otherwise called a *sarrafin*, or *cata-rae*; and when it consists of straight stakes, without any cross pieces, it is called *ORGUES*.

(3.) *HERSE* is also a harrow, which the besieged, for want of chevaux de frise, lay in the way, or in breaches, with the points up, to incommode the march of the enemy's horse or infantry.

(4.) *HERSE*. See *ARRHEPHORIA*.

* *To HERSE*. *v. a.* [from the noun.] To put into an herse.—I would my daughter were dead at my foot, and the jewels in her ear. O, would she were *bers'd* at my foot, and the ducats in her coffin. *Shak.*

The Grecians spitefully drew from the darts the corse,

And *bers'd* it, bearing it to fleet. *Chapman.*

The house is *bers'd* about with a black wood,
Which nods with many a heavy-headed tree.

Craslow.

* *HERSELF*. *pronoun*. 1. A female individual, as distinguished from others.—

The jealous o'erworn widow, and *herself*,

Since that our brother dubb'd them gentlewomen,

Are mighty gossips in this monarchy. *Shak.*

2. Being in her own power; mistress of her own thoughts.—

The more she looks, the more her fears increase,

At nearer sight; and she's *herself* the less. *Dryd.*

3. The oblique case of the reciprocal pronoun; as, she hurt *herself*.—The daughter of Pharaoh came down to wash *herself*. *Exodus*.—She returned answer to *herself*. *Judges*.

* *HERSE-LIKE*. *adj.* [*herse* and *like*.] Funereal; suitable to funerals.—Even in the Old Testament, if you listen to David's harp, you shall hear as many *herse-like* airs, as carols. *Bacon*.

HERSENT, Charles, a French divine, of the 17th century, who wrote a work entitled, *Optati Galli de cavendo Schismate*. As in this work he charged Card. Richelieu with views inimical to the Gallican church, he was obliged to quit France, and retire to Rome; where he incurred censure from the Inquisition, by publishing some peculiar opinions on the doctrine of grace, and was excommunicated. He then returned to France; wrote a Paraphrase on Solomon's Song, with other tracts; and died in 1660.

(1.) *HERSFELD*, a territory of Germany, in the circle of the Upper Rhine, belonging to the prince of Hesse-Cassel.

(2.) *HERSFELD*, or *HIRSCHFELD*, the capital of the above territory, (N^o 1.) is surrounded with walls, flanked with towers, and contains about 500 houses, an hospital, and an academy. It is 31 miles SSE. of Cassel, and 50 W. of Erfurt. Lon. 27. 20. E. Ferro. Lat. 50. 39. N.

HERSILIA, the wife of *ROMULUS*, the first king of Rome. After her death, she was deified, and worshipped under the names of *HORTA* and *ORTA*.

HERSILLON, in the military art, a fort of

plank or beam, 10 or 12 feet long, whose two sides are driven full of spikes or nails, to incommode the march of the infantry or cavalry. The word is a diminutive of *herse*. See *HERSE*, § 3.

HERSIN, a town of France, in the dep. of the Straits of Calais, 6 miles S. of Bethune.

HERSIPHORIA. See *ARRHEPHORIA*.

HERSTAL, or *HERISTAL*, a town of the French republic, in the dep. of Ourte, and late bishopric of Liege; with a castle which anciently belonged to Pepin, the father of Charles Martel. It is seated on the Meuse, 4 miles N. of Liege.

HERSTELLE, a town of Germany, in Westphalia, in Paderborn, 11 m. ENE. of Warburg.

(1.) *HERTFORD*, the county of Hertfordshire. In the beginning of the heptarchy, it was considered as one of the principal cities of the E. Saxons. It is seated on the Lea, which is now navigable for barges, but, at that period, was equally navigable for ships to this town. In 879, the Danes erected 2 forts here, for the security of their ships; but Alfred turned the course of the river, so that their vessels were left on dry ground. Edward, the eldest son of Alfred, built a castle here, which has been often a royal residence, and is still entire. The town sends two members to parliament, and is governed by a high steward, mayor, 9 aldermen, a recorder, &c. It has 4 fairs, and a market on Saturday. It had formerly 5 churches, but has now only 2. Hertford is 2 miles W. by S. of Ware, and 21 N. of London. Lon. 0. 1. E. Lat. 51. 50. N.

(2.) *HERTFORD*, a county of N. Carolina, in Edenton district, bounded on the N. by Virginia, E. by Chowan, S. by Bertie, and W. by Northampton counties; containing 3386 citizens, and 2242 slaves in 1796. Winton is the capital.

(3.) *HERTFORD*, a post town of N. Carolina, the capital of Gates county, on the W. side of the Pereguimans, 18 miles NNE. of Edenton, and 458 SSW. of Philadelphia. Lon. 1. 45. W. of that city. Lat. 36. 11. N.

HERTFORDSHIRE, or *HERTS*, a county of England, bounded on the N. by Cambridgeshire, on the E. by Essex, on the NW. by Bedfordshire, on the W. by Bucks, and on the S. by Middlesex. It is 36 miles long from N. to S. and 28 broad from E. to W. It is divided into eight hundreds, which contain 19 market towns, 174 parishes, 950 villages, 16,500 houses, and 90,000 souls; and sends six members to parliament. The northern skirts of this country are hilly, forming a part of the chalky ridge which extends across the kingdom in this direction. A number of streams rise from this side, which, by their clearness, show the soil to be inclined to hardness, and not abundantly rich. Flint stones are scattered in great profusion over it, and beds of chalk are frequently met with. It is, however, with proper culture, extremely favourable to wheat and barley, which come to as great perfection here as in any part of the kingdom. The soil of the western part is tolerably rich, and under excellent cultivation. The chief traffic is in corn and malt. The air is wholesome; and the principal rivers are the Lea, Stort, and Coln.

HERTGOVINZA, a territory of Turkey in Europe, in Dalmatia. Castel-Nuovo, the capital, belongs.

belonged to the Venetians before the present war, and the rest, with a town of the same name, to the Turks. The emperor being, by the treaty of Luneville, in possession of the city of Venice, we suppose he will now claim the capital, as belonging to Maritime Austria.

HERTHA, or } in mythology, a goddess worshipped by the ancient Germans. She is mentioned by Tacitus, in his book *De Moribus Germanorum*, cap. 40. Vossius supposes, that this goddess was Cybele: but she was more properly Terra or the Earth; for the Germans still use *bert* for the earth, whence also the English word *earth*.

HERTS. See HERTFORDSHIRE.

HERTWIGSWALD, a town of Silesia.

HERTZBERG, a considerable town of Saxony, 24 miles SE. of Wittenberg, and 35 NW. of Dresden. Lon. 13. 17. E. Lat. 51. 41. N.

HERTZFELD, a town of Germany, in the bishopric of Munster, 3 m. SSW. of Stromberg.

HERTZHORN, a town of Holstein.

HERTZOGAURACH, a town of Franconia.

HERTZOGENBOSCH. See Bois LE DUC. This town was taken by the French, under gen. Pichegru, on the 12th of Oct. 1794, though the adjacent country for several miles round was laid under water; a garrison of 3000 men were made prisoners, and a vast quantity of ordnance and military stores were taken.

HERTZOGENBURG, a town of Austria.

HERTZOGSGRABEN, a river of Silesia.

HERTZOGSTORF, a town of Austria.

HERVE, a town of France, in the dep. of Ourte; 3 miles NW. of Limburg, and 11 SE. of Liege.

(1.) HERVEY, James, a clergyman of exemplary piety, was born in 1714, and succeeded his father in the livings of Weston Favell and Collingtree in Northamptonshire. These, being within 5 miles of each other, he attended alternately with his curate; till being confined by ill health, he resided constantly at Weston; where he diligently pursued the labours of the ministry and his study. He was remarkably charitable; and desired to die just even with the world, and to be, as he termed it, *his own executor*. This excellent divine died on Christmas day 1758, leaving the little he possessed to buy warm clothing for the poor in that severe season. No work is more generally or deservedly known, than his *Meditations and Contemplations*: containing, Meditations among the Tombs, Reflections on a Flower-garden, a Discant on Creation, Contemplations on the Night and Starry Heavens, and a Winter-piece. The sublime sentiments in these pieces have the peculiar advantage of being conveyed in a flowing elegant language, and they have accordingly gone through many editions. He published, besides, *Remarks on Lord Bolingbroke's Letters on History; Theron and Aspasio, or a Series of Dialogues and Letters on the most Important Subjects*; some sermons, and other tracts.

(2-4.) HERVEY. See HARVEY, and HARVIE.

HERVEY'S ISLAND. See HARVEY'S ISLAND.

HERVORDEN, or HERWARDEN, a free imperial town of Germany, in the circle of Westphalia. capital of the county of Ravensburgh, with a mannery, belonging to the protestants of

the confession of Augsburg, whose abbess was a princess of the empire, and had a voice and place in the diet. It is seated on the river Aa, 17 miles SW. of Minden. Lon. 8. 47. E. Lat. 52. 9. N.

HERY, a town of France, in the dep. of Yonne, 8 miles N. of Auxerre.

* To HERY. v. a. [*herian*, Sax. to praise, to celebrate.] To hallow; to regard as holy. Now no longer in use.—

Thenot, now 'tis the time of merrymake,

Nor Pan to *bery*, nor with love to play;

Like mirth in May is meetest for to make,

Or Summer shade under the cocked hay. *Spens.*

But were thy years green, as now be mine,

Then wouldst thou learn to carol of love,

And *bery* with hymns thy lass's glove. *Spenser.*

HESBON, ESEBON, or HESHBON, in ancient geography, the royal city of the Amorites, in the tribe of Reuben, according to Moses: though in Josh. xxi. 39. where it is reckoned among the Levitical cities, it is put in the tribe of Gad; which argues its situation to be on the confines of both.

(1.) HESDIN, a strong town of France, in the department of the Straits of Calais, and late county of Artois, seated on the Canche, 25 m. SSW. of St Omer, and 165 N. of Paris. Lon. 2. 6. E. Lat. 50. 24. N.

(2.) HESDIN, OLD, a town 3 m. from Hesdin.

HESHUSIUS, Tilleman, a German Lutheran divine, born at Wessel in 1526. He wrote, 1. Commentaries on the Psalms: 2. On Isaiah: 3. On St Paul's Epistles: and, 4. On Justification and the Lord's Supper. He died in 1588.

HESIOD, a very ancient Greek poet; but whether cotemporary with Homer, or a little older or younger, is not agreed among the learned. His father, as he tells us in his *Opera et Dies*, was an inhabitant of Cumæ, one of the Eolian isles, now called *Tafu Nova*; and removed from thence to Ascra, a little village of Bœotia, at the foot of mount Helicon, where Hesiod was probably born, and called, as he often is, *Ascreus*, from it. Of what quality his father was, is nowhere said; but that he was driven by misfortunes from Cumæ to Ascra, Hesiod himself informs us. His father seems to have prospered better at Ascra, than he did in his own country; yet Hesiod could arrive at no higher fortune than keeping sheep on the top of mount Helicon. Here the Muses met with him, and entered him into their service, as he boasts in his *Generatio Deorum*:

Erewhile as yet the shepherd swain behold,
Feeding beneath the sacred mount his fold,
With love of charming song, his breast they fir'd;
There me the heav'nly muses first inspir'd;
There, when the maids of Jove the silence broke,
To Hesiod thus the shepherd swain they spoke, &c.

On the death of the father, an estate was left which ought to have been equally divided between Hesiod and his brother Perseus; but Perseus defrauded him in the division, by corrupting the judges. Hesiod was so far from resenting this injustice, that he expresses a concern for those mistaken mortals who place their happiness in riches only, even at the expense of their virtue. He lets us know that he was not only above want, but capable of assisting his brother in time of need; which he often did, though he had been so ill used by him.

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The last circumstance he mentions relating to himself is his conquest in a poetical contention. Archidamus, king of Eubœa, had instituted funeral games in honour of his own memory, which his sons afterwards took care to have performed. Here Hesiod was a competitor for the prize in poetry; and won a tripod, which he consecrated to the Muses. When he was grown old, (for it is agreed by all that he lived to a very great age), he removed to Locris, a town about the same distance from mount Parnassus as Aspera was from Helicon. His death was tragical. The man with whom he lived at Locris, a Milesian born, ravished a maid in the same house; and though Hesiod was entirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, he was unjustly slain with the ravisher, and thrown into the sea. The *Theogony* and *Works and Days* are the only undoubted pieces of this poet now extant; but it is supposed that even these have not come down to us complete. A good edition of Hesiod's works was published by Mr Le Clerc, at Amsterdam, in 1701.

HESIONE, in fabulous history, the daughter of Laomedon, king of Troy, and sister of K. Priam. Being exposed to be devoured by a sea monster, Hercules killed it, and delivered her; but Laomedon refusing him the promised reward, he sacked Troy, and gave Hesione to Telamon.

* HESITANCY. *n. f.* [from *hesitate*.] Dubiousness; uncertainty; suspense.—The reason of my *hesitancy* about the air is, that I forgot to try whether that liquor, which shot into crystals, exposed to the air, would not have done the like in a vessel accurately stopped. *Boyle*.—Some of them reasoned without doubt or *hesitancy*, and lived and died in such a manner as to shew that they believed their own reasonings. *Atterbury*.

* To HESITATE. *v. a.* [*hesito*, Latin; *hesiter*, French.] To be doubtful; to delay; to pause; to make difficulty.—A spirit of revenge makes him curse the Grecians in the seventh book, when they *hesitate* to accept Hector's challenge. *Pope*.—

Willing to wound, and yet afraid to strike,

Just hint a fault, and *hesitate* dislike;

Alike reserv'd to blame or to commend,

A tim'rous foe, and a suspicious friend. *Pope*.

* HESITATION. *n. f.* [from *hesitate*.] 1. Doubt; uncertainty; difficulty made.—I cannot foresee the difficulties and *hesitations* of every one: they will be more or fewer, according to the capacity of each peruser. *Woodward*. 2. Intermission of speech; want of volubility.—Many clergymen write in so diminutive a manner, with such frequent blots and interlineations, that they are hardly able to go on without perpetual *hesitations*. *Swift*.

HESIVON, a town of Egypt, 22 miles SSW. of Cairo.

HESN, a town of Turkey, in Diarbeck.

HESNALMAI, an island and town of Egypt, in the lake of Tenis, 25 miles NW. of Tineh.

HESNE, a river of France, which runs into the Scheldt, near Conde, in the dep. of the North.

HESPER, HESPERUS, [Gr. *Ἑσπερος*.] in astronomy, the evening star; an appellation given to Venus when she follows or sets after the sun. See *Hesperus*.

(1.) HESPERIA, or HESPERIA MAGNA, an ancient name of Italy; so called by the Greeks from its western situation.

(2.) HESPERIA. See *HESPERIDES*.

(3.) HESPERIA ULTIMA, an appellation of ancient Spain.

HESPERI CORNU is called the *Great Bay* by the author of Hanno's Periplus; but most interpreters, following Mela, understand a promontory; some Cape Verd, others Palmas Cape: Vossius takes it to be the former, since Hanno did not proceed so far as the latter cape.

HESPERIDE, in botany, from the *Hesperides*; *golden* or *precious fruit*: the 19th order in Linnaeus's Natural Method. See *BOTANY*, § 238, 298.

(1.) HESPERIDES, in ancient mythology, the granddaughters of HESPERUS, the brother of Atlas. According to Diodorus, these brothers possessed great riches in the western parts of Africa. Hesperus had a daughter called HESPERIA, who married her uncle Atlas, and from this marriage proceeded seven daughters, called *Hesperides* from the name of their mother, and *ATLANTIDES* from that of their father. According to the poets, the *Hesperides* were 3 in number, Ægle, Arethusa, and Hesperethusa. Hesiod, in his *Theogony*, makes them the daughters of Nox, Night, and seats them in the same place with the Gorgons; viz. at the extremities of the west, near mount Atlas; because the sun sets there. They were fabled to have had the keeping of certain golden apples, on the other side of the ocean. A dragon watched the garden, but Hercules slew him, and carried off the apples. Pliny and Solinus suppose the dragon to mean an arm of the sea, wherewith the garden was encompassed, and which defended the entrance; and Varro supposes, that the golden apples were sheep. Others, with more probability, say they were oranges.

(2.) HESPERIDES, GARDENS OF THE, in ancient geography, are placed by some authors at Larach, a city of Fez; by others, at Bernich, a city of Barca, which accords better with the fable. Others take the province of Susa in Morocco for the island wherein the garden was seated. And, lastly, Rudbeck places the Fortunate Islands, and these gardens, in his own country, Sweden.

HESPERIDUM INSULÆ, in ancient geography, islands near the Hesperic Cornu; but the accounts of them are so much involved in fable, that nothing certain can be affirmed of them.

HESPERIS, ROCKET, *Dame's Violet*, or *queen's gilliflowers*; a genus of the filiquosa order, belonging to the tetradynamia class of plants; and in the natural method ranking under the 39th order, *Siliquosæ*. The petals are turned obliquely; there is a glandule within the shorter stamina; the siliqua almost upright; the stigma forked at the base, connivent, or closing at the top; the calyx close. The species are,

1. HESPERIS INODORA, the scentless rocket, has a fibrous root; upright, round, firm stalks, two feet high, garnished with spear-shaped, acute, pointed, sharply indented, close-fitting leaves; and all the branches terminated by large spikes of scentless flowers, with obtuse petals, of different colours and properties in the varieties.

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This species makes a fine appearance, but has no scent.

2. *HESPERIS MATRONALIS*, the common sweet-scented garden rocket, having fibrous roots, crowned with a tuft of long, spear-shaped, rough leaves; upright, single, hairy stalks, two feet high; garnished with oval, lanceolate, slightly indented, close-fitting leaves; and the stalk and branches terminated by large and long spikes of sweet-scented flowers of different colours and properties in the varieties, of which there are a great number. All the varieties of this species are so remarkable for imparting a fragrant odour, that the ladies were fond of having them in their apartments. Hence they derived the name of *dame's violet*; and, bearing some resemblance to a stock-gilliflower, were sometimes also called *queen's gilliflower*; but are now most commonly called *rocket*.

3. *HESPERIS TRISTIS*, the dull-flowered night-smelling rocket, hath fibrous roots, upright, branching, spreading, bristly stalks, two feet high; spear-shaped pointed leaves; and spikes of pale purple flowers, of great fragrance in the evening. All the species are hardy, especially the 1st and 2d, which prosper in any of the open borders, and any common garden soil; but the 3d should have a dry warm situation, and a few may be placed in pots to be sheltered in case of inclement weather. They may be propagated either by seeds, by offsets, or by cuttings off the stalks.

(1.) *HESPERUS*, in the mythology, the brother of Atlas, and grandfather of the Hesperides. Diodorus, lib. iii. relates, that Hesperus, having ascended to the top of mount Atlas, the better to observe the stars, never returned; and hence he was fabled to have been changed into the evening star.

(2.) *HESPERUS*, the son of Cephalus by Aurora, as fair as Venus, was changed into a star, called *Lucifer* in the morning, and *Hesperus* in the evening.

HESPRES, a river of France, which runs into the Sambre, 5 miles below Landrecy.

HESPYN, a river of Wales, which falls into the Cluyd, 2 miles S. of Ruthyn.

(1.) *HESSE*, a country in the circle of the Upper Rhine, in Germany, bounded on the N. by the bishopric of Paderborn and duchy of Brunswick; on the E. by Thuringia; on the S. by the territory of Fulde and Weteravia; and on the W. by the counties of Nassau, Witgenstein, Hartzfeldt, and Waldeck. The house of Hesse is divided into four branches, namely, Hesse-Cassel, Homberg, Darmstadt, and Rhinefeldt, each of which has the title of landgrave, and takes its name from one of the four principal towns. This country is about 100 miles in length, and 50 in breadth, and surrounded by woods and mountains, in which are mines of iron and copper. In the middle are fine plains, fertile in corn and pastures; and there is plenty of all sorts of fruit and honey. They likewise cultivate a large quantity of hops, which serve to make excellent beer. Birch trees are very common, and they make a great deal of wine of the sap. The landgrave of Hesse-Cassel was an absolute prince, and derived a considerable part of his revenue from his troops, which he let out to such of the powers of Europe as could give him an advantageous subsidy. He

was neutral in the late war between France and Prussia, but was notwithstanding deprived of his country, immediately after the battle of Jena; and it now forms a part of the kingdom of Westphalia.

(2.) *HESSE-CASSEL*, the capital city of the above-mentioned country; formerly the residence of the landgrave, now of the new king of Westphalia. See *CASSEL*, N° 5.

(3.) *HESSE-DARMSADT*. The landgrave of Hesse-Darmstadt, in July 1801, by a memorial to the diet at Ratisbon, states his loss, by the cession of the German territory on the left bank of the Rhine, to amount to 12 bailiwicks, 7 towns, 4 burghs, 142 villages, 104 mills and meadows, 76,000 subjects, and 666,050 florins of annual revenue—all comprehended in the county of Manau Lichtenberg, now added to Alsace.

HESSEL, a town of Holland, in the dep. of the Rhine, and late prov. of Dutch Guelderland, 5 miles E. of Bommel.

HESSIAN FLY, a very mischievous insect, which a few years ago appeared in North America; and whose depredations threatened then to destroy the crops of wheat in that country entirely. It is, in its perfect state, a small winged insect; but the mischief it does is while in the form of a caterpillar; and the difficulty of destroying it is increased by its being as yet unknown where it deposits its eggs, to be hatched before the first appearance of the caterpillars. These mischievous insects begin their depredations in autumn, as soon as the wheat begins to shoot up through the ground. They devour the tender leaf and stem with great voracity, and continue to do so till stopped by the frost; but no sooner is this obstacle removed by the warmth of the spring, than the fly appears again, laying its eggs now, as has been supposed, upon the stems of the wheat just beginning to spire. The caterpillars, hatched from these eggs, perforate the stems of the remaining plants at the joints, and lodge themselves in the hollow within the corn, which shows no sign of disease till the ears begin to turn heavy. The stems then break; and being no longer able to perform their office in supporting and supplying the ears with nourishment, the corn perishes about the time that it goes into a milky state. These insects attack also rye, barley, and timothy grass, though they seem to prefer wheat. The destruction occasioned by them is described in the *Amer. Museum* (published at Philadelphia) for Feb. 1787, in the following words: "It is well known that all the crops of wheat in all the land over which it has extended, have fallen before it, and that the farmers beyond it dread its approach; the prospect is, that unless means are discovered to prevent its progress, the whole continent will be over-run;—a calamity more to be dreaded than the ravages of war." This terrible insect appeared first in Long Island during the American war, and was supposed to have been brought from Germany by the Hessians; whence its name. From thence it proceeded inland at the rate of about 15 or 20 miles annually; and in 1789 had reached 200 miles from the place where it was first observed. At that time it continued to proceed with unabating increase; being apparently stopped

stopped neither by rivers nor mountains. In the fly state it is likewise exceedingly troublesome; by getting into houses in swarms, falling into victuals and drink; filling the windows, and flying perpetually into the candles. It still continued to infest Long Island as much as ever; and in many places the culture of wheat was entirely abandoned. Mr Morgan, in a communication to the Philadelphia Society for promoting agriculture, informs us, that he had made himself acquainted with the fly, by breeding a number of them from the chrysalis into the perfect state. The fly is at first of a white body with long black legs and whiskers, so small and motionless as not to be easily perceived by the naked eye, though very discernible with a microscope; but they soon become black and very nimble, both on the wing and feet, being about the size of a small ant. During the height of the brood in June, where 50 or 100 of the nits have been deposited on one stalk of wheat, he has sometimes discovered, even with the naked eye, some of them twist and move on being disturbed: this is while they are white; but they do not then travel from one stalk to another, nor to different parts of the same stalk. The usual time of their spring hatching from the chrysalis is in May. "Those (says he) who are doubtful whether the fly is in their neighbourhood, or cannot find their eggs or nits in the wheat, may satisfy themselves by opening their windows at night, and burning a candle in the room. The flies will enter in proportion to their numbers abroad. The first night after the commencement of wheat harvest, this season, they filled my dining room in such numbers as to be exceedingly troublesome in the eating and drinking vessels. Without exaggeration I may say, that a glass tumbler, from which beer had been just drank at dinner, had 500 flies in it in a few minutes. The windows are filled with them when they desire to make their escape. They are very distinguishable from every other fly by their horns or whiskers." The American States are likewise infested with another mischievous insect, named the VIRGINIAN WHEAT-FLY. This, however, has not yet passed the river Delaware; though there is danger of its being gradually injured to colder climates, so as to extend its depredations to the northern colonies also. But it is by no means the same with the Hessian fly. The wheat fly is the same with that whose ravages in the Angoumois in France are recorded by M. Du Hamel: it eats the grain, and is a moth in its perfect state. On the other hand, the Hessian fly has hitherto been unknown to naturalists; it eats only the leaf and stalk; and, in its perfect state, is probably a TENTHREDO, like the black negro fly of the turnip. As great quantities of wheat were at this time imported from America into Britain, it became an object worthy of the attention of government, to consider how far it was proper to allow of such importation, lest this destructive insect might be brought along with the grain. The matter, therefore, was fully canvassed before the privy council; and the following is the substance of the information relative to it; in consequence of which, the importation of American wheat was at that time forbidden by proclamation. From a very ex-

tensive correspondence on this subject, between Mr Bond, the British consul at Philadelphia, and many others, with Sir Joseph Banks, the latter drew up a report for the privy council, dated March 2, 1789, in which he states the following particulars: 1. The appearance of the fly in Long Island was first observed in 1779. We must suppose this to be meant, that its destructive effects became then first perceptible; for it seems undoubtedly to have been known in 1776. 2. The opinion of colonel Morgan, that it was imported by the Hessians, seems to be erroneous, as no such insect can be found to exist in Germany or any other part of Europe. 3. Since its first appearance in Long Island, it has advanced at the rate of 15 or 20 miles a year, and neither waters nor mountains have impeded its progress. It was seen crossing the Delaware like a cloud, from the Falls Township to Makefield; had reached Saratoga, 200 miles from its first appearance, infesting the counties of Middlesex, Somerset, Huntington, Morris, Sussex, the neighbourhood of Philadelphia, all the wheat counties of Connecticut, &c. committing the most dreadful ravages; attacking wheat, rye, barley, and timothy grass. 4. The Americans, who have suffered by this insect, speak of it in terms of the greatest horror. In colonel Morgan's letter to Sir John Temple, he uses the following expressions. "Were it to reach Great Britain, it would be the greatest scourge that island ever experienced; as it multiplies from heat and moisture, and the most intense frosts have no effect on the egg or aurelia. Were a single straw, containing the insect, egg, or aurelia, to be carried and safely deposited in the centre of Norfolk in England, it would multiply in a few years, so as to destroy all the wheat and barley crops of the whole kingdom. There cannot exist such an atrocious villain as to commit such an act intentionally." 5. No satisfactory account of the mode in which this insect is propagated has hitherto been obtained. Those who say that the eggs are deposited on the stalk, from 6 or 8 to 50, and by their growth compress and hinder the stalk from growing, are evidently deceived, and the authors of the assertion plainly mistake the animal itself for its eggs. It is sufficient to remember, that eggs do not grow or increase in bulk, to prove that what they observed were not eggs. 6. The landholder's opinion, that the eggs are deposited on the ripe grains of wheat, though contradicted by colonel Morgan, is not disproved, as the colonel advances no argument against it. 7. A letter dated New York, September 1, 1786, says, that the eggs are deposited on the young blade, resembling what we call a *fly-blow* in meat; very small, and but one in a place: but this, though the only natural mode of accounting for the appearance of the insect, had it been true, must undoubtedly have been confirmed by numbers of observations. 8. Even though this should be found hereafter to be the case, there will still remain a danger of the aurelias being beaten off by the flail from the straw in threshing the wheat, and imported into Britain along with it; the presence of these flies in barns having been fully proved by the observations of Messrs Potts and Bond. 9. None of the remedies proposed against this de-

destructive insect have been in any degree effectual, excepting that of sowing the yellow bearded wheat; the straw of which is sufficiently strong to resist the impression of the insect, and, even if its eggs are deposited upon it, receives little injury in point of produce in grain: this provides, however, no remedy for the loss of the barley crop, nor for that which must be incurred by sowing the yellow-bearded wheat on lands better suited by nature for the produce of other kinds: it appears also that this very kind is liable to degenerate, and probably from a different cause than that assigned by colonel Morgan, viz. the mixture with common wheat. 9. Though the Agricultural Society at Philadelphia, as well as colonel Morgan, have declared their opinions decisively, that no danger can arise from wheat imported into Britain, as the insect has no immediate connection with the grain; yet, with nearly, if not exactly the same materials before him, which these gentlemen were furnished with, Sir Joseph Banks could not avoid drawing an inference directly contrary; and he concludes his report with the words of Mr Bond in a letter to the marquis of Caermarthen. "Satisfactory as it would be to my feelings to be able to say with precision, that I apprehend no danger of extending the mischief by seed, my duty urges me to declare, that I have not heard or seen any conclusive fact by which I could decide on a matter of such importance; and till that test occurs, the wisdom of guarding against so grievous a calamity is obvious." On the 27th of April 1786, another paper, by way of appendix to the foregoing, was given in by Sir Joseph Banks. In this he again observes, that none of the descriptions of any European insect hitherto published answer exactly to the Hessian fly. In a letter from Mr Bond to the marquis of Caermarthen, he mentions another kind of insect in the state of Maryland, called by way of eminence *the fly*; and which in some things resembles the Hessian fly, though it cannot be accounted the same. It makes its way into the mow, and bites the ends of the grain perceptibly, and no doubt deposits its eggs in the grain itself; since it has been observed, that wheat recently threshed, and laid in a dry warm place, will soon be covered with an extreme clammy crust, which binds the wheat on the surface together in such a way as to admit its being lifted in lumps; but the wheat beneath will not be hurt to any considerable depth. Such is the quality of this fly, that if the hand be inserted into the heap infested by it, watery blisters are immediately raised; and the farmers and slaves, riding upon bags of this infested wheat, never fail to be severely blistered thereby. "This insect (says he) is called in Maryland the *Revolution fly*, by the friends of the British government; but, from all I can learn, it is not the same insect which originated on Long Island, and is called the *Hessian fly* (by way of opprobrium) by those who favoured the revolution. All the papers I have read on the Hessian fly are very inaccurate, not to say contradictory; and I am convinced, it is by no means a settled point at this moment, in what manner and place the eggs of these insects are deposited." In another letter to the same nobleman, Mr Bond expresses himself

to the following purpose: "I have not been able to collect any decided information which fixes the essential point, how far the insect may be communicated by seed. It is a matter at this time quite undecided here: nor have I heard or observed any very conclusive reason to suppose that the fly makes its way generally into barns and ricks. A very intelligent farmer in the county of Bucks informed me, that it was the prevailing opinion there, and so I found it, that the fly did not, either in the field or in the mow, affect the grain of the wheat: a neighbour of his, in threshing the little wheat he had saved last harvest, observed the fly rise from the straw in great numbers wherever it was struck by the flail; but though it was at first presumed that the fly had insinuated itself into the mow for the purpose of depositing its eggs in the grain or in the straw, no trace of the egg could be discovered from the appearance of any mucus or dust, either in the grain or in the straw; hence it was inferred that all the mischief was done in the field."

* HEST. *n. f.* [*hest*, Sax.] Command; precept; injunction. Obsolete, or written *behest*.—

Thou dost afflict the not-deserver,
As him that doth thy lovely *bests* despise. *Spens.*

Thou was a spirit too delicate
To act her earthy and abhorr'd commands,
Refusing her grand *bests*. *Shak.*

HESTER, a town of Sweden, in E. Gothia.

HESTRA, a town of Sweden, in Smaland.

HESUS. See DRUIDS, § 11.

HESYCHIUS, the most celebrated of all the ancient Greek grammarians, whose works are extant. He was a Christian; and, according to some, the same with Hesychius, patriarch of Jerusalem, who died in 609. He wrote a Greek lexicon; which, in the opinion of Casaubon, is the most learned and useful work of that kind produced by the ancients. Schrevelius published a good edition of it in 1668, in 4to, with notes; but the best are those of John Alberti, printed at Leyden in 1746, and Ruhnkenius, in 1766; both in 2 vols folio.

HETERIARCH, } [*ἡτάρχη*, Gr. from *ἡταρ*—
HETERIARCHA, } *ἥος*, an ally, and *ἀρχή*, command.] in antiquity, an officer in the Greek empire, whereof there were two species; the one called simply *beteriarch*, and the other *great beteriarch*, who had the direction of the former. Their principal function was to command the troops of the allies; besides which, they had some other duties in the emperor's court, described by Codin: *De Officiis*, cap. 5. n. 30, 31, 32, 37.

(1.) * HETEROCLITE. [*beteroclite*, Fr. *beteroclitum*, Lat. *ἡτερος* and *κλίω*.] 1. Such nouns as vary from the common forms of declension, by any redundancy, defect, or otherwise. *Clarke*.—The *beteroclite* nouns of the Latin should not be touched in the first learning of the rudiments of the tongue. *Watts*. 2. Any thing or person deviating from the common rule.—

(2.) HETEROCLITE, HETEROCLITION, (§ 1, *def.* 1.) [from *ἡτερος*, another, and *κλίω*, to decline.] in grammar, an anomalous word, which either in declension, conjugation, or regimen, deviates from the ordinary rules of grammar. It is peculiarly applied to nouns which vary or are irregular in declension;

declension; having fewer cases, numbers, &c. than ordinary; or that of one declension in one number, and another: as, *Hoc vas, vasis; hæc vasa, vasorum.*

* **HETEROCLITICAL.** *adj.* [from *beteroclite.*] Deviating from the common rule.—In the mention of sins *beteroclitical*, and such as want either name or precedent, there is oft-times a sin, even in their histories. *Brown's Vulgar Errors.*

(1.) * **HETERODOX.** *adj.* [*beterodoxe*, Fr. *hétérodoxe* and *hétérodoxe*.] Deviating from the established opinion; not orthodox.—Partiality may be observed in some to vulgar; in others to *beterodox* tenets. *Locke.*

(2.) * **HETERODOX.** *n. f.* An opinion peculiar.—Not only a simple *beterodox*, but a very hard paradox it will seem, and of great absurdity, if we say attraction is unjustly appropriated unto the loadstone. *Brown's Vulgar Errors.*

HETERODROMUS VECTIS, a lever in which the fulcrum, or point of suspension, is between the weight and the power. It is the same with what is called *a lever of the first kind.*

* **HETEROGENEAL.** *adj.* [*beterogene*, Fr. *hétérogène* and *γένος*.] Not of the same nature; not kindred.—Let the body adjacent and ambient be not commaterial, but merely *beterogeneal* towards the body that is to be preserved; such are quicksilver and white amber to herbs and flies. *Bacon's Natural History.*—The light whose rays are all alike refrangible, I call simple, homogeneous, and similar; and that whose rays are some more refrangible than others, I call compound, *beterogeneal*, and dissimilar. *Newton.*

(1.) * **HETEROGENEITY.** *n. f.* [*beterogeneité*, French; from *beterogeneous*.] 1. Opposition of nature; contrariety or dissimilitude of qualities. 2. Opposite or dissimilar parts.—Guaiacum, burnt with an open fire in a chimney, is sequestered into ashes and soot; whereas the same wood, distilled into a retort, does yield far other *beterogeneities*, and is resolved into oil, spirit, vinegar, water, and charcoal. *Boyle.*

(2.) **HETEROGENEITY**, in physics, is also used for the heterogeneous parts themselves; in which sense, the heterogeneities of a body are the same thing with its impurities.

(1.) * **HETEROGENEOUS.** *adj.* [*hétérogène* and *γένος*.] Not kindred; opposite or dissimilar in nature.—I have observed such *beterogeneous* bodies, which I found included in the mass of this sandstone. *Woodward.*

(2.) **HETEROGENEOUS**, or **HETEROGENEAL**, literally imports consisting of parts of different kinds, in opposition to **HOMOGENEOUS**.

(3.) **HETEROGENEOUS BODIES**, are such as have their parts of unequal density.

(4.) **HETEROGENEOUS LIGHT**, is, by Sir Isaac Newton, defined that which consists of rays of different degrees of refrangibility, reflexivity, and colour. Thus the common light of the sun or clouds is heterogeneous, being a mixture of all sorts of rays.

(5.) **HETEROGENEOUS NOUNS**, one of the 3 variations in irregular nouns; or such as are of one gender in the singular number, and of another in the plural. Heterogeneous, under which are

comprehended mixed nouns, are six-fold. 1. Those which are of the masculine gender in the singular number, and neuter in the plural; as, *hic tartarus, hæc tartara.* 2. Those which are masculine in the singular number, but masculine and neuter in the plural; as *hic locus, bi loci, and hæc loca.* 3. Such as are feminine in the singular number, but neuter in the plural; as, *hæc carbasus, and hæc carbasæ.* 4. Such as are neuter in the singular number, but masculine in the plural; as, *hoc cælum, bi cæli.* 5. Such as are neuter in the singular, but neuter and masculine in the plural; as, *hoc rastrum, bi rastri, and hæc rastra.* And, 6. Such as are neuter in the singular, but feminine in the plural; as, *hoc epulum, hæc epulæ.*

(6.) **HETEROGENEOUS NUMBERS**, are mixed numbers, consisting of integers and fractions.

(7.) **HETEROGENEOUS PARTICLES**, are such as are of different kinds of natures and qualities. Most bodies consist of such particles.

(8.) **HETEROGENEOUS QUANTITIES**, are those which are of such different kinds and consideration, as that one of them, taken any number of times, never equals or exceeds the other.

(9.) **HETEROGENEOUS SURDS**, are such as have different radical signs; as, $\sqrt{aa}$, and $\sqrt[3]{bb}$; $\sqrt{9}$, and $\sqrt[3]{19}$.

(1.) * **HETEROSCIANS**, *n. f.* [*hétéroskos* and *σκία*.] Those whose shadows fall only one way, as the shadows of us who live north of the tropick fall at noon always to the North.

(2.) **HETEROSCIANS.** } All the inhabitants of the
HETEROSCII. } globe between the tropics and polar circle, or without the torrid zone, are Heteroscii; i. e. in N. latitude their shadows at noon are always to the northward, and in the S. latitude to the southward. The inhabitants in these two situations are Heteroscii to each other, having their shadows projected contrary ways at all times of the year.

HETH, [חֶת, Heb. i. e. Fear.] the 2d son of Canaan, grandson of Ham, and progenitor of the Hittites. (Gen. x. 15.) He dwelt southward of the promised land, at Hebron or its neighbourhood. Ephron, an inhabitant of Hebron, was a descendant of Heth, and the city in Abraham's time was peopled by his posterity. See **HITTITES**.

(1.) **HETRURIA**, or **ETRURIA**, in ancient geography, a celebrated country of Italy, W. of the Tiber. It originally contained 12 different nations, which had each their respective monarch. Their names were Veientes, Clusini, Perusini, Cortoneses, Arretini, Vetuloni, Volaterrani, Rusellani, Volscinii, Tarquinii, Falisci, and Cæretani. The inhabitants were famous for their confidence in omens, dreams, auguries, &c. They all proved powerful and resolute enemies to the rising empire of the Romans, and were conquered only after much effusion of blood.

(2.) **HETRURIA**, or **ETRURIA**, in modern geography. See **TUSCANY**.

HETSIN, a town in the kingdom of Corea.

HETTANGE, a town of France, in the dept. of the Meuse, 4 miles NW. of Thionville, and 6 SW. of Rodemach.

HEVÆI, in ancient geography, the **HIVITES**, one of the 7 nations who occupied Canaan; a numerous people, and the same with the **KADMONÆI**, who dwelt at the foot of Hermon and partly of Libanus, or between Libanus and Hermon (Judges iii. 3.) To this Bochart refers the fables concerning Cadmus and Harmonia, changed to serpents; the name *Hevi*, denoting a wild beast, such as is a serpent. Cadmus, who is said to have carried the use of letters to Greece seems to have been a Kadmonean; of whom the Greeks say that he came to their country from Phœnicia.

HEUBACH, a town of Suabia, in Wurtemberg, 22 miles N. of Ulm, and 34 E. of Stuttgart.

HEUCHERA, in botany; a genius of the digynia order, belonging to the pentandria class of plants. There are five petals; the capsule is bilobed and bilocular.

HEUCHIN, a town of France, in the dept. of the Straits of Calais, 7 miles NNW. of St Pol.

HEUDICOURT, 2 towns of France: 1. in the dept. of the Meuse, 6 miles NE. of St Mihiel, and 13½ W. of Pont-a-Mousson: 2. in that of the Somme, 9 miles NNE. of Peronne.

HEVE, or **HAIVE**, a port and cape on the S. coast of Nova Scotia.

HEVELIUS, or } John, an eminent astronomer,
HEVELKE, } born at Dantzic in the year 1611. He studied in Germany, England, and France, and every where obtained the esteem of the learned. He was the first who discovered a libration in the moon, and made several important observations on the other planets. He also discovered several fixed stars, which he named the *firmament of Sobieski*, in honour of John III. king of Poland. His wife was also well skilled in astronomy, and made a part of the observations published by her husband. In 1673, he published a description of the instruments with which he made his observations, under the title of *Machina Cœlestis*: and in 1679, he published the 2d part of this work. But in Sept. 1679, while he was in the country, his house at Dantzic was burnt down, by which he lost several thousand pounds; having not only his observatory and all his valuable instruments destroyed, but also a great number of copies of his *Machina Cœlestis*; which made his 2d part very scarce. He died in 1687, aged 76. In 1690, were published his *Firmamentum Sobiescianum*, and *Prodromus astronomiæ et novæ tabulæ solares, una cum catalogo stellarum fixarum*, in which he gives the necessary preliminaries for taking an exact catalogue of the stars. He was greatly esteemed by his countrymen, not only on account of his skill in astronomy, but as a very worthy magistrate. He was made a burgo-master of Dantzic; which office he is said to have executed with the utmost integrity and applause. He was also highly esteemed by foreign literati, as well as by foreign princes and potentates: as appears from a collection of their letters, printed at Dantzic in 1683.

HEVER, a town of France, in the dept. of the Dyle, and late Austrian Brabant, 2 miles S. of Louvain. Lon. 5. 49. E. Lat. 50. 51. N.

HEUGH HEAD, a cape of Scotland, on the coast of Fife.

HEUILLY, a town of France, in the dept. of Upper Marne, 6 miles SSE. of Langres.

HEUKELUM, a town of Holland, in the dept. of Delft, and late province of Holland, seated on the Ligne, 5 miles from Gorcum. Lon. 4. 55. E. Lat. 51. 55. N.

(1.) **HEURNIUS**, or **VAN HEURN**, John, M. D. a learned Dutch physician, born at Utrecht in 1543. He studied at Louvain, Paris, Padua, and Pavia. On his return, he was elected a magistrate of Amsterdam; after which he became professor of anatomy, and rector of the university at Leyden, where he died in 1601. He wrote commentaries on Hippocrates, and various treatises on different diseases.

(2.) **HEURNIUS**, Otho, son of the doctor, was also professor of physic at Leyden, and author of several works.

HEUSDEN, a strong town of Holland in the dept. of Dommel and Scheldt, and late province of Holland, seated on the Maese, with a handsome castle; 8 miles NW. of Bois-le-duc. It was surrendered to the French on the 13th Jan. 1795. Lon. 5. 3. E. Lat. 51. 44. N.

(1.) **HEUSINGER**, John Michael, a celebrated divine, born at Sunderhausen, in Thuringia, in 1690. In 1730, he was made professor at Gotha, and in 1738, removed to Eisenach, where he died in 1751. He wrote several learned treatises, and published editions of the Greek and Latin classics.

(2.) **HEUSINGER**, James Frederick, nephew of the above, was born in 1719, and educated by his uncle. He became head master of the school at Wolfenbuttle, and published several learned tracts on ancient authors. He died in 1778.

HEUSZDORF, a town of Saxony, in Weimar.

* To **HEW**. v. a. part. *beawen* or *beawed* [*beawen*, Saxon; *baucwen*, Dutch.] 1. To cut by blows with an edged instrument; to hack.—

Upon the joint the lucky steel did light,
And made such way that *beaw'd* it quite in twain.
Spenser.

I had purpose
Once more to *beaw* thy target from thy brawn,
Or lose my arm for't. Shak.
—He was *beaw*n in pieces by Hamilton's friends. Hayward.—One Vane was so grievously *beaw*n, that many thousands have died of less than half his hurts, whereof he was cured. Hayward. 2. To chop; to cut.—

He from deep wells with engines water drew,
He us'd his noble hands the wood to *beaw*.
Dryden.

3. To cut, as with an axe: with the particles *down*, when it signifies to fell; *up*, to excavate from below; *off*, to separate.—

He that depends
Upon your favours, swims with fins of lead,
And *beaws down* oaks with rushes. Shak.

Bravefollowers, yonder stands the thorny wood,
Which, by the heav'n's assistance and your strength,

Must by the roots be *beaw*n up yet ere night.
Shak. Henry VI.
Scarce

Scarcely can I speak, my choler is so great:
Oh: I could *beaw* up rocks, and fight with flint.

Shak.

Yet shall the axe of justice *beaw* him down,
And level with the root his lofty crown.

Sandys.

He from the mountain *beawing* timber tall,
Began to build a vessel of huge bulk.

Milton.

We'll force the gate where Marcus keeps his
guard,

And *beaw* down all that would oppose our pas-
sage.

Addison.

4. To form or shape with an axe: with out.—
Thou hast *beawed* thee out a sepulchre here, as he
that *beawed* him out a sepulchre on high. *Isa. xxii.*

26.—Nor is it so proper to *beaw* out religious re-
formations by the sword, as to polish them by fair
and equal disputations. *King Charles.*—This river
rises in the very heart of the Alps, and has a long
valley that seems *beawen* out on purpose to give its
waters a passage amidst so many rocks. *Addison.*

5. To form laboriously.—

The gate was adamant; eternal frame;

Which, *beaw'd* by Mars himself, from Indian
quarries came,

The labour of a god.

Dryden's Fables.

—Next unto bricks are preferr'd the square *beaw*
stone. *Mortimer.*—I now pass my days not studi-
ous nor idle, rather polishing old works than *beaw-*
ing out new. *Pope to Swift.*

* **HEWER.** *n. f.* [from *beaw*.] One whose em-
ployment is to cut wood or stone.—At the build-
ing of Solomon's temple there were fourscore
thousand *beawers* in the mountains. *Brown.*

HEWSON, William, a very ingenious anat-
omist, was born in 1739. He was assistant to Dr
Hunter, and afterwards in partnership with him;
but, on their disagreement, read anatomical lec-
tures at his own house, in which he was second-
ed by Mr Falconer. He wrote *Inquiries into*
the Properties of the Blood, and the Lymphatic
system, 2 vols; and disputed with Dr Monro the
discovery of the lymphatic system of vessels in
oviparous animals. He died in 1774, in con-
sequence of absorption from a wound received in
dissecting.

HEXACHORD, in ancient music, a concord
called by the moderns a *fixth*.

(1.) * **HEXAGON.** *n. f.* [*hexagone*, Fr. *ἑξ* and
γωνία.] A figure of six sides or angles: the most
capacious of all the figures that can be added to
each other without any interstice; and therefore
the cells in honeycombs are of that form.

(2.) **HEXAGON, REGULAR,** in geometry, a fi-
gure whereof the six sides and angles are equal.

* **HEXAGONAL.** *adj.* [from *hexagon*.] Ha-
ving six sides or corners.—As for the figures of
crystal, it is for the most part *hexagonal*, or six-
cornered. *Brown.*—Many of them shoot into regu-
lar figures; as crystal and bastard diamonds into
hexagonal. *Ray.*

* **HEXAGONY.** *n. f.* [from *hexagon*.] A fi-
gure of six angles.—When I read in St Ambrose
of *hexagonies*, or sexangular cellars of bees, did I
therefore conclude that they were mathemati-
cians? *Bramhall against Hobbes.*

HEXAGYNIA, [from *ἑξ*, six, and *γυνή*, a fe-
male.] an order of plants in the class polyandria,

containing such as have 6 styles. See **BOTANY**,
§ 132 and 188.

HEXAHEDRON, in geometry, one of the five
Platonic bodies, or regular solids, being the same
with a cube.

-(1.) * **HEXAMETER.** *n. f.* [*ἑξ* and *μετρον*.] A
verse of six feet.—The Latin *hexameter* has more
feet than the English heroic. *Dryden.*

(2.) **HEXAMETER VERSE.** The first 4 feet may
be either spondees or dactyls; the 5th is general-
ly a dactyl, and the 6th always a spondee. Such
is the following verse of Horace:

1 2 3 4 5 6
Aut professe volunt, aut delestare poetæ.

HEXAMILA, a town of European Turkey, in
the prov. of Romania, 12 miles S. of Gallipoli.

HEXAMILI, } a celebrated wall, built
HEXAMILION, or } by the emperor Emanuel
HEXAMILIUM, } in 1413, over the isthmus

of Corinth. It took its name from *ἑξ*, six, and *μῖλι-*
ον, which in the vulgar Greek signifies a *mile*, be-
ing six miles long. The design of it was to de-
fend Peloponnesus from the incursions of the bar-
barians. Amurath II. having raised the siege of
Constantinople in 1424, demolished the hexamili-
um, though he had before concluded a peace with
the Greek emperor. The Venetians restored it
in 1463, by 30,000 workmen, employed for 15
days, and covered by an army commanded by
Bertoldo d'Este, general of the land forces, and
Lewis Loredano, commander of the sea. The in-
fidels made several attempts upon it; but were
repulsed, and obliged to retire from the neigh-
bourhood thereof: but Bertoldo being killed at
the siege of Corinth, which was attempted soon
after, Bertino Calcinato, who took on him the com-
mand of the army, abandoned, upon the approach
of the beglerbeg, both the siege and the defence
of the wall, which had cost them so dear; upon
which it was finally demolished.

HEXANDRIA, in botany, [from *ἑξ*, six, and
ανδρ, a man.] the 6th class in Linnæus's sexual me-
thod, consisting of plants with hermaphrodite
flowers, furnished with six stamina of an equal
length. See **BOTANY**, § 115, 132, 181.

* **HEXANGULAR.** *adj.* [*ἑξ* and *angulus*, Lat.]
Having six corners.—*Hexangular* sprigs or shoots
of crystal. *Woodward.*

HEXAPLA, [from *ἑξ*, six, and *πλεω*, I unfold.]
in church history, a Bible disposed in six columns;
containing the text, and divers versions thereof,
compiled and published by Origen, with a view
of securing the sacred text from future corrup-
tions, and to correct those that had been already
introduced. Eusebius (*Hist. Eccl. lib. vi. cap.*
16.) relates that Origen, after his return from
Rome under Caracalla, learned Hebrew, and be-
gan to collect the several versions that had been
made of the sacred writings, and of these to com-
pose his Tetrapla and Hexapla. But others say
that he did not begin till the time of Alexander,
after he had retired into Palestine, about A. D.
231. Besides the translation of the sacred writ-
ings, called the *Septuagint*, made under Ptolemy
Philadelphus, about A. A. C. 280, the Scriptures
had been since translated into Greek by other in-
terpreters. The first of those versions, or (reckon-
ing the *Septuagint*) the second, was that of Aquila,

la, a profelyte Jew, the first edition of which he published in the 12th year of Adrian, or about A. D. 128; the 3d was that Symmachus, published, as is supposed, under Marcus Aurelius, but, as some say, under Septimus Severus, about A. D. 200; the 4th was that of Theodotion, prior to Symmachus's, under Commodus, or about A. D. 175. These Greek versions, says Dr Kennicott, were made by the Jews from their corrupted copies of the Hebrew, and were designed to stand in the place of the Seventy, against which they were prejudiced, because it seemed to favour the Christians. The fifth was found in Jericho, in the reign of Caracalla, about A. D. 217; and the 6th was discovered at Nicopolis, in the reign of Alexander Severus, about A. D. 228: lastly, Origen himself recovered part of a 7th, containing only the Psalms. Origen, who had held frequent disputations with the Jews in Egypt and Palestine, observing that they always objected to those passages of Scripture quoted against themselves, and appealed to the Hebrew text; the better to vindicate those passages, and confound the Jews by showing that the Seventy had given the sense of the Hebrew, or rather to show, by a number of different versions, what the real sense of the Hebrew was, undertook to reduce all the several versions into a body along with the Hebrew text, so as they might be easily confronted, and afford a mutual light to each other. He made the Hebrew text his standard; and, allowing that corruptions might have happened, and the old Hebrew copies might and did read differently, he marked such words or sentences as were not in his Hebrew text, nor the latter Greek versions, and added such words or sentences as were omitted in the LXX. prefixing an asterisk to the additions, and an obelisk to the others. For this purpose, he made 8 columns; in the first he gave the Hebrew text in Hebrew characters; in the 2d, the same text in Greek characters; the rest were filled with the several versions above mentioned; all the columns answer in verse for verse, and phrase for phrase; and in the Psalms there was a 9th column for the 7th version. This work Origen called *Ἑξαπλά*, *Hexapla*, q. d. *sextuple*, or a work of six columns, as only regarding the first six Greek versions. See *TETRAPLA*. Indeed, St Epiphanius, taking in likewise the two columns of the text, calls the work *Ὀκτάπλα*, as consisting of 8 columns. This celebrated work, which Montfaucon imagines consisted of 50 large volumes, perished long ago, probably with the library at Cæsarea, where it was preserved in 653; though several ancient writers have preserved pieces of it, particularly St Chrysostom on the Psalms, Philoponus in his *Hexameron*, &c. Some modern writers have earnestly endeavoured to collect fragments of the *Hexapla*, particularly Flaminii Nobilius, Drusius, and F. Montfaucon, in two folio volumes, printed at Paris in 1713.

* *HEXAPOD*, *n. f.* [*ἑξ* and *πῶς*.] An animal with six feet.—I take those to have been the *hexapods*, from which the greater sort of beetles come; for that sort of *hexapods* are eaten in America. *Ray*.

* *HEXASTICK*, *n. f.* [*ἑξ* and *στῆχος*.] A poem of six lines.

HEXASTYLE, in architecture, a building with six columns in front.

HEXBOLD, a small river of Northumberland, which runs by Hexam.

HEXAM, a town of Northumberland, with a market on Tuesday. It is seated on the Tyne, and was formerly famous for an abbey and church, one of which is now decayed, and a great part of the other was pulled down by the Scots. Near this place, in 1463, was fought a bloody battle, between the houses of York and Lancaster, in which the latter was defeated. Hexam is noted for its manufactory of tanned leather, shoes, and gloves; and is 22 miles W. of Newcastle, and 284 NNW. of London. Lon. 2. 1. W. Lat. 55. 3. N.

HEXLEY, a town in Northumberland, NE. of Alnwick.

HEXTON, a village in Herts, near Luton.

* *HEY*, *interj.* [from *high*.] An expression of joy, or mutual exhortation; the contrary to the Latin *bei*.—

Shadwell from the town retires,
To bliss the town with peaceful lyric;
Then *hey* for praise and panegyrick. *Prior*.

HEYDAU, a town of Silesia, in Neisse.

(1.) * *HEYDAY*, *interj.* [for *high day*.] An expression of frolick and exultation, and sometimes of wonder.—

Thoul't say anon he is some kin to thee,
Thou spend'st such *heyday* wit in praising him. *Shak*.

'Twas a strange riddle of a lady,
Not love, if any lov'd her, *beyday*! *Hudibras*.

(2.) * *HEYDAY*, *n. f.* A frolick; wildness.—

At your age
The *beyday* in the blood is tame, it's humble.
And waits upon the judgment. *Shak*

HEYDECK, a town of Bavaria, in Neuburg.

* *HEYDEGIVES*, *n. f.* A wild frolick dance. Obsolete.—

But friendly fairies meet with many graces,
And lightfoot nymphs can chase the ling'ring
night
With *beydegives*, and trimly trodden traces. *Spenser*.

HEYDEN, a town of Westphalia, in Lippe.

HEYDINGSFELD, a town of Franconia.

(1.) *HEYDON*, John, who sometimes assumed the name of *Eugenius Theodidastus*, was a great pretender to skill in the Rosicrucian philosophy and the celestial signs, in the reign of king Charles I.; and wrote a considerable number of chemical and astrological works, with very singular titles. This ridiculous author was much resorted to by the duke of Buckingham, who was infatuated with judicial astrology. He employed him to calculate the king's and his own nativity, and was assured that his stars had promised him great things. The duke also employed him in some treasonable and seditious practices, for which he was sent to the Tower. He lost much of his former reputation by telling Richard Cromwell and Thurloe, who went to him disguised like cavaliers, that Oliver would infallibly be hanged by a certain time; which he outlived several years.

(2.) *HEYDON*, a borough in the E. Riding of Yorkshire

Yorkshire, with a market on Thursday. It is seated on a river, which soon falls into the Humber: and was formerly a considerable town, but is now much decayed. It is six miles W. of Hull, and 121 N. by W. of London. Lon. o. 5. W. Lat. 53. 45. N.

(3. 4.) HEYDON. See AYDON, and HEADON.

(5-7.) HEYDON, 3 small towns in the counties of Essex, Gloucester, and Norfolk,

HEYDUKEN, a fort of Hungary near Arad.

HEYLIGLAND. See ACTANIA, and HEILGELAND.

HEYLIN, Dr Peter, an eminent English writer, born at Burford, in Oxfordshire, in 1600. He studied at Hart Hall, Oxford; where he took his degrees of M. A. and D. D. and became an able geographer and historian. He was appointed one of the chaplains in ordinary to king Charles I. rector of Hemmingford in Huntingdonshire, a prebendary of Westminster, and obtained several other livings; but of these he was deprived by the parliament, who also sequestered his estate; by which means he and his family were reduced to great necessity. However, upon the Restoration, he was restored to his spiritualities; but never rose higher than to be subdean of Westminster. He died in 1662, and was interred in Westminster, where a neat monument was erected to his memory. His writings are very numerous: the principal of which are, 1. *Microcosmus*, or a Description of the Great World. 2. *Cosmographia*. 3. The history of St George. 4. *Ecclesia Indicata*, or the church of England justified. 5. Historical and Miscellaneous Tracts, &c.

HELYSHEM, a town of France, in the department of the Dyle, and late prov. of Austrian Brabant; 24 miles SE. of Louvain. Lon. 5. 7. E. Lat. 50. 40. N.

HEYMERISEN, a town of Germany, in the late electorate of Cologne, on the Rhine, now annexed to the French Empire by the treaty of Lunerville. According to the last division of the territories on the left bank of the Rhine, in June 1802, into four departments, it appears to be included in that of the Rhine and Moselle. It is 5 miles W. of Bonne, and 30 E. of Aix-la-Chapelle. Lon. 22. 25. E. of Ferro. Lat. 50. 46. N.

HEYNE, a town of France in the dep. of Esclut, and ci-devant prov. of Austrian Flanders, 24 miles N. of Oudenarde.

HEYPERG, a mountain of Bavaria.

HEYRIEUX, a town of France, in the dep. of Here, 10 miles NE. of Here.

HEYTESBURY. See HARESBURY.

(1.) HEYWOOD, Eliza, one of the most voluminous novel-writers this island ever produced; of whom we know no more than that her father was a tradesman, and that she was born about 1696. In the early part of her life, her pen, whether to gratify her own disposition, or the prevailing taste, dealt chiefly in licentious tales, and memoirs of personal scandal: the celebrated *Atalanti* of Mrs Manley served her for a model; and *The Court of Carimania*, *The new Utopia*, with some other pieces of a like nature, were the copies her genius produced. She also attempted dramatic writing and performance, but did not succeed in either. Whatever it was that provoked the re-

sentment of Pope, he gave full scope to it by distinguishing her as gaining one of the prizes in the games introduced in honour of Dulness, in his *Dunciad*. Nevertheless, it seems undeniable, that there is much spirit, and much ingenuity, in her manner of treating subjects, which the friends of virtue may perhaps wish she had never meddled with at all. But, whatever offence she may have given to delicacy or morality in her early works, she appears to have endeavoured to atone for, in the latter part of her life; as no author then appeared a greater advocate for virtue. Among her riper productions may be specified, *The Female Spectator*, 4 vols; *The history of Miss Betty Thoughtless*, 4 vols; *Jenny and Jenny Jessamy*, 3 vols; *The Invisible Spy*, 4 vols; with a pamphlet intitled *A present for a servant maid*. She died in 1739.

(2.) HEYWOOD, John, one of the most ancient dramatic poets, was born at North Mims, near St Alban's in Hertfordshire, and educated at Oxford. From thence he retired to the place of his nativity; where he became acquainted with Sir Thomas More, who had a seat in that neighbourhood. This patron of genius introduced him to the princess Mary, and afterwards to her father Henry VIII. who was much delighted with his wit and skill in music, and by whom he was frequently rewarded. When Mary came to the crown, Heywood became a favourite at court, and continued often to entertain her majesty, *exercising his fancy before her, even to the time that she lay languishing on her death-bed*. On the accession of Elizabeth, being a zealous Papist, he decamped, and settled at Mechlin in Flanders, where he died in 1565. He was a man of no great learning, nor were his poetical talents extraordinary; but he possessed talents of more importance in the times in which he lived, namely, those of a jester. He wrote several plays; 500 epigrams; *A Dialogue in Verse concerning English Proverbs*; and *The Spider and Fly*, a *Parable*, a thick 4to. Before the title of this last work is a whole-length wooden print of the author; who is also represented at the head of every chapter of the book, of which there are 77. He left two sons, who both became Jesuits and eminent men: viz.

(3.) HEYWOOD, Ellis, who continued some time at Florence under the patronage of cardinal Pole, and became so good a master of the Italian tongue, as to write a treatise in that language, intitled *Il More*; he died at Louvain about the year 1572; and,

(4.) HEYWOOD, Jasper, who was obliged to resign a fellowship at Oxford on account of his immoralities. He translated three tragedies of Seneca, and wrote various poems and devices; some of which were printed in a volume entitled *The Paradise of Dainty Devices*, 4to. 1573. He died at Naples in 1597.

(5.) HEYWOOD, Thomas, an actor and writer of plays, who died about 1636. He is said to have wrote 220 plays, of which only 24 are extant, and these not much esteemed.

HEZEKIA, or EZEKIAS, [זכריה, Heb. i. e. The strength of Jah or Jehovah,] one of the best kings of Judea, succeeded his father Ahaz, A. M. 3278. His reformation of his subjects from idolatry; his grand and solemn celebration of the passover; his invitation

invitation to the Israelites to assist at it; his throwing off the Assyrian yoke; his miraculous deliverance from the invasion by Sennacherib, after the blasphemous defiance of Rabshakeh; his mortal disease, prophetic prayer, and miraculous recovery, with the fatal consequences of his vanity after it, are recorded in 2 Kings xviii.—xx. 2 Chron. xxix.—xxxii. and Isaiah xxxvi.—xxxix. The hymn he composed upon his recovery, (Isa. xxxviii.) entitles him to be ranked among the Types of Christ. He collected a part of Solomon's Proverbs. (See Prov. xxvi.) Upon the miraculous retrogression of the shadow on Ahaz's dial, we need say little. Those who doubt the existence of a Deity, or deny his power over the material world, will not be convinced by any arguments. But those who believe that the Almighty, when he gave existence to matter, and subjected it to certain laws, did not thereby *limit* his own infinite power, will not think it more incredible, that he who created light by his word should invert the shadow of the gnomon, so as to make it appear to have gone so degrees backward, than that a watchmaker should turn back the hour or minute hand of a clock, in a direction contrary to the natural motion which he himself has given it. *How* this was done, whether by a momentary retrograde motion given to the terrestrial globe, or only by an inversion of the usual motion of the solar rays upon the gnomon, it is neither necessary nor possible to determine. (See AJALON.) The latter supposition seems most probable. Upon the former supposition it must have been observed over one half of the globe. That it was however observed by the Chaldean astronomers at Babylon, seems evident from Mero-dach-Baladan's congratulatory embassy on Hezekiah's recovery. Hezekiah died in the 54th year of his age, and 29th of his reign; A. M. 3307.

HIAMEN, or EMOUR, an island near the SE. coast of China, in the province of Fokien, about 25 miles in circumference; with an extensive port, capable of containing several thousands of vessels, protected on one side by the island, and on the other by the main land. The water is so deep that the largest ships may lie close to the shore without danger. It was much frequented by European ships in the beginning of the 18th century, but the trade is now mostly transferred to Canton. The emperor keeps a garrison of several thousand men on the island. In the entry of the road there is a large rock, several feet above the surface of the water, which divides it nearly as the Mingant divides the harbour of Brest. The island of Hiamen is celebrated for the magnificence of its principal pagod, consecrated to their deity Fo. This temple is situated in a plain, terminated on one side by the sea, and on the other by a lofty mountain. The front is 180 feet long, and its gate is adorned with figures in relief. The entry is a vast portico, with an altar in the middle, on which is placed a gigantic statue of gilt brass, representing the god Fo, sitting cross-legged. Four other statues are placed at the corners of this portico, each 18 feet high, although they represent people sitting. Each of these is formed from a single block of stone. One holds a serpent in its arms, which is twisted round its body in several folds; the 2d has a bent bow and a quiver; the 2 others present, one a bat-

tle-axe, and the other a kind of guitar. After crossing this portico, you enter a square outer court, paved with large gray stones, the least of which is 10 feet long and 4 broad. At the four sides of this court are four pavilions, terminating in domes, and having a communication with one another by a gallery which runs quite round it: One of these contains a bell ten feet in diameter. In the other is kept a drum of an enormous size, which the bonzes use to proclaim the days of new and full moon. The clappers of the Chinese bells are on the outside, and made of wood in the form of a mallet. The two other pavilions contain the ornaments of the temple, and often serve to lodge travellers, whom the bonzes are obliged to receive. In the middle of this court is a large tower, which terminates also in a dome, to which you ascend by a beautiful stone stair-case that winds round it. This dome contains a temple remarkably neat; the ceiling is ornamented with Mosaic work, and the walls are covered with stone figures in relief, representing animals and monsters. The pillars which support the roof of this edifice are of wood varnished, and, on festivals, are ornamented with small flags of different colours. The pavement of the temple is formed of little shells, and its different compartments represent birds, butterflies, flowers, &c. The bonzes continually burn incense upon the altar, and keep the lamps lighted, which hang from the ceiling of the temple. At one extremity of the altar stands a brazen urn, which when struck sends forth a mournful sound: on the opposite side is a hollow machine of wood, of an oval form, used for the same purpose, which is to accompany with its sound their voices when they sing in praise of the tutelary idol of the pagod. The image of POUSSA is placed on the middle of this altar, on a flower of gilt brass, which serves as a base, and holds a young child in its arms; several idols of subaltern deities are ranged around him, and show by their attitudes their veneration. The bonzes have traced out on the walls of this temple several hieroglyphical characters in praise of Poussa; there is also to be seen an allegorical painting in fresco, representing a burning lake, in which several men appear to be swimming, some carried by monsters, others surrounded by dragons. In the middle of the gulph rises a steep rock, on the top of which the god is seated, holding in his arms a child, who seems to call out to those who are in the flames of the lake; but an old man, with hanging ears and horns on his head, prevents them from climbing to the summit of the rock, and threatens to drive them back with a large club. The bonzes are at a loss to explain this painting. Behind the altar is a library, containing books on the worship of idols. On descending from this dome you cross the court, and enter a kind of gallery, the walls of which are lined with boards; it contains 24 statues of gilt brass, representing 23 philosophers, ancient disciples of Confucius. At the end of this gallery is a large hall, which is the refectory of the bonzes; and after having traversed a spacious apartment, you at length enter the temple of Fo, to which there is an ascent by a large stone stair-case. It is ornamented with vases full of artificial flowers, and musical instruments.

The

The statue of the god is not to be seen but through a piece of black gauze, which forms a veil before the altar. The rest of the pagod consists of several large chambers, exceedingly neat, but badly disposed; the gardens and pleasure grounds are on the declivity of the mountain; and a number of delightful grottos are cut out in the rock, which afford an agreeable shelter from the excessive heat of the sun. There are several other pagods in the island, among which is one called *The Pagod of the Ten Thousand Stones*, because it is built on the brow of a mountain where there is a number of little rocks, under which the bonzes have formed grottos and covered seats. A certain delightful rural simplicity reigns here. Strangers are received by these bonzes with great politeness, and may freely enter their temples; but they must not attempt to gratify their curiosity fully, nor to enter those apartments into which they are not introduced; for the bonzes, who are forbid under severe penalties to have any intercourse with women, and who yet often keep them in private, might resent too impertinent a curiosity. Lon. 1. 52. E. of Pekin. Lat. 24. 30. N.

HIARBAS, in fabulous history, a king of the Getulians, who made war against Queen Dido.

* **HIATION**. *n. f.* [from *bio*, Lat.] The act of gaping.—Men observing the continual *hiation*, or holding open theameleon's mouth, conceive the intention thereof to receive the aliment of air; but this also is occasioned by the greatness of the lungs. *Brown's Vulgar Errors*:

HIATSTOWN, a town of New Jersey, in Middlesex county, 13 miles N. of Trenton.

(1.) * **HIATUS**. *n. f.* [*biatus*, Lat.] 1. An aperture; a gaping breach.—Those *hiatuses* are at the bottom of the sea, whereby the abyss below opens into and communicates with it. *Woodward*. 2. The opening of the mouth by the succession of an initial to a final vowel.—The *hiatus* should be avoided with more care in poetry than in oratory; and I would try to prevent it, unless where the cutting it off is more prejudicial to the sound than the *hiatus* itself. *Pope*.

(2.) **HIATUS** is particularly applied to those verses where one word ends with a vowel, and the following word begins with one, and thereby occasions the mouth to be more open, and the sound to be very harsh. It is also used in speaking of manuscripts, to denote their defects, or the parts that have been lost or effaced.

HIBE, a town of Hungary.

* **HIBERNAL**. *adj.* [*hibernus*, Lat.] Belonging to the winter.—This star should rather manifest its warning power in the winter, when it remains conjoined with the sun in its *hibernal* conversion. *Brown's Vulgar Errors*.

HIBERNIA, one of the ancient names of Ireland, is derived by some from *hibernum tempus*, winter time, because in that season the nights are long there: But it appears more probable that it has been derived from *Erin*, the name given to the island by the original inhabitants: whence *JERNA*, the name given it by Claudian, *IVERNA*, by Ptolemy, and *JUVERNA*, by Juvenal, are evidently derived. See **IRELAND**.

HIBISCUS, **SYRIAN MALLOW**; a genus of the polyandria order, belonging to the monadelphia

class of plants; and in the natural method ranking under the 37th order, *Columniferae*. The calyx is double, the exterior one polyphyllous, the capsule quinquelocular and polyspermous. Of this genus there are 36 species; the most remarkable are,

1. **HIBISCUS ALBEMOSCHUS**, the musk-seeded hibiscus, a native of the West Indies, where the French cultivate great quantities of it. The plant rises with an herbaceous stalk 3 or 4 feet high, sending out 2 or 3 side branches, garnished with large leaves cut into 6 or 7 acute angles, sawed on their edges, having long footstalks, and placed alternately. The stalks and leaves are very hairy. The flowers come out from the wings of the leaves upon pretty long footstalks which stand erect. They are large, of a sulphur colour, with purple bottoms; and are succeeded by pyramidal five-cornered capsules, which open in 5 cells, filled with large kidney-shaped seeds of a very musky odour. It is annual in this country, though biennial in places where it is native. It is propagated by seeds, and must be treated in the manner directed for **AMARANTH**. It is cultivated in the West Indies by the French, for the sake of its seeds. These are annually sent to France in great quantities, and form a considerable branch of trade, but the purposes which they answer are not certainly known.

2. **HIBISCUS ESCULENTUS**, the *eatable hibiscus*, rises to 5 or 6 feet; has broad five-parted leaves, and large yellow flowers. The okra or pod is from 2 to 6 inches long, and one inch diameter. When ripe it opens longitudinally in 5 different places, and discharges a number of heart-shaped seeds. It is a native of the West Indies, where it is cultivated in gardens and inclosures as an article of food. The whole of it is mucilaginous, especially the pods. "These Dr Wright informs us, are gathered green, cut into pieces, dried, and sent home as presents, or are boiled in broths or soups for food. It is the chief ingredient in the celebrated pepper-pot of the West Indies, which is a rich olla: the other articles are either flesh meat, or dried fish and capsicum. This dish is very palatable and nourishing. As a medicine, *okra* is employed in all cases where emollients and lubricants are indicated." This species, as well as the **MUTABILIS**, **ROSA SINENSIS**, and **TILIACUS**, (N^o 3, 4, and 6.) is propagated by seeds, and must be sown in hot-beds; then transplanted into small separate pots, and treated like other tender vegetables, only allowing them a good share of air.

3. **HIBISCUS MUTABILIS**, the *changeable rose*, has a soft spongy stem, which by age becomes ligneous and pithy. It rises to the height of 12 or 14 feet, sending out branches towards the top, which are hairy, garnished with heart-shaped leaves, cut into five acute angles on their borders, and slightly sawed on their edges; of a lucid green on their upper side, but pale below. The flowers are produced from the wings of the leaves; the single are composed of five petals, which spread open, and are at first white, but afterwards change to a blush rose colour, and as they decay turn purple. In the West Indies, all these alterations happen on the same day, and the flowers themselves

selves are of no longer duration; but in Britain the changes are not so sudden. The flowers are surrounded by short, thick, blunt capsules, which are very hairy; having five cells, which contain many small kidney-shaped seeds, having a fine plume of fibrous down adhering to them. See N° 2.

4. *HIBISCUS, ROSA SINENSIS*, the *CHINA ROSE*, has an arborescent stem, and egg-pointed sawed leaves. It is a native of the East Indies; but the seeds having been carried by the French to their West India settlements, it thence obtained the name of *Martinico rose*. Of this there are the double and single flowering kinds; the seeds of the first frequently produce plants that have only single flowers, but the latter seldom vary to the double kind. See N° 2.

5. *HIBISCUS SYRIACUS*, commonly called *althæa frutex*, is a native of Syria. It rises with shrubby stalks to the height of 8 or 10 feet, sending out many woody branches covered with a smooth grey bark, garnished with oval spear-shaped leaves, whose upper parts are frequently divided into three lobes. The flowers come out from the wings of the stalk at every joint of the same year's shoot. They are large, and shaped like those of the mallow, having 5 large roundish petals which join at their base, spreading open at the top, in the shape of an open bell. These appear in August; and if the season is not too warm, there will be a succession of flowers till September. The flowers are succeeded by short capsules, with 5 cells, filled with kidney-shaped seeds; but unless the season proves warm, they will not ripen in this country. Of this species there are 4 or 5 varieties, differing in the colour of their flowers: the most common hath pale purple flowers with dark bottoms; another hath bright purple flowers with black bottoms; a third hath white flowers with purple bottoms; and a fourth variegated flowers with dark bottoms. There are also two with variegated leaves, which are by some much esteemed. All these varieties are very ornamental in a garden.—They may be propagated either by seeds or cuttings. The seeds may be sown in pots filled with light earth about the end of March, and the young plants transplanted about the same time next year. They succeed in full ground; but must be covered in winter whilst young, otherwise they are apt to be destroyed.

6. *HIBISCUS TILIACEUS*, the *MAHO* tree, is a native of both the Indies. It rises with a woody, pithy stem, ten feet high, dividing into several branches towards the top, which are covered with a woolly down, garnished with heart-shaped leaves ending in acute points. They are of a lucid green on their upper side, hoary on the under side, full of large veins, and are placed alternately. The flowers are produced in loose spikes at the end of the branches, and are of a whitish yellow colour. They are succeeded by short acuminate capsules, opening in 5 cells, filled with kidney-shaped seeds. It is propagated by seeds. (See N° 2.) The inner rind is very strong, and of great esteem. Dampier says, "They (the Musketo Indians) make their lines, both for fishing and striking, with the bark of Maho, which is a sort of tree or shrub that grows plentifully all over the West Indies, and whose bark is made up of strings

or threads very strong: you may draw it off either in flakes or small threads, as you have occasion. It is fit for any manner of cordage, and privateers often make their rigging of it." See BARK, § 1. 3.

7. *HIBISCUS TRIONUM*, *Venice mallow*, or *flower of an hour*, is a native of some parts of Italy, and has long been cultivated in the gardens of this country. It rises with a branching stalk a foot and a half high, having many short spines, which are soft, and do not appear unless closely viewed: the leaves are divided into three lobes, which are deeply jagged almost to the midrib. The flowers come out at the joints of the stalks, upon pretty long foot-stalks. They have a double empalement; the outer being composed of ten long narrow leaves, which join at their base: the inner is of one thin leaf swollen like a bladder, cut into 5 acute segments at the top, having many longitudinal purple ribs, and is hairy. Both these are permanent, and inclose the capsule after the flower is past. The flower is composed of 5 obtuse petals, which spread open at the top; the lower part forming an open bell-shaped flower. These have dark purple bottoms, but are of a pale sulphur colour above. In hot weather the flowers continue but a few hours open, whence the English name; but there is a succession of flowers that open daily for a considerable time. It is propagated by seeds, which should be sown where the plants are designed to remain, for they do not bear transplanting well. They require no other culture than to be kept free from weeds, and thinned where they are too close; and if the seeds are permitted to scatter, the plants will come up fully as well as if they had been sown.

HIBISI, a town of Asiatic Turkey, in Caramania, 80 miles W. of Satalia.

HIBRAHIM, or *ST MARY*, an island in the Indian ocean, near Madagascar, 50 miles long and 14 broad. Lon. 72. 48. E. of Ferro. Lat. 16. 32. S.

* *HICCIUS DOCCIUS*. *n. f.* [corrupted, I fancy, from *hic est doctus*, this or here is the learned man. Used by jugglers of themselves.] A cant word for a juggler; one that plays fast and loose.

An old dull sot, who told the clock

For many years at Bridewell dock,

At Westminster and Hicks's hall,

And *hiccius doccius* play'd in all;

Where, in all governments and times,

H'had been both friend and foe to crimes. *Hudib.*

HICCORY. See *JUGLANS*.

(1.) * *HICCOUGH*. *n. f.* [*hicken*, Danish.] A convulsion of the stomach producing sobb.—

So by an abby's skeleton of late

I heard an echo supererogate

Through imperfection, and the voice restore,

As if she had the *hiccough* o'er and o'er. *Clearvel.*

—Sneezing cureth the *hiccough*, and is profitable

unto women in hard labour. *Brown's Vulgar Err.*

—If the stomach be hurt, singultus or *hiccough*

follows. *Wifeman's Surgery.*

(2.) *HICCOUGH*, or *HICKUP*, is a spasmodic affection of the stomach, œsophagus, and muscles subservient to deglutition, arising sometimes from some particular stimulus acting on the stomach, œsophagus, diaphragm, &c. and sometimes from a general affection of the nervous system. See *MEDICINE*.

• **To Hiccough.** *v. n.* [from the noun.] To sob with convulsion of the stomach.

HICETAS of Syracuse, an ancient philosopher and astronomer, who taught that the sun and stars were motionless, and that the earth moved round them. This is mentioned by Cicero, and probably gave the first hint of the true system to Copernicus. He flourished about A. A. C. 344.

HICKES, George, an English divine of extraordinary parts and learning, born in 1642. In 1681 he was made king's chaplain, and two years after dean of Worcester. The death of Charles II. stopped his farther preferment; for though his church principles were very high, he manifested too much zeal against popery to be a favourite with James II. On the revolution, he with many others was deprived for refusing to take the oaths to K. William and Q. Mary; and soon after, Abp. Sancroft and his colleagues, considering how to maintain episcopal succession among those who adhered to them, Dr Hickes carried over a list of the deprived clergy to K. James; and with his sanction a private consecration was performed, at which it is said lord Clarendon was present. Dr Hickes was consecrated suffragan bishop of Thetford, and died in 1713. He wrote, 1. *Institutiones Grammaticæ Anglo-Saxonice, et Mæso-Gothicæ.* 2. *Antiqua literatura septentrionalis.* 3. Two treatises, one of the Christian priesthood; the other of the dignity of the episcopal order. 4. *Jovian*, or an answer to Julian the apostate. Three volumes of sermons: with many temporary controversial pieces on politics and religion.

• **To HICKUP.** *v. n.* [corrupted from *hiccough*.] To sob with a convulsed stomach.—

Quoth he, to bid me not to love,
Is to forbid my pulse to move,
My beard to grow, my ears to prick up,
Or, when I'm in a fit, to *bickup*. *Hudibras.*

• **HICKWALL.** } *n. s.* A bird. *Ainsworth.*

• **HICKWAY.** }

• **HID.** **HIDDEN.** *part. pass.* of *hide*.—
Thus fame shall be achiev'd, renown on earth;
And what most merits fame, in silence *hid*. *Milton.*

Other *bidden* cause

Left them superior. *Milton.*
Nature and nature's laws lay *bid* in night;
God said, Let Newton be, and all was light. *Pope.*

HIDAGE, } was an extraordinary tax pay-
HIDAGIUM, } able to the kings of England
for every hide of land. This taxation was levied not only in money, but in provision, armour, &c.; and when the Danes landed in Sandwich in 994, king Ethelred taxed all his lands by hides; so that every 370 hides found one ship furnished, and every 8 hides furnished one jack and one saddle, to arm for the defence of the kingdom, &c. Sometimes the word *bidage* was used for the being quit of that tax; which was also called *bidegild*, from the Saxon, "a pride or ransom paid to save one's skin or hide from beating."

HIDALGO, in modern history, a title given in Spain to all who are of noble family. The *Hidalgos* claim a descent from those valiant soldiers who retired into Castile, and the mountains of Asturias, and other remote parts of Spain, on the invasion of the Moors, where having fortified themselves,

they successively descended into the plains, in proportion to the success of their arms: from the notoriety of their persons, or the lands they became possessed of, they acquired the appellation of *Hidalgos notorios*, *Hidalgos de solar conocido*, or *de casa solariega*. Of these, according to Hernando Mexia, there are 3 sorts; viz. 1. lords of places, villages, towns, or castles, from whence they took their surnames, as the Guzmans, Mendozas, Laras, Guivaras, and others: 2. Those who recovered any fortresses from the Moors, as the Ponces of Leon, and others; and, 3. Those named from the places where they resided, or held jurisdiction, as Rodrigo de Narvaez was called of Antequera, from being Alcayde there. But this definition is not considered as exact or conclusive by Otalora, another civilian, who says that the true meaning of *Hidalgos de solar conocido* is explained by the laws of Castile to be a well-known mansion or possession, the nature of which is particularly explained in the laws of *Parditas*, lib. 5. tit. 35. which describe three sorts of tenures called *Devifa*, *Solariega*, and *Behetria*. By the first, lands are devised by the ancestor; *Solariega* is a tenure upon another person's manor, and obliges the owner to receive the lord of the fee when necessity obliges him to travel; and *Behetria* is in the nature of an *allodium*. In proportion as these Aborigines gained ground on the Moors, and increased in their numbers, many private persons distinguished themselves by their valour, and obtained testimonies of their services, called *cartas de merced*, which served them as a foundation of their birth and good descent, without which documents their posterity could not make it appear; and if, from a lapse of time, or other unavoidable accidents, such proof should happen to be lost or destroyed, the law affords them a remedy, by a declaration, importing, that such persons as are supposed to have had such certificates, may be relieved by making it appear that their ancestors, time immemorial, have always been held and reputed as *Hidalgos*, and enjoyed the privileges of such, from a strong presumption in their favour; the possession of land having equal force to any other document; which is fully set forth in the *Pragmatica* of Cordova. To these executory letters are granted *cartas executorias*, expressive of their privileges; and for the better regulation of their matters, proper officers are appointed in the chancery courts, called *alcaldes de lor bidalgos*, who ought to be *bidalgos* themselves, and hold jurisdiction in these cases, and no others: but even here innovations have taken place; for as these grants flow from the sovereign, who is the fountain of honour, some are declared *Hidalgos de sangre*, by right of descent, and others *de privilegio*, or by office, in which the will of the sovereign has made amends for deficiency of blood. There is a set of people near Segovia, at a place called Zamarramala, who are exempt from tribute on account of the care they take in sending proper persons every night to the castle of Segovia to stand sentinel—One cries out, *Vela, vela, bao!* and the other blows a horn, from whence they have been titled *Hidalgos by the horn*. In Catalonia, those gentlemen who are styled *Hombre de Pareja*, are considered the same as *bidalgos* in Castile, and were so called from the word *parejar*, to equip,

equip, this name being given as a distinction by Borelo the 4th count of Barcelona, at the siege of that city, in 965, who, summoning all his vassals to come to his assistance against the Moors, 900 horsemen well mounted and equipped joined him, and with their aid he took the city; and this appellation has been given in honourable remembrance of this loyal action. These noble hidalgos enjoy many privileges and distinctions: of which the following are the principal. 1. The first and greatest privilege which they hold by law is to enjoy all posts of dignity and honour in the church and state, with liberty, when churchmen, of having a plurality of benefices. They are qualified for receiving all orders of knighthood, and are to be preferred in all embassies, governments, and public commissions. 2. When they are examined as witnesses in civil and criminal cases, their depositions are to be taken in their own houses, without being obliged to quit them to go to those of others. 3. In all churches, processions, and other public acts or assemblies, they are to have the next place of honour and precedency after the officers of justice, conforming themselves to particular customs. 4. They are not obliged to accept of any challenge for combat, supposing such were allowed of, but from those who are their equals. 5. Though it is forbidden to guardians to purchase the estates of minors, this does not extend to Hidalgos, in whom the law supposes no fraud, and they may purchase them publicly. 6. They are allowed to sit in courts of justice in presence of the judges, from the respect and honour due to them. They have also seats in the courts of chancery, in consideration of their birth, which gives them a right to be near the persons of princes. 7. Their persons are free from arrest for debt, nor can any attachment be laid on their dwelling-houses, furniture, apparel, arms, horses, or mules in immediate use: nor can they make a cession of their estates, nor be distressed in suits of law, farther than their circumstances will admit of, but are to be allowed a reasonable and decent maintenance for their support. 8. In cases of imprisonment for crimes, they are to be treated differently from others. They are generally confined to their own houses with a safeguard, or under arrest upon their honour, or allowed the city or town they lived in, and, in particular cases, are sent into castles. 9. When punishments are inflicted for criminal cases, they are to be less severe to them than to others, as they are not to suffer ignominious punishments, such as public shame, whipping, galleys; nor are they to be hanged, but beheaded, excepting in cases of treason or heresy. In cases that do not imply a corporal punishment, but a pecuniary one, they are treated with more rigour, and pay a larger fine than others. 10. They are not to be put to the rack or torture, excepting for such heinous crimes as are particularly specified by the laws. 11. When there are title-deeds or other writings or papers in which two or more persons have an equal right or property, and require a particular charge, they are to be given up by preference to the custody of an hidalgo, if any of the parties are such. 12. The daughter of an hidalgo enjoys every privilege of her birth, though married to a commoner; and a woman who is not

an hidalgo enjoys all these privileges when she is a widow, following the fortune of her husband. But if the widow is an hidalgo, and the late husband was a commoner, she falls into the state of her husband after his death, though she had the privileges of her birth during his life. 13. They are free from all duties, called *Pecbos*, *Pedidos*, *Monedas*, *Marteniegas*, *Contribuciones*, as well royal as civil, and all other levies whatever, except for such as are for the public benefit, in which they are equally concerned; such as the repairing the highways, bridges, fountains, walls, destruction of locusts, and other vermin. 14. They are free from personal service, and from going to the wars, excepting when the king attends in person; even then they are not to be forced, but invited, and acquainted that the royal standard is displayed. 15. No persons whatever can be quartered upon, or lodged in their houses, except when the king, queen, prince, or infants are on the road, as in such cases even the houses of the clergy are not exempted. 16. They cannot be compelled to accept the office of receiver of the king's rents, or any other employment which is considered as derogatory to their rank. 17. By a particular custom, confirmed by royal authority in that part of Castile beyond the Ebro, bastards succeed to their parents, and enjoy their honours, contrary to the royal and common law. 18. If a lady who marries a commoner should be a queen, duchess, marchioness, or countess (for they have no barons in Castile), she not only does not lose her rank, but conveys her titles to her husband, who holds them in right of his wife.—These are the general privileges which the hidalgos enjoy; there are some others of less consequence, as well as particular grants to certain persons and families. An ancient and ridiculous custom is said to be observed by noble ladies who are widows of plebeians, in order to recover their birthright; for this purpose, they carry a pack-saddle on their shoulders to their husband's grave, then throwing it down and striking it three times, say, 'Villein, take thy villeiny, for I will abide by my nobility:' and then they recover their privileges again.

HIDDEKEL, the 3d river in Paradise. (Gen. ii. 14.) It is supposed to be the same with the **TIGRIS**, called *Diglat* by the Arabs. It runs S. between Assyria on the E. and Mesopotamia on the W. and falls into the Euphrates. It is said by Moses to run toward the E. of Assyria, which it does in respect of his situation. On its banks stood the famous cities of Nineveh, Ctesiphon, and Seleucia; and on the ruins of the latter Bagdad was built. Daniel had one of his visions on its banks.

* **HIDDEN**. See **HID**.

(1.) * **HIDE**. *n. f.* [*hyde*, Saxon; *haude*, Dutch.]

1. The skin of any animal, either raw or dressed.

The trembling weapon past
Through nine bull *hides*, each under other plac'd
On his broad shield. *Dryden*.

Pisistratus was first to grasp their hands,
And spread soft *hides* upon the yellow sands. *Pope*.

2. The human skin: in contempt.—

Oh, tyger's heart, wrapt in a woman's *bide*!
How could'st thou drain the life-blood of the
child? *Shakespeare*.

His

His mantle, now his *bide*, with rugged hairs
Cleaves to his back ; a famish'd face he bears.

Dryden.

3. A certain quantity of land. [*Hide, byde*, French *bid*, barbarous Latin, as much as one plough can till.] *Ainsworth*.—One of the first things was a more particular inquisition than had been before of every *bide* of land within the precincts of his conquest, and how they were holden. *Wotton*.

(1.) *HIDE* (§ 1, def. 1.) is particularly applied to those of large cattle, as bullocks, cows, horses, &c. Hides are either raw, that is, just as taken off the carcase : salted, or seasoned with salt, alum, and saltpetre to prevent their spoiling : or curried and tanned. See *TANNING*.

(4.) *HIDE OF LAND*, (§ 1, def. 3.) was as much as would maintain a family ; some call it 60, some 80, and others 100 acres.

(1.) * *To HIDE*. *v. a.* preter. *bid* ; part. pass. *bid* or *hidden*. [*bidan*, Saxon.] To conceal ; to withhold or withdraw from sight or knowledge.—

Avant, and quit my sight ; let the earth
bide thee ! *Shak.*

His reasons are as two grains of wheat *bid* in
two bushels of chaff. *Shakespeare. Merchant of Venice.*

Nile hears him knocking at his sev'nfold gates,
And seeks his *hidden* spring, and fears his ne-
phew's fates. *Dryden.*

Thus the fire of gods and men below :
What I have *bidden*, hope not thou to know. *Dryden.*

The sev'ral part lay *hidden* in the piece ;
Th' occasion but exerted that, or this. *Dryden.*

Then for my corpse a homely grave provide,
Which love and me from publick scorn may
bide. *Dryden.*

Seas *bid* with navies, chariots passing o'er
The channel, on a bridge from shore to shore. *Dryden.*

—With what astonishment and veneration may we
look into our own souls, where there are such *bid-*
den stores of virtue and knowledge, such inexhaust-
ed sources of perfection? *Addison*.—The crafty
being makes a much longer voyage than Ulysses,
puts in practice many more wiles, and *bides* him-
self under a greater variety of shapes. *Addison*.—

Hell trembles at the sight, and *bides* its head
In utmost darkness, while on earth each heart
Is fill'd with peace. *Rowe.*

(2.) * *To HIDE*. *v. n.* To lie hid ; to be con-
cealed.—A fox, hard run, begged of a country-
man to help him to some *biding* place. *L'Estrange*.

Our bolder talents in full view display'd ;
Your virtues open fairest in the shade :

Bred to disguise, in publick 'tis you *bide*,
Where none distinguish 'twixt your shame and
pride, *Pope.*

Weakness, or delicacy.

* *HIDE AND SEEK*. *n. s.* A play in which some
hide themselves, and another seeks them.—The
boys and girls would venture to come and play
at *hide and seek* in my hair. *Gulliver's Travels.*

* *HIDEBOUND*. *adj.* [*bide* and *bound*.] 1. A
horse is said to be *hidebound* when his skin sticks
so hard to his ribs and back, that you cannot with
your hand pull up or loosen the one from the other.
It sometimes comes by poverty and bad keeping ;
at other times from over-riding, or a surfeit. *Far-*

rier's Dict. 2. [In trees.] Being in the state in
which the bark will not give way to the growth.
—A root of a tree may be *hidebound*, but it will
not keep open without somewhat put into it. *Ba-*
con's Nat. Hist.—

Like stunted *hidebound* trees, that just have got
Sufficient sap at once to bear and rot. *Swift.*

3. Harsh ; untractable.—

And still the harsher and *hidebinder*
The damsels prove, become the fonder. *Hudib.*

4. Niggardly ; penurious ; parsimonious. *Ainsw.*
HIDEBOUNDNESS. *n. s.* See *FARRIERY*, PART
III. SECT. XIV.

* *HIDEOUS*. *adj.* [*hideux*, Fr.] 1. Horrible ;
dreadful ; shocking.—If he could have turned him-
self to as many forms as Proteus, every form should
have been made *hideous*. *Sidney*.—

Some monster in thy thoughts,
Too *hideous* to be shewn. *Shak. Othello.*

I fled, and cry'd out death !
Hell trembled at the *hideous* name, and sigh'd
From all her caves, and back resounded death. *Milton.*

Her eyes grew stiffen'd, and with sulphurburn ;
Her *hideous* looks and hellish form return ;
Her curling snakes with hissings fill the place,
And open all the furies of her face. *Dryden.*

2. It is commonly used of risible objects : the fol-
lowing use is less authorized.—'Tis forced through
the hiatuses at the bottom of the sea with such ve-

hementence, that it puts the sea into the most horri-
ble disorder, making it rage and roar with a most
hideous and amazing noise. *Woodward's Natural*

History. 3. It is used by Spenser in a sense not
now retained ; detestable.—

O *hideous* hanger of dominion ! *Spenser.*

* *HIDEOUSLY*. *adv.* [from *hideous*.] Horri-
bly ; dreadfully ; in a manner that shocks.

I arm myself
To welcome the condition of the time ;
Which cannot look more *hideously* on me,
Than I have drawn it in my fantasy. *Shakespeare.*

—This, in the present application, is *hideously* pro-
fane ; but the sense is intelligible. *Collier's Defence.*

* *HIDEOUSNESS*. *n. s.* [from *hideous*.] Hor-
ribleness ; dreadfulnes ; terrour.

* *HIDER*. *n. s.* [from the verb.] He that hides.

HIDRA, a town of Africa, in Tunis.

* *To HIE*. *v. n.* [*biegen*, Saxon.] 1. To hasten ;
to go in haste.—

When they had mark'd the changed skies,
They wist their hour was spent ; then each to
rest him *bies*. *Fairy Queen.*

My will is even this,
That presently you *bie* you home to bed. *Shak.*

Well, I will *bie*,
And so bestow these papers as you bad me. *Shak.*

Some to the shores do fly,
Some to the woods, or whither fear advis'd ;
But running from, all to destruction *bie*. *Daniel.*

The snake no sooner hiss,
But virtue heard it, and away she *by'd*. *Crausshaw.*

Thither, full fraught with mischievous revenge,
Accurs'd, and in a curst hour, he *bies*. *Milton.*

Thus he advis'd me, on yon aged tree
Hang up thy lute, and *bie* thee to the sea. *Waller.*

The youth, returning to his mistress, *bies*. *Dryd.*

2. It was anciently used with or without the reci-
procal

procal pronoun. It is now almost obsolete in all its uses.—

Auster spy'd him;

Cruel Auster thither *hy'd* him. *Crawshaw.*

HIELMAR, a lake of Sweden in Sudermania, 30 miles long, and from 2 to 7 broad; 6 miles W. of Stockholm.

HIENSOS, a town of European Turkey in Macedonia, 52 miles SE. of Saloniki.

HIERACITES, in church-history, Christian heretics in the 3d century: so called from their leader **HIERAX**, a philosopher of Egypt; who taught that Melchisedek was the Holy Ghost, denied the resurrection, and condemned marriage.

HIERACIUM, **HAWKWEED**; a genus of the polygamia æqualis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is naked, the calyx imbricated and ovate; the pappus simple and sessile. The species are,

1. **HIERACIUM AURANTIACUM**, commonly called *Grim the collier*, has many oblong oval entire leaves crowning the root; an upright, single, hairy, and almost leafless stalk, a foot high, terminated by reddish orange-coloured flowers in a corymbus. These flowers have dark ovalish-coloured calyces; whence the name. This is the only species cultivated in gardens. It is propagated by seeds, or parting the roots. The seed may be sown in autumn or spring. In June, when the plants are 2 or 3 inches high, they may be picked out and planted in beds, where they must be left till the next autumn, and then transplanted where they are to remain.

2. **HIERACIUM PILO ELLA**, the *mouse-ear*, has blossoms red on the outside, and pale yellow within; the cups set thick with black hairs. The flowers open at 8 A. M. and close about 2 P. M. It grows commonly in dry pastures in England; it has a milky juice, but is less bitter and astringent than is usual with plants of that class. It is reckoned hurtful to sheep. An insect of the cochineal genus (*Coccus Polonicus*) is often found at the roots (*AB. Upsal. 1752.*) Goats eat it; sheep are not fond of it; horses and swine refuse it.

3. **HIERACIUM UMBELLATUM** grows to the height of 3 feet, with an erect and firm stalk, terminated with an umbel of yellow flowers. It is a native of Scotland, and grows in rough stony places, but is not very common. The flowers are sometimes used for dying yarn of a fine yellow colour.

HIERA PICRA. See **PHARMACY**.

HIERAPOLIS, in ancient geography, a town of Phrygia, abounding in hot springs, and having its name from the number of its temples. There are coins exhibiting figures of various gods who had temples here. Of this place was Epictetus the stoic philosopher. It is now called **PAMBOUK**; and is situated near the Scamander, on a portion of Mount Mefogis, 6 miles from Laodicea. Its site appears at a distance as a white lofty cliff; and upon arriving at it, the view which it presents is so marvellous, that the description of it, to bear even a faint resemblance, ought to appear romantic. See Dr Chandler's Travels in Asia Minor, p. 229. See also **BAMBYCE** and **PAMBOUK**.

* **HIERARCH**. *n. s.* [*ἱερα* and *αρχη*; *hierarchie*,

French.] The chief of a sacred order.—

Angels, by imperial summons call'd,
Forthwith from all the ends of heav'n appear'd,
Under their *hierarchs* in orders bright. *Milton.*

* **HIERARCHICAL**, *adj.* [*hierarchique*, Fr.] Belonging to sacred or ecclesiastical government.

(1.) **HIERARCHY**. *n. s.* [*hierarchie*, Fr.] 1. A sacred government; rank or subordination of holy beings.—

Out of the *hierarchies* of angels shewn,
The gentle Gabriel call'd he from the rest. *Fairf.*
He rounds the air, and breaks the hymnick
notes

In birds, heav'n's choristers, organick throats;
Which, if they did not die, might seem to be
A tenth rank in the heavenly *hierarchy*. *Denne.*

Jehovah, from the summit of the sky,
Environ'd with his winged *hierarchy*,
The world survey'd. *Sandys.*

These the supreme king
Exalted to such pow'r, and gave to rule,
Each in his *hierarchy*, the orders bright. *Milton.*

—The blessed of mortal wights, now questionless the highest saint in the celestial *hierarchy*, began to be so importuned, that a great part of the divine liturgy was addressed solely to her. *Howell's Vocal Forest.* 2. Ecclesiastical establishment.—The presbytery had more sympathy with the discipline of Scotland than the *hierarchy* of England. *Bacon.* —While the old Levitical *hierarchy* continued, it was part of the ministerial office to slay the sacrifices. *South.*—Consider what I have written, from regard for the church established under the *hierarchy* of bishops. *Swift.*

(2.) **HIERARCHY**. (§ 1, *def.* 1.) Some of the rabbins reckon 4, others ten, orders or ranks of angels; and give them different names according to their supposed degrees of power and knowledge.

(3.) **HIERARCHY**, (§ 1, *def.* 2.) denotes the subordination of the clergy, ecclesiastical polity, or the constitution and government of the Christian church considered as a society.

(1.) **HIERES**, a town of France, in the dep. of Var and late prov. of Provence, seated in a fruitful country; but its harbour being choked up, it is now much decayed. In no other part of France is nature so uniformly beautiful. During great part of the winter, the verdure is as fine as in the spring; and in many gardens, green peas may be gathered. The winters, however, have been sometimes very severe; particularly in 1709, 1768, and 1789. This town is the birth-place of Maffillon, the celebrated French preacher. It is 12 miles E. of Toulon, and 350 S. by E. of Paris, Lon. 6. 20. E. Lat. 43. 5. N.

(2.) **HIERES**, 4 islands of France, on the coast of Provence; called *Porquerolles*, *Porteros*, and *Baguau*, which are inhabited, and *Titan*; which last is the largest, and is capable of cultivation. Between these and the continent, is the road of Hieres, which is so capacious and excellent, that it has afforded shelter for the largest squadrons, and no instance of a shipwreck ever occurred in it. It is defended by 3 forts.

HIERKEN, a town of Norway, in Drontheim.

HIERO I. king of Syracuse, succeeded his brother Gelon, A. A. C. 478. He made war against Theron, tyrant of Agrigentum, and took Himera. He

He gained 3 crowns at the Olympic games by horse and chariot racing, for which he is celebrated by Pindar; whose conversation with that of other literati rendered him humane and liberal. He died A. A. C. 467.

Hiero II. K. of Syracuse, was a descendant of Gelon, and was elected king A. A. C. 368. He carried on war against the Romans for some time along with the Carthaginians; but made peace, and continued ever after their firm ally. He was a relation of Archimedes; and was a prince of great learning and virtue, and encouraged arts and commerce. He died A. A. C. 215.

Hiero's Crown, in Hydrostatics. Hiero II. having furnished a goldsmith with a quantity of fine gold to make a crown, suspected, upon receiving it, that he had been cheated, by his using a greater quantity of silver alloy than was necessary. He applied to Archimedes to discover the fraud without defacing the crown; which he did by this experiment: He procured a ball of pure gold and another of silver, each exactly of the same weight with the crown: and judging, that if the crown were of pure gold it would be of equal bulk, and upon putting it in water, expel an equal quantity of the water with the golden ball; if of silver, it would expel an equal quantity with the silver one; but, if of an intermediate quality, the quantity of water expelled would be in exact proportion. This upon trial he found to be the case; and by comparing the quantities of water displaced, discovered the exact proportions of gold and silver in the crown.

(1.) **HIEROCLES**, a cruel persecutor of the Christians, and a violent promoter of the persecution under Dioclesian, flourished A. D. 302. He wrote some books against the Christian religion; in which he pretends some inconsistencies in the Holy Scriptures, and compares the miracles of Apollonius Tyaneus to those of our Saviour. He was refuted by Lactantius and Eusebius. The remains of his works were collected into one volume, by bishop Pearson; and published in 1654, with a learned dissertation prefixed.

(2.) **HIEROCLES**, a Platonic philosopher of the 5th century, who taught at Alexandria, and was admired for his eloquence. He wrote 7 books upon Providence and Fate, dedicated to the philosopher Olympiodorus, who by his embassies did the Romans great services under Honorius and Theodosius II. But these books are lost, and we only know them by the extracts in Photius. He wrote also a Commentary upon the golden verses of Pythagoras; which is still extant, and has been several times published with those verses.

(1.) * **HIEROGLYPH**. } n. s. [*hieroglyphe*, Fr. (1.) * **HIEROGLYPHICK**. } *hier*, sacred, and *glyph*, to carve.] 1. An emblem; a figure by which a word was implied. *Hieroglyphics* were used before the alphabet was invented. *Hieroglyph* seems to be the proper substantive, and *hieroglyphical* the adjective.—This *hieroglyphick* of the Egyptians was erected for parental affection, manifested in the protection of her young ones, when her neck was set on fire. *Brown's Vulgar Errors*.—A lamp amongst the Egyptians is the *hieroglyph* of life. *Wilkins's Dædalus*.—The first writing men used was only the single pictures and

gravings of the things they would represent, which way of expression was afterwards called *hieroglyphick*. *Woodward*.—

Between the statues obelisks were plac'd,
And the learn'd walls with *hieroglyphicks* grac'd.

Pope.

2. The art of writing in picture.—No brute can endure the taste of strong liquor, and consequently it is against all the rules of *hieroglyph* to assign any animals as patrons of punch. *Saunders*.

(1.) **HIEROGLYPHICS** were in use among the Egyptians, and that, as well in their writings as inscriptions; being the figures of various animals, the parts of human bodies, and mechanical instruments. It was the custom to have the walls, doors, &c. of their temples, obelisks, &c. engraved with such figures. Hieroglyphics are properly emblems or signs of divine, sacred, or supernatural things; by which they are distinguished from common symbols, which are signs of sensible and natural things. Hermes Trismegistus is commonly esteemed the inventor of hieroglyphics: he first introduced them into the heathen theology, from whence they have been transplanted into the Jewish and Christian. Sacred things, says Hippocrates, should only be communicated to sacred persons. Hence the ancient Egyptians communicated to none but their kings and priests, and those who were to succeed to the priesthood and the crown, the secrets of nature, of their morality and history; and this they did by a kind of cabbala, which, at the same time that it instructed them, only amused the rest of the people. Hence the use of hieroglyphics, or mystic figures, to veil their morality, politics, &c. from profane eyes. This author and many others do not keep to the precise character of a hieroglyphic, but apply it to profane as well as divine things. Hieroglyphics are a kind of real characters, which do not only denote, but in some measure express, the things. Thus, according to Clemens Alexandrinus, (Strom. v.) a lion is the hieroglyphic of strength and fortitude; a bullock, of agriculture; a horse, of liberty; a sphinx, of subtlety, &c. Such is the opinion that has generally been embraced, both by ancient and modern writers, of the origin and use of hieroglyphics. It has been almost uniformly maintained, that they were invented by the Egyptian priests to conceal their wisdom from the knowledge of the vulgar; but the late bishop Warburton has, with much ingenuity and learning, endeavoured to show that this account is erroneous. He thinks, the first kind of hieroglyphics were mere pictures, because the most natural way of communicating our conceptions, by marks or figures, was by tracing out the images of things; and this is verified in the case of the Mexicans, whose only method of writing, their laws and history was by this picture writing. But the hieroglyphics invented by the Egyptians were an improvement on this rude and inconvenient essay towards writing, for they contrived to make them both pictures and characters. In order to effect this improvement, they were obliged to proceed gradually, by first making the principal circumstance of the subject stand for the whole; as in the hieroglyphics of Horapollon, which represent a battle of two armies in array

by

by two hands, one holding a shield and the other a bow: then putting the instrument of the thing, whether real or metaphorical, for the thing itself, as an eye and sceptre to represent a monarch, a ship and pilot the governor of the universe, &c.; and finally, by making one thing stand for or represent another, where their observations of nature or traditional superstitions led them to discover or imagine any resemblance; thus the universe was designed by a serpent in a circle, whose variegated spots denoted the stars; and a man who had nobly surmounted his misfortunes was represented by the skin of the hyæna, because this was supposed to furnish an invulnerable defence in battle. The Chinese writing, he observes, was the next kind of improvement in the use of hieroglyphics. The Egyptians joined characteristic marks to images; the Chinese threw out the images and retained only the contracted marks, and from these marks proceeded letters. The general concurrence of different people in this method of recording their thoughts can never be supposed to be the effect of imitation, sinister views, or chance; but must be considered as the uniform voice of nature speaking to the rude conceptions of mankind; for not only the Chinese of the East, the Mexicans of the West, and the Egyptians of the South, but the Scythians likewise of the North, and the intermediate inhabitants of the earth, viz. the Indians, Phœnicians, Ethiopians, &c. used the same way of writing by picture and hieroglyphic. He farther shows, that the several species of hieroglyphic writing took their rise from nature and necessity, and not from choice and artifice, by tracing at large the origin and progress of the art of speech. He proceeds to show how, in process of time, the Egyptian hieroglyphics came to be employed for the vehicle of mystery. They used their hieroglyphics two ways; the one more simple, by putting the part for the whole, which was the *curiologic* hieroglyphic; and the other more artificial, by putting one thing of resembling qualities for another, called the *tropic hieroglyphic*: thus the moon was sometimes represented by a half-circle, and sometimes by a cynocephalus. They employed their proper hieroglyphics to record openly and plainly their laws, policies, public morals, and history, and all kinds of civil matters: this is evident from their obelisks, which were full of hieroglyphic characters, designed to record singular events, memorable actions, and new inventions; and also from the celebrated inscription on the temple of Minerva at Sais, where an infant, an old man, a hawk, a fish, and a river horse, expressed this moral sentence: "All you who come into the world and go out of it, know this, that the gods hate impudence." However, the tropical hieroglyphics, which were employed to divulge, gradually produced symbols which were designed to secrete or conceal: thus Egypt was sometimes expressed by the crocodile, sometimes by a burning censer with a heart upon it; where the simplicity of the first representation and the abstruseness of the latter show, that the one was a tropical hieroglyphic for communication, and the other a tropical symbol invented for secrecy. Enigmatic symbols were afterwards formed by the assemblage

of different things, or of their properties that were less known; and though they might have been intelligible at first, yet, when the art of writing was invented, hieroglyphics were more generally disused; the people forgot the signification of them; and the priests, retaining and cultivating the knowledge of them, because they were the repositories of their learning and history, at length applied them to the purpose of preserving the secrets of their religion. Sir John Marsham thinks that symbols were the original of animal worship in Egypt: (*Can. Abren.* p. 38.) because in these was recorded the history of their greater deities, their kings, and law-givers, represented by animals and other creatures. The symbol of each god was well known and familiar to his worshippers, by means of the popular paintings and engravings on their temples and other sacred monuments; so that the symbol presenting the idea of the god, and that idea exciting sentiments of religion, it was natural for them, in their addresses to any particular god, to turn to his representative mark or symbol; especially when we consider, that the Egyptian priests feigned a divine original for hieroglyphic characters, in order to increase the veneration of the people for them. These would of course bring on a relative devotion to these symbolic figures, which, when it came to be paid to the living animal, would soon terminate in an ultimate worship. Another consequence of the sacredness of the hieroglyphic characters was, that it disposed the more superstitious to engrave them on gems, and wear them as amulets or charms. This magical abuse seems not to have been much earlier than the established worship of the god Serapis, which happened under the Ptolemies, and was first brought to the general knowledge of the world by certain Christian heretics and natives of Egypt, who had mixed a number of Pagan superstitions with their Christianity. These gems, called *abraxas*, are frequently to be met with in the cabinets of the curious, and are engraven with all kinds of hieroglyphic characters. To these *abraxas* succeeded the talismans. See *ABRAXAS*.

* **HIEROGLYPHICAL. HIEROGLYPHICK.** *adj.* [*hieroglyphique*, French; from the noun.] 1. Charged with hieroglyphical sculpture.—In this place stands a stately *hieroglyphical* obelisk of Theban marble. *Sandys's Travels.* 2. Emblematical; expressive of some meaning beyond what immediately appears.—

Th' Egyptian serpent figures time,
And, stripp'd, returns into his prime;
If my affection thou would'st win,
First cast thy *hieroglyphick* skin. *Cleveland.*
—The original of the conceit was probably *hieroglyphical*, which after became mythological, and, by a process of tradition, stole into a verity, which was but partly true in its morality. *Brown's Vulgar Errors.*

* **HIEROGLYPHICALLY.** *adv.* [from *hieroglyphical*.] Emblematically.—Others have spoken emblematically and *hieroglyphically* as the Egyptians, and the phoenix was the hieroglyphick of the sun. *Brown's Vulgar Errors.*

HIEROGRAMMATEI, } [*hierogrammatæ*,
HIEROGRAMMATISTS, } i. e. holy regis-

ters,] were an order of priests among the ancient Egyptians, who presided over religion and learning. They had the care of the hieroglyphics, and were the expositors of religious doctrines. They were regarded as a kind of prophets; and it is said, that one of them predicted to an Egyptian king, that an Israelite, (meaning Moses,) eminent for his qualifications and achievements, would depress the Egyptian monarchy. The hierogram-matei were always near the king, to assist him with their information and counsels. The better to fit them for this, they made use of the knowledge they had acquired in the motions of the celestial luminaries, as well as the writings of their predecessors, wherein their function and duties were delivered. They were exempted from all civil employments, were reputed the first persons in dignity next the king, and bore a kind of sceptre in form of a ploughshare. After Egypt became a Roman province they sunk into neglect.

* **HIEROGRAPHY**, *n. f.* [*hier* and *grapho*.] Holy writing.

HIEROLOGY, *n. f.* [*hier*, sacred, and *logos*, discourse,] a discourse on sacred things. Among the Jews and Greeks it was used for the nuptial benediction.

HIEROMANCY, *n. f.* [*hieromanteia*,] in antiquity,

HIEROMANTIA, } that species of divination which predicted future events from observing the various things offered in sacrifice. See **DIVINATION** and **SACRIFICE**.

HIEROMENIA, in ancient Greek chronology, the month in which the Nemean games were celebrated, called also **BOEDROMION**.

(1.) **HIEROMNEMON**, (*Gr.* from *hier*, sacred, and *mnemon*, a remembrancer,) an officer in the ancient Greek church, whose principal function was to stand behind the patriarch at the sacraments, ceremonies, &c. and show him the prayers, psalms, &c. which he was to rehearse. He also clothed the patriarch in his pontifical robes, and assigned the places of all those who had a right to be around him when seated on his throne, as the master of the ceremonies now does to the pope.

(2.) **HIEROMNEMON**, in Grecian antiquity, a delegate chosen by lot, and sent to the great council of the Amphictyons, to take care of what concerned religion. The hieromnemes were reckoned more honourable than the other members of that assembly, the general meetings of which were always summoned by them, and their names were prefixed to the decrees made by that council.

(3.) **HIEROMNEMON** was also the name of a stone used by the ancient Greeks in divination, but no description of it is extant.

HIERONYMITES, the hermits of St Jerome, called also **JERONYMICES**.

HIERONYMUS, *St.* See **JEROME**.

(1.) * **HIEROPHANT**, *n. f.* [*hierophantes*.] One who teaches rules of religion; a priest.—Herein the wantonness of poets, and the crafts of their heathenish priests and *hierophants*, abundantly gratified the fancy of the people. *Hale*.

(2.) **HIEROPHANT**, } [*from hier*, holy, and *phaino*,
HIEROPHANTA, or } I appear,] A priest among
HIEROPHANTES, } the Athenians; who was properly the chief person that officiated in the **ELEUSINIA**. This office was first executed by Eu-

molpus, and continued in his family for near 1200 years, though when any person was appointed to this dignity, he was required always to live in celibacy. St Jerome says, that the hierophantes extinguished the fire of lust by drinking cicuta or the juice of hemlock, or by making themselves eunuchs. Apollodorus observes, that the hierophantes instructed persons initiated into their religion in the mysteries and duties thereof, and hence he derived his name: for the same reason he was called *prophetes*, the prophet. He had officers under him to assist him, who were also called *prophetes* and *exeges*, i. e. explainers of divine things. They dressed and adorned the statues of the gods, and bore them in processions and solemn ceremonies.

HIEROPHYLAX, an officer in the Greek church, who was keeper of the holy utensils, vestments, &c. answering to the vestry-keeper in the church of England.

HIEROSCOPIA, } [*from hier*, sacred, and *scopo*,
HIEROSCOPY, } *σκοπεω*, to view.] a species of divination by inspecting the victims, the same with **HIEROMANCY**.

HIERTING, or **JETTING**, a sea-port town of Denmark, in N. Jutland, at the mouth of the Warde, with a good harbour: 22 miles NW. of Ripen. Lon. 8. 22. E. Lat. 55. 29. N.

HIESMAS, or **EXMES**.—See **EXMES**.

* **To HIGGLE**, *v. n.* [of uncertain etymology; probably corrupted from *baggle*.] 1. To chaffer; to be penurious in a bargain.—In good offices and due retributions we may not be pinching and niggardly: it argues an ignoble mind, where we have wronged, to *biggle* and dodge in the amends. *Hale*.—

Base thou art:

To *biggle* thus for a few blows,

To gain thy knight an op'lent spouse. *Hudibras*.—Why all this *biggling* with thy friend about such a paltry sum? Does this become the generosity of the noble and rich John Bull? *Arbutnot*. 2. To go selling provisions from door to door. This seems to be the original meaning, such provisions being cut into small quantities.

* **HIGGLY-PIGGLY**, *adv.* A cant word corrupted from *biggle*, which denotes any confused mass, as bigglers carry a huddle of provisions together.

* **HIGGLER**, *n. f.* [*from biggle*.] One who sells provisions by retail.

(1.) * **HIGH**, *adj.* [*beah*, Saxon; *hough*, Dutch.] 1. Long upwards; rising above from the surface, or from the centre: opposed to *deep* or long *downward*.—Their Andes, or mountains, were far *higher* than those with us; whereby the remnants of the generation of men were, in such a particular deluge, saved. *Bacon*.—The *higher* parts of the earth being continually spending, and the lower continually gaining, they must of necessity at length come to an equality. *Burnet's Theory*. 2. Elevated in place; raised aloft: opposed to *low*.

They that stand *high* have many blasts to shake them,

And, if they fall, they dash themselves to pieces.

Shak. Richard III.

High o'er their heads a mould'ring rock is plac'd,

That

That promises a fall and shakes at ev'ry blast.

Dryden.

—Reason elevates our thoughts as *high* as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of even corporeal being. *Locke.* 3. Exalted in nature.—The *biggest* faculty of the soul. *Baxter.*

4. Elevated in rank or condition: as, *high* priest. He wooes both *high* and low, both rich and poor.

Shak.

O mortals! blind in fate, who never know

To bear *high* fortune, or endure the low. *Dryd.*

5. Exalted in sentiment.—

Solomon liv'd at ease, nor aim'd beyond

Higher design than to enjoy his state. *Milton.*

6. Difficult; abstruse.—

They meet to hear, and answer such *high* things.

Shak.

7. Boastful; ostentatious.—His forces, after all the *high* discourses, amounted really but to eighteen hundred foot. *Clarendon.* 8. Arrogant; proud; lofty. The governor made himself merry with his *high* and threatening language, and sent him word he would neither give nor receive quarter.

Clarendon. 9. Severe; oppressive.—When there appeareth on either side an *high* hand, violent prosecution, cunning advantages taken, and combination, then is the virtue of a judge seen. *Bacon.*

10. Noble; illustrious.—Trust me, I am exceeding weary.—I had thought, weariness durst not have attacked so *high* blood.—It doth me, though it discolours the complexion of my greatness to acknowledge it. *Shak.* 11. Violent; tempestuous; loud. Applied to the wind.—

More ships in calms on a deceitful coast,

Or unseen rocks, than in *high* storms are lost.

Denham.

—Spiders cannot weave their nets in a *high* wind. *Duppa.*

At length the winds are rais'd, the storm blows *high*;

Be it your care, my friends, to keep it up

In its full fury. *Addison's Cato.*

12. Tumultuous; turbulent; ungovernable.—

Not only tears

Rain'd at their eyes, but *high* winds, worse within, Began to rise; *high* passions, anger, Mistrust, suspicion, discord, hate, shook sore Their inward state of mind. *Milton.*

Can heav'nly minds such *high* resentment show, Or exercise their spite in human woe? *Dryden.*

13. Full; complete: applied to time; now used only in cursory speech.—

High time now 'gan it wax for Una fair,

To think of those her captive parents dear.

Fairy Queen.

Sweet warrior, when shall I have peace with you?

High time it is this war now ended were. *Spens.*

—It was *high* time to do so; for it was now certain, that forces were already upon their march towards the west. *Clarendon.*—It was *high* time for the lords to look about them. *Clarendon.* 14. Rais'd to any great degree; as *high* pleasure; *high* luxury; a *high* performance; a *high* colour.—

Solomon liv'd at ease, and full

Of honour, wealth, *high* fare.

Milton.

—*High* sauces and spices are fetch'd from the In-

dies. *Baker.* 13. Advancing in latitude from the line.—They are forced to take their course either *high* to the north, or low to the south. *Abbot's Description of the World.* 16. At the most perfect state; in the meridian, as, by the sun it is *high* noon: whence probably the foregoing expression, *high* time.—It is yet *high* day, neither is it time that the cattle should be gathered. *Gen. xxix. 7.* 17. Far advanced into antiquity.—The nominal observation of the several days of the week is very *high*, and as old as the ancient Egyptians, who named the same according to the seven planets. *Brown.* 18. Dear; exorbitant in price.—If they must be good at so *high* a rate, they know they may be safe at a cheaper. *South.* 19. Capital; great; opposed to little: as, *high* treason, in opposition to *petty*.

(2.) *HIGH*, in music, is sometimes used in the same sense with *loud*, and sometimes in the same sense with *acute*.

(3.) * *HIGH*. *n. f.* High place; elevation; superior region: only used with *from* and *on*.—

Which when the king of gods beheld *from high*, He sigh'd.

Dryden.

(4.) * *On HIGH*. Aloft; above; into superiour regions.—

Wide is the fronting gate, and rais'd *on high*, With adamantine columns threatens the sky. *Dryd.*

(5.) * *HIGH* is much used in composition, with variety of meaning.

(6.) *HIGH*. See DICTIONARY, § 4.

(1—7.) *HIGHAM*, the name of 7 villages in the counties of Derby, Kent, Leicester, Norfolk, Somerset, Suffolk, and York.

(8.) *HIGHAM*, *COLD*, in Northamptonshire.

(9.) *HIGHAM FERRERS*, a borough of Northamptonshire. It is seated on an ascent, on the river Nen, and sends a member to parliament. It had formerly a castle, now in ruins; and is 35 miles ESE. of Coventry, and 66 NNW. of London. Lon. $\circ$. 40. W. Lat. 51. 19. N.

* *HIGH-BLEST*. *adj.* Supremely happy.—

The good which we enjoy from heav'n descends;

But that from us ought should ascend to heav'n So prevalent, as to concern the mind Of God *high-blest*, or to incline his will, Hard to belief may seem. *Milton.*

* *HIGH-BLOWN*. Swelled much with wind; much inflated.—

I have ventur'd,

Like little wanton boys that swim on bladders, These many summers on a sea of glory; But far beyond my depth: my *high-blown* pride At length broke under me, and now has left me, Weary, and old with service, to the mercy Of a rude stream, that must for ever hide me. *Shak.*

* *HIGH-BORN*. Of noble extraction.—

Cast round your eyes

Upon the *high-born* beauties of the court; There choose some worthy partner of your heart.

Rome

* *HIGH-BUILT*. *adj.* 1. Of lofty structure.—

I know him by his stride,

The giant Harapha of Gath; his look Haughty as is his pile, *high built* and proud.

Milton

2. COVERED

ly marked, and their persons strong and well made. Their countenances are open and ingenuous, and their tempers frank and communicative.

* **HIGHLY**. *adv.* [from *high*.] 1. With elevation as to place and situation; aloft. 2. In a great degree.—Whatever expedients can allay those heats, which break us into different factions, cannot but be useful to the public, and *highly* tend to its safety. *Addison*.—It cannot but be *highly* requisite for us to enliven our faith, by dwelling often on the same considerations. *Asterbury*. 3. Proudly; arrogantly; ambitiously.—

What thou wouldst *highly*,

That thou wouldst hoily; wouldst not play false,
And yet wouldst wrongly win. *Shak.*

4. With esteem; with estimation.—Every man that is among you, not to think of himself more *highly* than he ought to think. *Rom. xii. 3.*

* **HIGH-METTLED**. Proud or ardent of spirit.—He fails not in these to keep a stiff rein on a *high-mettled* Pegasus; and takes care not to surfeit here, as he had done on other heads, by an erroneous abundance. *Garrb.*

* **HIGH-MINDED**. Proud; arrogant.—

My breast I'll burst with straining of my courage,

But I will chastise this *high-minded* strut.

Shak.

—Because of unbelief they were broken off, and thou standest by faith: be not *high-minded*, but fear. *Rom. xi. 20.*

(1.) **HIGHMORE**, Joseph, Esq. an eminent painter, born in London, June 13, 1692, the son of Mr Edward Highmore, coal-merchant. Having an early and strong inclination to painting, his father, wishing to gratify him, made a proposal to his uncle, who was serjeant painter to king William III. But this failing, he was articled as clerk to an attorney in 1707; but so much against his inclination, that in 3 years he resolved to indulge his natural disposition to his favourite art; and employed his leisure hours in designing, and in studying geometry, perspective, architecture, and anatomy, without any instructors except books. By these exertions, he soon arrived at such perfection in his favourite art, that he painted many pictures, which were not only valued highly in his own time, but are now the objects of admiration to painters. On the institution of the academy of painting, sculpture, &c. in London, in 1753, he was elected one of the professors. In 1754, he published in 4to, "A critical examination of those two paintings [by Rubens] on the Ceiling of the Banqueting house at Whitehall, in which Architecture is introduced, so far as relates to Perspective; together with the Discussion of a Question which has been the Subject of Debate among Painters." In the solution of this question, he proved that Rubens and other great painters were mistaken in the practice, and Mr Kirby and several others in the theory; and in vol. 17th of the *Monthly Review*, he animadverted (anonymously) on Mr Kirby's unwarrantable treatment of Mr Ware, and detected his errors, even when he exults in his own superior science. Mr Highmore, in a large practice of 46 years, painted many portraits, of which several have been engraved. In the historical branch, which was then much less cultivated than

it is at present, we shall only mention *Hagar and Ishmael*, a present to the Foundling hospital: *The good Samaritan: The finding of Moses*, purchased at his sale by general Lister: *The Harlowe family*, as described in Clarissa, now in the possession of T. W. Payler, Esq: *Clarissa herself: The Graces unveiling Nature*, drawn by memory from Rubens: *The Clementina* of Grandison, and the queen mother of Edward IV. with her younger son, &c. in Westminster-abbey; in the possession of his son. He was the author of various publications which were well received; but his most capital work was his *Practice and Perspective, on the principles of Dr Brook Taylor*, &c. in one vol. 4to, 1763. This not only evinced his scientific knowledge of the subject, but by its perspicuity, removed the only objection that can be made to the system of Dr Taylor. His *Epistle to an eminent Painter*, published in the *Genl. Mag.* for 1778, shows that his talents were by no means impaired at the age of 86. Indeed he retained them to the last, and had even strength and spirit sufficient to enable him to ride out daily on horseback the summer before he died. A strong constitution, habitual temperance, and constant attention to his health, in youth as well as in age, preserved his faculties to his 88th year, when he died March 3d, 1780. He was interred in Canterbury cathedral, leaving one son, Anthony, educated in his own profession; and a daughter. His abilities as a painter appear in his works, which are much and justly admired. His tints, like those of Rubens and Vandyke, instead of being impaired, are improved by time, which some of them have now withstood above 60 years. His idea of beauty, when he indulged his fancy, was of the highest kind; and his knowledge of perspective gave him great advantages in family pieces; of which he painted more than any one of his time. He could take a likeness by memory as well as by a sitting, as appears by his picture of the duke of Lorrain (afterwards emperor), which Faber engraved; and those of king George II. (in York assembly-room); queen Caroline, the two Miss Gunnings, &c. Mr Browne, the poet, was his friend.

(2.) **HIGHMORE**, Nathaniel, an eminent English anatomist, born at Fordingbridge, Hants, in 1613. He was the first in England who wrote a systematical treatise on the structure of the human body. He wrote, 1. *Corporis humani dissectio Anatomica*: 2. *The History of Generation*: 3. *De Passione Hyfterica*. He died in 1684, aged 71.

* **HIGHMOST**. *adj.* [An irregular word.] Highest; topmost.—

Now is the fun upon the *highmost* hill

Of this day's journey. *Shak.*

(1.) * **HIGHNESS**. *n. f.* [from *high*.] 1. Elevation above the surface; altitude; loftiness. 2. The title of princes, anciently of kings.—

Most royal majesty,

I crave no more than that your *highness* offer'd.

Shak.

How long in vain had nature striv'd to frame
A perfect princess, ere her *highness* came?

Walsh.

—Beauty and greatness are eminently joined in your royal *highness*. *Dryden*. 3. Dignity of nature; supremacy.—Destruction from God was a

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terror

terror to me, and by reason of his *highness* I could not endure. *Job xxxi. 23.*

(2.) **HIGHNESS**, (*§ 1, def. 2.*) The kings of England and Spain had formerly no other title but that of *highness*; the first till the time of James I. and the second till that of Charles V. The petty princes of Italy began first to be complimented with this title in 1630. In France, the duke of Orleans assumed the title of *royal highness* in 1631, to distinguish himself from the other princes. The princes of the blood in England are each distinguished in the same way.

HIGH OPERATION, in surgery, a method of extracting the stone; thus called, because the stone was taken out at the upper part of the bladder, above the pubis. This operation is now, very properly, superseded by one much safer, and more successful. See **SURGERY**.

HIGH PLACES, were eminences on which the heathens used to worship their gods, chosen for that purpose as being supposed to be nearer heaven, their constant residence. The Jews are frequently blamed for their attachment to high places, after the manner of the Gentiles; though their *proseuche* were frequently upon mountains with groves planted about them. Where high places are reprobated in scripture, therefore, we should understand them as abused and prostituted to idolatrous purposes. Before the temple was built, there was indeed nothing in the high places very contrary to the law, provided God only was adored there, and that no incense or victims were offered to idols. Under the judges they seem to have been tolerated; and Samuel offered sacrifices in several places besides the tabernacle, where the ark was not present. Even in David's times, they sacrificed to the Lord at Shilo, Jerusalem, and Gibeon; but after the temple was built, and a place prepared for the fixed settlement of the ark, it was no more allowed to sacrifice out of Jerusalem. Solomon, in the beginning of his reign, went a pilgrimage to Gibeon; but from that time we see no lawful sacrifices offered out of the temple.

HIGH-PRIEST. See **PONTIFF**, and **PRIEST**.

* **HIGH-PRINCIPLED**. Extravagant in notions of politics.—This seems to be the political creed of all the *high-principled* men I have met with. *Swift*.

* **HIGH-RED**. Deeply red.—Oil of turpentine, though clear as water, being digested upon the purely white sugar of lead, has in a short time afforded a *high-red* tincture. *Boyle on Colours*.

* **HIGH-SEASONED**. Piquant to the palate.—Be sparing also of salt in the seasoning of all his victuals, and use him not to *high-seasoned* meats. *Locke*.

* **HIGH-SIGHTED**. Always looking upwards.

Let *high-sighted* tyranny range on,

'Till each man drop by lottery. *Shak.*

* **HIGH-SPIRITED**. Bold; daring; insolent.

* **HIGH-STOMACHED**. Obstinate; lofty.—

High-stomach'd are they both, and full of ire;
In rage, deaf as the sea, hasty as fire. *Shak.*

* **HIGHT**. [This is an imperfect verb, used only in the preterite tense with a passive signification: *hatan*, to call, Saxon; *heffen*, to be called, German.] 1. Was named; was called.—

2. The city of the great king *hight* it well,

Wherein eternal peace and happiness doth dwell.

Spenser.

Within this homestead liv'd without a peer

For crowing loud, the noble Chanticleer,

So *hight* her cock. *Dryden's Nun's Priest.*

2. It is sometimes used as a participle passive: called; named. It is now obsolete, except in burlesque writings.—

Amongst the rest a good old woman was,

Hight mother Hubberd. *Hubberd's Tale.*

Hearn he *hight*. *Pope.*

* **HIGH-TASTED**. Gustful; piquant.—

Flattery still in sugar'd words betrays,

And poison in *high-tasted* meats conveys. *Denb.*

* **HIGH-VICED**. Enormously wicked.—

Be as a planetary plague, when Jove
Will o'er some *high-vice'd* city hang his poison
In the sick air. *Shak.*

* **HIGH-WATER**. *n. f.* [*high* and *water*.] The utmost flow of the tide.—They have a way of draining lands that lie below the *high-water*, and are something above the low-water mark. *Mortim.*

(1.) * **HIGHWAY**. *n. f.* [*high* and *way*.] 1. Great road: public path.—

So few there be

That choose the narrow path, or seek the right:

All keep the broad *highway*, and take delight

With many rather for to go astray. *F. Queen.*

—Two inscriptions give a great light to the histories of Appius, who made the *highway*, and of Fabius the dictator. *Addison*.—

Ent'ring on a broad *highway*,

Where power and titles scatter'd lay,

He strove to pick up all he found. *Swift.*

2. Figuratively a train of action with apparent consequence.—I could mention more trades we have lost, and are in the *highway* to lose. *Child on Trade.*

(1.) **HIGHWAY** is a free passage for the king's subjects; on which account it is called *the king's highway*, though the freehold of the soil belong to the owner of the land. Those ways that lead from one town to another, and such as are drift or cart ways, and are for all travellers in great roads, or that communicate with them, are highways only; and as to their reparations, are under the care of commissioners and surveyors.

(1.) * **HIGHWAYMAN**. *n. f.* [*highway* and *man*.] A robber that plunders on the public roads.—'Tis like the friendship of pickpockets and *highwaymen*, that observe strict justice among themselves. *Bentley*.—A remedy like that of giving my money to an *highwayman* before he attempts to take it by force, to prevent the sin of robbery. *Swift*.

(2.) **HIGHWAYMAN**, REWARDS FOR APPREHENDING. A reward of 40*l.* is given by the statute of 4 and 5 W. and M. to be paid within a month after conviction by the sheriff of the county; to which the statute 8 Geo. II. cap. 16. superadds 10*l.* to be paid by the hundred indemnified by such apprehension.

HIGHWORTH, a town of Wilts, on the top of a hill, in a rich plain, near the vale of White Horse; 36 miles N. of Salisbury, and 77 W. of London. Lon. 1.41. W. Lat. 51.38. N.

* **HIGH-WROUGHT**. Accurately finished; nobly laboured.—

2. Covered with lofty buildings.—

In dreadful wars

The *big-built* elephant his castle rears,
Looks down on man below, and strikes the stars.

Greech.

* **HIGH-COLOURED.** Having a deep or glaring colour.—A fever in a rancid oily blood produces a scorbutic fever, with *big-coloured* urine, and spots in the skin. *Floyer.*

* **HIGH-DESIGNING.** Having great schemes.—

His warlike mind, his soul devoid of fear,
His *big-designing* thoughts, were figur'd there.

Dryden.

HIGH DUTCH is the German tongue in its greatest purity, as it is spoken at Misnia, &c.

* **HIGH-FED.** Pampered.—A favourite mule, *big-fed*, and in the pride of flesh and mettle, would still be bragging of his family. *L'Estrange.*

* **HIGH-FLAMING.** Throwing the flame to a great height.—

Hecatombs of bulls to Neptune slain,
High-flaming, please the monarch of the main.

Pope.

* **HIGH-FLIEK.** *n. f.* One that carries his opinions to extravagance.—She openly professeth herself to be a *big-flier*; and it is not improbable she may also be a Papist at heart. *Swift.*

* **HIGH-FLOWN.** *adj.* [*big* and *flown*, from *fly*.]

1. Elevated; proud.—

This stiff-neck'd pride nor art nor force can bend,

Nor *big-flown* hope to Reason's lure descend.

Denham.

2. Turgid; extravagant.—This fable is a *big-flown* hyperbole upon the miseries of marriage. *L'Estr.*

* **HIGH-FLYING.** Extravagant in claims or opinions.—

Clip the wings

Of their *big-flying* arbitrary kings. *Dryden.*

(1.) **HIGHGATE**, a large village in Middlesex, seated on a hill E. of that of Hampstead; on which account these two hills have been poetically called *the sister hills*. Here lord chief baron Cholmondeley built a free school in 1562, which was enlarged in 1570, by Edwin Sandys, bishop of London, who added a chapel to it, which is a chapel of ease to the two parishes of St Pancras and Hornsey. Highgate is 4 miles N. by W. of London.

(2.) **HIGHGATE**, a township of Vermont, in Franklin county.

(3.) **HIGHGATE**, a village in Georgia, 4 miles from Savannah.

* **HIGH-HEAPED.** *adj.* 1. Covered with high piles.—

The plenteous board *big-beap'd* with cates divine,

And o'er the foaming bowl the laughing wine,

Pope.

2. Rais'd into high piles.—

I saw myself the vast unnumber'd store
Of bras, *big-beap'd* amidst the regal dome.

Pope.

* **HIGH-HEELED.** Having the heel of the shoe much raised.—

By these embroider'd *big-beel'd* shoes,
She shall be caught as in a noose.

Swift.

* **HIGH-HUNG.** Hung aloft.—

By the *big-hung* taper's light,

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I could discern his cheeks were glowing red.

Dryden.

(1.) * **HIGHLAND.** *n. f.* [*big* and *land*.]
Mountainous region.—

The wond'ring moon

Beholds her brother's steeds beneath her own;
The *highlands* smok'd, cleft by the piercing rays.

Addison.

—Ladies in the *highlands* of Scotland use this discipline to their children in the midst of winter, and find that cold water does them no harm.

Locke.

(2.) **HIGHLAND,** *adj.* Of or belonging to the Highlands.

(3.) **HIGHLANDS.** See SCOTLAND, N^o 100.

(4.) **HIGHLANDS**, a mountainous country of New York, on the banks of Hudson's river, between 40 and 60 miles N. of New York city.

(1.) * **HIGHLANDER.** *n. f.* [from *bigland*.]
An inhabitant of mountains; mountaineer.—His cabinet council of *highlanders*. *Addison.*

(2.) **HIGHLANDERS**, a general appellation for the inhabitants of the mountainous parts of any country. In Britain, the name is appropriated to the inhabitants of the mountainous parts of Scotland, to the N. and NW. including those of the Hebrides. They are a branch of the ancient CELTÆ, and are undoubtedly the descendants of the first inhabitants of Britain, as appears from the many monuments of their language, still retained in the most ancient names of places in all parts of the island. The Highlanders, or, as they are often termed by ancient authors, the CALEDONIANS, were always a brave, warlike, and hardy race of people; and, in the remotest times, seem to have possessed a degree of refinement in sentiments and manners then unknown to the other nations that surrounded them. This appears not only from their own traditions and poems, but also from the testimony of many ancient authors. This civilization was probably owing in a great measure to the order of the bards, or DRUIDS, and some other institutions peculiar to this people. The ancient Highlanders lived in the hunting state till some time after the era of Fingal, who was one of their kings towards the close of the 3d century. For some ages after that period, they turned their chief attention to the pastoral life, which afforded a less precarious subsistence. Till of late, agriculture in most parts of the Highlands made little progress. The Highlanders always had a king, and enjoyed a government of their own, till Kenneth II. having subdued the Pictish kingdom, in 845, transferred thither the seat of royalty. This event proved very unfavourable to the virtues of the Highlanders, which from this period began to decline. The country, no longer awed by the presence of the sovereign, fell into anarchy. The chieftains began to extend their authority, to form factions, and to foment divisions and feuds between contending clans. The laws were either too feeble to bind them, or too remote to take notice of them. Hence sprung all those evils which long disgraced the country, and disturbed the peace of its inhabitants. Robbery or plunder, provided it was committed on any one of an adverse clan, was countenanced; and their reprisals on one another were perpetual. Thus quarrels were handed down from one generation

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to

to another, and the whole clan were bound in honour to espouse the cause of every individual that belonged to it. The genius of the people was thus greatly altered; and the Highlanders of a few ages back were almost as remarkable for their irregular and disorderly way of life, as their predecessors had been for civilization and virtue. It is from not attending to the distinction between the ancient Highlanders and their posterity in later times, that many have doubted the existence of those exalted virtues ascribed by Ossian to the more ancient inhabitants of the country. But now that the power of the chieftains is again abolished, law established, and property secured, the genius of the people (where it is not hindered by some other extraneous cause) begins again to show itself in its genuine colours; and many of their ancient virtues begin to shine with conspicuous lustre. Justice, generosity, honesty, friendship, peace, and love, are perhaps no where more cultivated than among this people. But one of the strongest features, which marked the character of the Highlanders in every age, was their hospitality and benevolence to strangers. At night the traveller was always sure to find a hearty welcome in whatever house he should go to; and the host thought himself happier in giving the entertainment than the guest in receiving it. Even with regard to their enemies, the laws of hospitality were observed with the most sacred regard. They who fought against each other, in the day, could join in the night feast, and even sleep together, in the same house. From the same principle, they were, in most cases, so faithful to their trust, that they rarely betrayed any confidence reposed in them. A promise they thought as binding as an oath, and held it equally inviolable and sacred. The Caledonians in all ages have been much addicted to poetry and music. The poems of Ossian, so universally repeated, and so highly esteemed by every Highlander, are a strong proof of the early proficiency of this people in the poetical art. Even at this day, notwithstanding the many disadvantages they labour under, the most illiterate of either sex discover frequently a genius for poetry, which often breaks forth in the most natural and simple strains, when love, grief, joy, or any other subject of song, demands it. Wherever their circumstances are so easy as to allow them any respite from toil, or any cheerfulness of spirits, a good portion of their time, especially of the winter nights, is still devoted to the song and tale. This last species of composition is chiefly of the novel kind, and is handed down by tradition like their poems. It was the work of the bards; and proved, while they existed, no contemptible entertainment. But since the extinction of that order, both the Gaelic poems and tales are in a great measure either lost or adulterated.—The genius and character of the Gaelic poetry is well known. It is tender, simple, beautiful, and sublime. Among the ancient Highlanders, the HARP was the chief instrument of music. It suited the mildness of their manners, and was well adapted to the peace and quiet which they enjoyed under their own kings. In a later period, however, when the constant quarrels of their chiefs, and the endless feuds of contending

clans, turned all their thoughts to war, it was forced to give place to the bag-pipe, an instrument altogether of the martial kind, and therefore well suited to the state of the country at that time. But ever since the cause which had brought this instrument in vogue has ceased to operate, the attention to it has been on the decline; so that the harp, with very little encouragement, might again resume the seat from which it was expelled.—The most, and especially the oldest, of the Highland music, having been composed to the harp, is of a soft, tender, and elegiac cast, as best suited to the genius of that instrument. These pieces are generally expressive of the passions of love and grief. Other pieces, which were composed in their state of war, and adapted to a different instrument, are altogether bold and martial; and many are of a sprightly and cheerful cast, the offspring of mirth, and the sport of fancy in the season of festivity. Many of these last are of the chorus kind; and are sung in almost all the exercises in which a number of people are engaged, such as rowing, reaping, fulling, &c. The time of these pieces is adapted to the exercises to which they are respectively sung. They greatly forward the work, and alleviate the labour. The particular music, which is generally used by the Highlanders in their dances, is well known by the name of *Strathspey reels*. The language of the Highlanders is still the Gaelic; which, with many of their customs and manners, has been secured to them by their mountains and fastnesses, amidst the many revolutions which the rest of the island has undergone in so long a course of ages. That it has been formerly a good deal cultivated, appears from the style of its poems and tales, and from several ancient MSS. that have come down to the present times. To strangers the Gaelic has a forbidding aspect, on account of the number of its quiescent consonants, (which are retained to mark the derivation of words and their variations in case and tense,) but its sound is abundantly musical and harmonious, and its genius strong and masculine. (See GAELIC, § 2.) The Highlanders have begun of late years to apply to learning, agriculture, and especially to commerce, for which their country, every where indented with arms of the sea, is peculiarly favourable. Cattle is the chief staple of the country; but it produces more grain than would supply its inhabitants, if so much of it were not consumed in whisky. That article, however, is thought by physicians to be necessary for the health of the natives, when taken in moderation, on account of the coldness of the climate and the lowness of their diet. The Highlanders are beginning to avail themselves of their mines, woods, wool, and fisheries; and by a vigorous application, with due encouragement from government, may become a prosperous and useful people. They are of a quick and penetrating genius, strongly tinctured with a thirst of knowledge, which disposes them to learn any thing very readily. They are active, persevering, industrious, and economical. They are remarkably bold and adventurous, which qualifies them for being excellent seamen and soldiers. They are generally of a middle size, rather above it than otherwise; their eyes are lively, their features distinct-

published an enlarged edition of Schrevelius's Greek Lexicon.

(3.) **HILL**, Robert, a self-taught genius of extraordinary merit, born in Hertfordshire in 1699, and bred a tailor. By his own exertions he acquired such a knowledge of the Latin, Greek, and Hebrew languages, as to be able to teach them. He wrote, 1. Remarks on the Essay on Spirit: 2. The Character of a Jew: 3. Criticisms on Job. He died at Buckingham in 1777.

(4.) **HILL**, Sir John, a voluminous writer, born in 1736, originally bred an apothecary; but marrying early, and without a fortune, he soon found he would need other resources than his profession. Having attended the botanical lectures of the company, and being possessed of quick natural parts, he soon made himself acquainted with the theoretical as well as practical parts of botany; and was employed by the duke of Richmond and lord Peter, in the arrangement of their botanic gardens. Assisted by the liberality of these noblemen, he executed a scheme of travelling over the kingdom, to collect the most rare plants; which he afterwards published by subscription: but after great researches and uncommon industry, this undertaking did not turn out to his expectation. The stage next appeared a foil in which genius might stand a chance of flourishing; but after a few unsuccessful attempts, it was found he had no pretensions to the sock or buskin; so he returned once more to his botanical pursuits, and his business as an apothecary. At length, about 1746, he translated from the Greek, Theophrastus's treatise on Gerns, which he published by subscription; and which, being well executed, procured him friends, reputation, and money. Encouraged by this, he engaged in works of greater extent and importance. The first was A general Natural History, in 3 vols. folio. He next engaged with George Lewis Scott, Esq. in furnishing a Supplement to Chambers's Dictionary. He at the same time started the British Magazine; and while he was engaged in a great number of these and other works, some of which seemed to require the continued attention of a whole life, he carried on a daily essay, under the title of The Inspector. Amidst this hurry of business, Mr Hill was so laborious and ready in all his undertakings, and was withal so exact an economist of his time, that he scarcely ever missed a public amusement for many years: where, while he relaxed from the severer pursuits of study, he gleaned up articles for his periodical works. It would not be easy to trace Dr Hill (for he had now procured a diploma from the University of St Andrew's) through all his various pursuits. Being refused admission as a member of the Royal Society, he ridiculed that learned body, in A review of the works of the Royal Society of London, 4to, 1751. This, together with his over-writing himself upon all subjects without reserve, made him sink in the estimation of the public nearly in the same proportion he had ascended. He found, as usual, however, resources in his own invention. He applied himself to the preparation of certain simple medicines; such as the essence of water-dock, tincture of valerian, bism of honey, &c. The well-known simplicity of these medicines made the public judge fa-

vourably of their effects, inasmuch that they had a rapid sale, and once more enabled the doctor to figure in that style of life congenial to his inclination. Soon after the publication of the first of these medicines, he obtained the patronage of the earl of Bute, through whose interest he acquired the management of the royal gardens at Kew, with a handsome salary: and to wind up the whole of an extraordinary life, having, a little before his death, seized an opportunity to introduce himself to the knowledge of the king of Sweden, that monarch invested him with one of the orders of his court. He died in 1775.

(6.) **HILL**, William, an English critic, fellow of Merton College, Oxford, and afterwards master of a school in Dublin. He prepared an edition of *Dionysius Periegetes*, with learned notes, which was published in 1688. He died at Dublin in 1667.

(6.) * **HILL**, *n. f.* [*bil*, Saxon.] An elevation of ground less than a mountain.—

My sheep are thoughts, which I both guide and serve;

Their pasture is fair *hills* of fruitless love. *Sidney*.
Jerusalem is seated on two *hills*,
Of height unlike, and turned side to side.

Three sides are sure imbar'd with crags and *hills*,
The rest is easy, scant to rise espy'd;

But mighty bulwarks fence the plainer part:
So art helps nature, nature strengthneth art.

When our eye some prospect would pursue,
Descending from a *hill*, looks round to view.

—A *hill* is nothing but the nest of some metal or mineral, which, by a plastic virtue, and the efficacy of subterranean fires; converting the adjacent earths into their substance, do increase and grow. *Cleaveland*.

(7.) **HILL**. See MOUNTAIN.

HILARY, a town of Sweden, in Smaland.

HILLEBECK, a town of Norway.

HILLEBRUN, a town of Sweden, in Gestrícia.

(1.) **HILLEL**, senior, of Baybun, president of the sanhedrim of Jerusalem. He formed a celebrated school there, in which he maintained the oral traditions of the Jews against Shamai, his colleague, whose disciples adhered only to the written law; and this controversy gave rise to the sects of Pharisees and Scribes. He was likewise one of the compilers of the TALMUD. He also laboured much at giving a correct edition of the sacred text; and there is attributed to him an ancient MS. bible, which bears his name. He flourished about A. A. C. 300, and died in a very advanced age.

(2.) **HILLEL**, the nasi, or prince, another learned Jew, the grandson of Judas Hakkadosh, or the Saint, the author of the Mishna, lived in the 4th century. He composed a cycle; and was one of the principal doctors of the Gemara. The greatest number of the Jewish writers attribute to him the correct edition of the Hebrew text which bears the name of *Hillel*, mentioned above. (See N^o 1.) There have been several other Jewish writers of the same name.

HILLEROD,

HILLEROD, a town of Denmark, in Zealand, 14 miles NNW. of Copenhagen. It was burnt in 1733.

HILLEVENSTEDE, a town of Holstein.

HILLIA, in botany, a genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is hexaphyllous; the corolla cleft in six parts, and very long; the berry inferior, bilocular, and polyspermous.

HILLING, a town of Austria, 7 m. S. of Grein.

* **HILLOCK**. *n. s.* [from *bill*.] A little hill.—

Yet weigh this, alas! great is not great to the greater:

What, judge you, doth a *billock* show by the lofty Olympus?

Sidney.

Sometime walking not unseen

By hedge-row elms, on *billocks* green. *Milton.*

—This mountain, and a few neighbouring *billocks* that lie scattered about the bottom of it, is the whole circuit of these dominions. *Addison on Italy.*

HILLSBACH, a town of Germany, in the palatinate of the Rhine, 20 miles E. of Spire.

(1.) **HILLSBOROUGH**, a borough, fair, and post town of Ireland, in the county of Down, Ulster, 69 miles from Dublin. The earl of Hillsborough has a fine seat here. The town is pleasantly situated and well built, in view of Lisburn, Belfast, and Carrickfergus bay; the church is magnificent, having an elegant spire, as lofty as that of St Patrick's in Dublin, and 7 painted windows. There is an excellent inn here, and a thriving manufacture of muslins. It has 3 fairs, and sent two members to the Irish parliament, before the Union. Lon. 6. 10. W. Lat. 54. 30. N.

(2.) **HILLSBOROUGH**, an island on the E. coast of Labrador. Lon. 61. 20. W. Lat. 57. 20. N.

(3.) **HILLSBOROUGH**, a fertile district of N. Carolina, bounded on the E. by Halifax district; S. by Fayette; W. by Salisbury, and N. by Virginia; containing 7 counties, 46,477 citizens, and 13,506 slaves, in 1795.

(4.) **HILLSBOROUGH**, the capital of the above district, (N^o 3.) is seated on the Eno, in Orange county, 195 miles NW. of Newbern. Lon. 79. 12. W. Lat. 36. 6. N.

(5.) **HILLSBOROUGH**, a county of New Hampshire, bounded on the E. by Rockingham, S. by Massachusetts, W. by Cheshire, and N. by Grafton county: 58 miles long from N. to S. and 29 broad from E. to W. containing 38 townships, and 32,871 citizens, in 1795, but not one slave.

(6.) **HILLSBOROUGH**, a town of Maryland, on the eastern shore, in Caroline county, 7 miles SE. of Denton, and 27 SSW. of Chester.

(7, 8.) **HILLSBOROUGH**, a river and bay on the N. coast of Hispaniola.

* **HILLY**. *adj.* [from *bill*.] Full of hills; unequal in the surface.—Towards the *hilly* corners of Druina remain yet her very Aborigines, thrust amongst an assembly of mountains. *Howel.*—

Climbing to a *hilly* steep,

He views his herds in vales afar. *Dryden.*

Lo! how the Norick plains

Rise *hilly*, with large piles of slaughter'd knights.

Phillips.

—*Hilly* countries afford the most entertaining prof-

pects, though a man would chuse to travel through a plain one. *Addison.*

HILPOLTSTEIN, a town of Bavaria.

* **HILT**. *n. s.* [*bilt*, Sax. from *bealdan*, to hold.]

The handle of any thing, particularly of a sword.

Now sits expectation in the air,

And hides a sword from *bilt* unto the point,

With crowns imperial; crowns and coronets.

Shakespeare.

Take thou the *bilt*,

And when my face is cover'd, as 'tis now,

Guide thou the sword. *Shak. Julius Caesar.*

Behisthis sword, whose blade of brass displays

A ruddy gleam; whose *bilt*, a silver blaze. *Pope.*

HILTERS, a town of Franconia, in Fulda.

HILUM, in botany, the eye of a bean.

* **HIM**. [*him*, Saxon.] 1. The oblique case of *he*.

—Me he restored unto my office, and *him* he hang-

ed. *Gen. xli.* 2. *Him* was anciently used for *it* in a

natural sense.—The subjunctive mood hath ever-

more some conjunction joined with *him*. *Accidence.*

HIMBERG, a town of Austria, 6 m. S. of Vienna.

HIMERA, in ancient geography, the name of two rivers in Sicily; viz.

1. **HIMERA** running into the Tuscan sea, and now called *Fiume di Termini*.

2. **HIMERA** runs into the Lybian sea, dividing Sicily into two parts, being the boundary between the Syracusans to the E. and Carthaginians to the W. These rivers rise from different springs.

3. **HIMERA**, an ancient town of Sicily, at the mouth of the Himera, (No 1.) on its left or W. side. It was a colony of Zancle, and afterwards destroyed by the Carthaginians. *Diod. Sic.*

HIMERENSES THERMAE, in ancient geography, a town of Sicily, on the E. side of the **HIMERA**, No 1. After the destruction of the town of Himera (N^o 3.) by the Carthaginians, such of the inhabitants as remained settled in the same territory, near the ancient town, now called **TERMINI**. It was made a Roman colony by Augustus.

HIMIOLA, a town of Spain, in Jaen province.

HIMMALEH, a vast chain of mountains in Asia, which extends from Cabul along the N. of Indostan, and appears to be the general boundary of Thibet, through the whole extent from the Ganges to the river Teesta; inclosing between it and Indostan a tract of country, from 100 to 180 miles in breadth, divided into a number of small states, none of which are either tributaries or feudatories of Thibet; such as Sirinagur, Napaul, &c. This ridge was by the ancients named **IMAUS**, and the *Indian Caucasus*. The natives now call it **Him-doo-Ko** (*i. e.* the Indian mountains) as well as *Himmaleh*; which last is a Sanscrit word, signifying *snowy*; its summit being covered with snow. See **GANGES**, and **GOGRA**.

HIMMELKRON, a town of Franconia.

HIMS, or **HEMS**, a town of Asiatic Turkey, in Syria, at the foot of mount Libanus, near the ruins of an ancient castle, built by one of the kings of Assyria. Its chief trade is in silk. It is 90 miles S. of Aleppo, and 93 N. of Damascus.

(1.) * **HIMSELF**. *pron.* [*him* and *self*.] 1. In the nominative the same as *he*, only more emphatical, and more expressive of individual personality.—It was a sparing speech of the ancients to say, that a friend

Then triumph'st, victor of the *high-wrought* day,
And the pleas'd dame, soft smiling, lead'st
away. Pope.

• **HIGLAPER** *n. f.* An herb. *Antiswerth.*

HIGSAR, or **IXAR**, a town of Spain in Arragon, 13 miles from Saragossa.

HIGUERA, a town of Spain in Estremadura, 25 miles N. of Xeres de los Caballeros.

HIGUEY, or **ALTA GRACIA**, a city of Hispaniola, 120 miles E. of St Domingo. Lat. 18. 30. N.

HILARIA, in antiquity, feasts celebrated annually, with great pomp and joy, by the Romans, on the 8. *Kal. April.* or 25th of March, in honour of Cybele. Every person dressed himself as he pleased, and took the badges of whatever dignity or quality he had a fancy for. The statue of the goddess was carried in procession through the streets, accompanied by multitudes in the most splendid attire. The day before the festival was spent in mourning. Cybele represented the earth, which at this time of the year begins to feel the kindly warmth of the spring; so that this sudden transition from sorrow to joy was an emblem of the vicissitude of the seasons. The Romans took this feast originally from the Greeks, who called it *εὐαγγελία*, q. d. *αἰσθησις*; the eve of that day they spent in tears and lamentations; and thence denominated it *εὐαγγελία*, *defensio*. Afterwards, the Greeks took the name *ἡμέρα* from the Romans; as appears from Photius, in his extract of the life of the philosopher Isidore. Casaubon maintains, that beside this particular signification, the word was also a general name for any joyful or festival day, whether public or private and domestic. But Salmasius does not allow of this. Tristram (tom. i. p. 481) distinguishes between *hilaria* and *hilaris*. The former, according to him, were public rejoicings; and the latter, prayers made in consequence thereof; or even of any private feast or rejoicing, as a marriage, &c. The public lasted several days; during which, all mourning and funeral ceremonies were suspended.

HILARION, the founder of the monastic life in Palestine, was born at Gaza, A. D. 291, of a pagan family, but embraced Christianity; and having visited St Anthony the anchorite in Egypt, followed his example, on returning to his own country, and obtained a great number of followers. He returned at last to the island of Cyprus, where he died in 371.

• **HILARITY**. *n. f.* [*hilaritas*, Latin.] Merriment; gaiety.—Averroes restrained his *hilarity*, and made no more thereof than Seneca commendeth, and was allowable in Cato; that is, a sober inebriation from wine. Brown.

HILARIUS, an ancient father of the Christian church, who flourished in the 4th century. He was born, as St Jerome informs us, at Poitiers, of a good family; who gave him a liberal education in the Pagan religion. He was advanced to the bishopric of Poitiers A. D. 355, according to Baronius; and became a most zealous champion for the orthodox faith, particularly against the Arians, who were then gaining ground in France. He assembled several councils there, in which the determinations of the synods of Rimini and Seleucia were condemned. He wrote a treatise concerning synods; and a famous work in 12 books on

the Trinity, which is much admired by the orthodox. He died in the end of the year 367. His works have been published; but the last and best edition was given by the Benedictines at Paris in 1693.

HILARIUSE, Joseph, an eminent antiquary, born at Enzesfeld, in Austria, in 1737. In 1755, he joined the Jesuits, and became eminent as a teacher of rhetoric and grammar in the college at Vienna, of which he was appointed *Præfatus renummarie*. To acquire a perfect knowledge of ancient coins, he visited Italy; and in 1770, having renounced the vows of his order, he was appointed director of the imperial cabinet of ancient coins; and dean of philosophy and the fine arts. He was a man of a cheerful temper, extensive knowledge, and irreproachable morals. He died in 1798.

HILARODI, ancient poets among the Greeks, who went about singing gay songs, somewhat graver than the Ionic pieces, accompanied with some instrument. From the streets they were at last introduced into tragedy, as the magodi were into comedy. They appeared dressed in white, and were crowned with gold. At first they wore shoes; but afterwards they assumed the crepidæ, being only a sole tied over with a strap.

(1.) **HILARY**. See **HILARIUS**.

(2.) **HILARY POINT**, a cape of Anglesey Isle.

(3.) **HILARY**, St. a saint of the Roman Calendar, born at Arles, in 401. He succeeded Honoratus as bishop of Arles, and presided in the council at Rome in 441. He wrote, 1. Homilies, under the name of Eusebius of Emesa: 2. The Life of St Honoratus: 3. *Opuscula*. He died in 449, aged 48.

(4.) **HILARY TERM**. See **TERM**.

HILBERG, a town of Norway, in Drostheim.

HILCHENBACH, a town of Germany, in Westphalia and Nassau Siegen, 6 miles N. of Siegen.

• **HILD**, in *Elrick's* grammar, is interpreted a lord or lady: so *Hildebert* is a noble lord; *Mahild*, an heroic lady. *Gibson*.

HILDBURGHÄUSEN, a handsome town of Germany, in the circle of Franconia, and duchy of Saxe-Hildburghausen, separated from Cobourg in 1672. It is seated on the Werra, and the duke of Saxe-Hildburghausen has a palace in it. It is 22 m. N. by W. of Cobourg, and 32 S. of Erfurt. Lon. 11. 3. E. Lat. 50. 19. N.

HILDBERT, Abp. of Tours, was born at Lavardin in France, in the 12th century. In his younger years, he led a very dissolute life, kept concubines, and had several natural children: but becoming afterwards very pious, he was first made bishop of Mans, and afterwards, in 1125, Abp. of Tours, by Pope Honorius II. He wrote a smart letter against the court of Rome, wherein he describes its vices in spirited and elegant language. He is allowed to have been a man of great learning, for the age he lived in.

(1.) **HILDESHEIM**, a princely bishopric of Germany, bounded on the N. and E. by the duchies of Lunenburg, Wolfenbuttel, and Halberstadt, and on the S. and W. by Calenberg; and extending 40 miles from E. to W. and 32 from N. to S. It was founded in 822 by Charlemagne, and contains 12 towns and 248 villages. The inhabitants are part-

by Lutherans and partly Catholics. The S. part is hilly, and abounds with wood, iron, and salt mines. The rest is fertile.

(2.) HILDESHEIM, the capital of the above bishopric. It is free and imperial; and in the cathedral is the statue of Herman, the celebrated German chief. It is divided into the old and new towns, each of which has its separate council; and its inhabitants are a mixture of Lutherans and Papists. It is seated on the Irneste, 17 miles SSE. of Hanover. Lon. 10. 10. E. Lat. 52. 10. N.

(3.) HILDESHEIM, or HILLESHEIM, a town of Germany, lately in the electorate of Treves, now annexed to France. It is 31 miles N. of Treves, and 36 W. of Coblenz.

HILDESLEY, Mark, bishop of Sodor and Man, was the son of Mark Hildesley, rector of Houghton, and born at Marston in Kent, in 1698. He was educated at Trinity College, Cambridge, and elected a fellow in 1723. In 1724, he was appointed Whitehall preacher; in 1731, vicar of Hitchin, and in 1735, rector of Holwell. He preached generally from memory, and his exemplary conduct in his vicarage and rectory, not only gained him the character of a truly primitive priest, but recommended him to the D. of Athol, as the most proper successor to the worthy Bp. Wilson, in the see of Sodor and Man; whose philanthropic design of printing a translation of the whole Bible in the Manks language, Bp. Hildesley brought to a happy conclusion, after his consecration in 1755; and died within 10 days of its publication, Dec. 7, 1772.

* HILDING *n. f.* [*bild*, Saxon, signifies a lord; perhaps *bilding* means originally a *little lord* in contempt, for a man that has only the delicacy or bad qualities of high rank; or a term of reproach abbreviated from *binderling*, degenerate. *Hughes's Spens.*] 1. A sorry, paltry, cowardly fellow.—

He was some *bilding* fellow, that had stol'n
The horse he rode on. *Shakespeare.*

—If your lordship find him not a *bilding*, hold me
no more in your respect. *Shakespeare.*—

A base slave,

A *bilding* for a livery, a squire's cloth. *Shakespeare.*
2. It is used likewise for a mean woman.—

Laura, to his lady, was but a kitchen wench;
Helen and Hero, *bildings* and harlots. *Shakespeare.*

This idle toy, this *bilding*, scorns my power,
And sets us all at nought. *Roscoe's Jane Shore.*

(1.) HILL, Aaron, a poet of considerable eminence, the son of a gentleman of Malmesbury Abbey in Wiltshire, was born in 1685. His father's imprudence having cut off his paternal inheritance, he left Westminster school at 14 years of age; and embarked for Constantinople, to visit lord Paget the English ambassador there, who was his relation. Lord Paget received him with surprise and pleasure, provided him a tutor, and sent him to travel: by which he saw Egypt, Palestine, and a great part of the east; and returning home with his noble patron, visited most of the courts of Europe. About 1709, he published his first poem, entitled *Camillus*, in honour of the earl of Peterborough who had been general in Spain; and being the same year made master of Drury-lane theatre, he wrote his first tragedy, *Elfred, or the Fair Inconstant*. In 1710 he became master of the

opera-house in the Hay-market; when he wrote an opera called *Rinaldo*, which met with great success, being the first that Mr Handel set to music after he arrived in England. Unfortunately Mr Hill was a projector as well as a poet, and in 1715 obtained a patent for extracting oil from beech-nuts; which undertaking miscarried after engaging 3 years of his attention. He was also concerned in the first attempt to settle the colony of Georgia; from which he never reaped any advantage: and in 1728 he made a journey into the Highlands of Scotland, on a scheme of applying the woods there to ship-building; in which also he lost his labour. Mr Hill seems to have lived in perfect harmony with all the writers of his time, except Mr Pope, with whom he had a short paper war, occasioned by that gentleman's introducing him in the *Dunciad*, as one of the competitors for the prize offered by the goddess of Dulness, in the following lines:

"Then HILL essay'd; scarce vanish'd out of
light,

He buoys up instant, and returns to light;

He bears no token of the sabler streams,

And mounts far off among the swans of Thames."

This, though by far the gentlest piece of satire in the whole poem, and even conveying an oblique compliment, roused Mr Hill to take notice of it; which he did by a poem written during his peregrination in the north, entitled, "The progress of wit, a caveat for the use of an eminent writer;" which he begins with the following lines, in which Mr Pope's too well known disposition is elegantly, yet severely characterized:

"Tuneful ALEXIS on the Thames' fair side,

'The Ladies' play-thing and the muses' pride;

With merit popular, with wit polite,

Easy tho' vain, and elegant tho' light;

Desiring and deserving others praise,

Poorly accepts a Fame he ne'er repays:

Unborn to cherish, sneakingly approves;

And wants the soul to spread the worth he loves."

The *sneakingly approves*, in the last couplet, Mr Pope was much affected by; and indeed through the whole controversy afterwards, in which it was generally thought that Mr Hill had much the advantage, Mr Pope seems rather to express his repentance by denying the offence, than to vindicate himself, supposing it to have been given. Mr Hill, besides many other poems, wrote one, called *The Northern Star*, upon the actions of Czar Peter the Great; for which he was several years afterwards complimented with a gold medal from the empress Catharine I. according to the Czar's desire. He likewise altered some of Shakespeare's plays, and translated some of Voltaire's. His last production was *Merope*; which was brought upon the stage in Drury-lane by Mr Garrick. He died on the 8th Feb. 1749, in the very minute of the earthquake; and after his decease, 4 vols of his works in prose and verse were published in 8vo, and his dramatic works in 2 vols.

(2.) HILL, Joseph, an English divine of the 17th century, born in Leeds, and educated at St John's college, Cambridge. He became fellow of Magdalen college, whence he was ejected for nonconformity, in 1661. He became pastor of a congregation at Rotterdam, where he died in 1707. He published

friend is another *himself*; for that a friend is far more than *himself*. *Bacon*.—

With shame remembers, while *himself* was one
Of the same herd, *himself* the same had done.

Denham.

2. It is added to a personal pronoun or noun, by way of emphatical discrimination.—*He himself* returned again. *Judges*.—God *himself* is with us for our captain. *Chron.* 3. In ancient authors it is used neutrally for *itself*.—

She is advanc'd

Above the clouds as high as Heav'n *himself*.

Shakespeare.

4. In the oblique cases it has a reciprocal signification.—David bid *himself* in the field. *Samuel*.

5. It is sometimes not reciprocal.—I perceive it was not altogether your brother's evil disposition made him seek his death; but a provoking merit, set a-work by a reprobable badness in *himself*. *Shakespeare*.—Nothing in nature can so peculiarly gratify the noble dispositions of humanity, as for one man to see another so much *himself* as to sigh his griefs, and groan his pains, to sing his joys, and do and feel every thing by sympathy. *South*.

(2.) * *By HIMSELF*. Alone; unaccompanied.—Ahab went one way *by himself*. *Kings*.

(1.) * *HIN*. *n. f.* [m.] A measure of liquids among the Jews, containing about ten pints.—With the one lamb a tenth deal of flour, mingled with the fourth part of an *bin* of beaten oil. *Ex.* xxix. 40.

(2.) *The HIN* contained the 6th part of an ephah.

HINCHINBROOK, one of the NEW HERBIDES. Lon. 168. 33. E. Lat. 17. 25. S.

HINCKLEY, a town of Leicestershire, with a market on Monday. It has a large handsome church, with a lofty spire; and a considerable stocking manufactory. It is 12 miles SW. of Leicester, and 91 NNW. of London. Lon. 1. 20. W. Lat. 52. 34. N.

HINCMAR, or } Abp. of Rheims, A. D. 845.

HINCMARUS, } was a zealous defender of the liberties of the Gallican church, but was obliged to fly from Rheims, when the Normans invaded that province. He died at Epernay in 882. His works were printed, in 1645, in 2 vols. fol.

(1.) * *HIND*. *adj.* compar. *binder*; superl. *bind-most*. [*byndan*, Saxon.] Backward; contrary in position to the face; as, *bind* legs. See *HINDER* and *HINDMOST*.—Bringing its tail to its head, it bends its back so far till its head comes to touch its *bind* part, and so with its armour gathers itself into a ball. *Rap*.—

The stag

Hears his own feet, and thinks they sound like more,

And fears his *bind* legs will o'ertake his fore.

Pope.

(2.) * *HIND*. *n. f.* [*binde*, Saxon, from *binus*, Latin.] 1. The she to a stag, the female of red deer.—

How he flew, with glancing dart amiss,

A gentle *bind*, the which the lovely boy

Did love as life.

Fairy Queen.

—Can'st thou mark when the *binds* do calve? *Job*.

Nor Hercules more lands or labours knew,

Not though the brazenfooted *bind* he slew. *Dryd*.

2. [*bine*, Saxon.] A servant.—A couple of Ford's knaves, his *binds* were called forth by their mis-

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trefts to carry me in the name of foul clothes to Datchet lane. *Shakespeare*. 3. [*bineman*, Saxon.] A peasant; a boor; a mean rustick.—

The Dutch who came like greedy *binds* before,
To reap the harvest their ripe years did yield,
Now look like those, when rolling thunders

roar,

And sheets of lightning blast the standing field.

Dryden.

He cloth'd himself in coarse array,

A lab'ring *bind* in shew. *Dryden's Fables*.

(3.) *HIND*. See *CERVUS*, N° I. § vi.

(1.) * *HINDBERRIES*. *n. f.* The same as raspberries. *Ainsworth*.

(2.) *HIND-BERRIES*. See *RUBUS*.

HIND-CASTLE, in sea language, the elevation on the stern over the last deck, where the officers cabins and places of assembly are.

HINDECK, a town of the Helvetic republic, in the canton of Bern, 15 m. SE. of Interlaken.

HINDELBANK, a town of Switzerland, in Bern, 9 miles NNE. of Bern.

HINDELOPEN, or *HINLOPEN*, a seaport of Holland, in the dep. of the Eems, and late province of Friesland, on the Zuider Zee, between Staveren and Worcum. Lon. 5. 30. E. Lat. 53. 2. N.

* *HINDER*. *adj.* [from *bind*.] That which is in a position contrary to that of the face: opposed to *fore*.—Bears, fighting with any man, stand upon their *binder* feet, and so this did, being ready to give me a shrewd embracement. *Sidney*.—As the *binder* feet of the horse stuck to the mountain, while the body reared up in the air, the poet with great difficulty kept himself from sliding off his back. *Addison*.

(1.) * *To HINDER*. *v. a.* [*bindrian*, Saxon.] To obstruct; to stop; to let; to impede.—*Hinder* me not, seeing the Lord hath prospered my way. *Gen.* xxiv. 56.—The whole world shined with clear light, and none were *bindered* in their labour. *Wisd.* xvii. 20.—If the alms were *bindered* only by entreaty, the hinderer is not tied to restitution, because entreaty took not liberty away from the giver. *Taylor's Rule of living holy*.—Solitude damps thought and wit; too much company dissipates and *binders* it from fixing. *Temple*.—What *binders* younger brothers, being fathers of families, from having the same right? *Locke*.

(2.) * *To HINDER*. *v. n.* To raise hinderances; to cause impediment.—

You minimus of *bindering* knot grass made! *Sh*.—This objection *binders* not but that the heroick action of some commander, enterprised for the Christian cause, and executed happily, may be written. *Dryden*.

HINDERAA, a town of Norway.

* *HINDERANCE*. *n. f.* [from *binder*.] Impediment; let; stop; obstruction: with *of*, sometimes with *to*, before the thing hindered; with *to* before the person.—False opinions, touching the will of God to have things done, are wont to bring forth mighty and violent practices against the *hinderances* of them, and those practices new opinions more pernicious than the first: yea, most extremely sometimes opposite to the first. *Hooker*.—They must be in every Christian church the same, except mere impossibility of so having it be the

N n

hinderance.

hinderance. *Hooker*.—What *hinderance* have they been to the knowledge of what is well done? *Dryd*.

Have we not plighted each our holy oath,

One soul should both inspire, and neither prove

His fellow's *bind'rance* in pursuit of love? *Dryd*.

—He must conquer all these difficulties, and remove all these *hinderances* out of the way that leads to justice. *Atterbury*.

* **HINDERER**. *n. f.* [from *hinder*.] He, or that which hinders or obstructs.—

Brakes, great *hinderers* of all plowing, grow.

May.

* **HINDERLING**. *n. f.* [from *hind* or *hinder*.]

A paltry, worthless, degenerate animal.

HINDERMOST. *adj.* [This word seems to be less proper than *hindmost*.] Hindmost; last; in the rear.—He put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph *hindermost*. *Genesis*.—

Like to an enter'd tide they all rush by,

And leave you *hindermost*. *Shakespeare*.

(1.) **HINDIA**, a district of Hindoostan, in the province of Candisht.

(2.) **HINDIA**, a town in the above district, on the Nerbudda, 6 miles ESE. of Indore, and 90 NNE. of Burhampour. Lon. 77. 10. E. Lat. 22. 35. N.

* **HINDMOST**. *adj.* [*bind* and *most*.] The last; the lag; that which comes in the rear.—

'Tis not his wont to be the *hindmost* man,

Whate'er occasion keeps him from us now.

Shakespeare's Henry VI.

—He met thee by the way, and smote the *hindmost* of thee, even all that were feeble behind. *Deut. xxv. 18*.—

Let him retire, betwixt two ages cast,

The first of this, and *hindmost* of the last,

A losing gamester. *Dryden*.

The race by vigour, not by vaunts, is won;

So take the *hindmost*, hell—he said, and run. *Pope*.

HINDON, a small town of Wiltshire, which sends two members to parliament. Lon. 2. 14. E. Lat. 51. 12. N.

HINDOO KHO, or **INDIAN CAUCASUS**, a part of a long ridge of mountains in Asia, which separate Cabul from Balk.

(1.) **HINDOOS**, or **GENTOOS**, the inhabitants of that part of India known by the names of *Hindoostan*, *Indoostan*, or the *Mogul's empire*, who profess the religion of the *Bramins*. See § 13.

(2.) **HINDOOS**, **DISTINCTION OF RANKS AMONG THE**. From the earliest period of history, these people seem to have maintained the same religion, laws, and customs, which they do at this day; and indeed, they and the Chinese are examples of perseverance in these respects altogether unknown in the western world. But the reason is obvious. The arbitrary form of both governments obliges the people to believe, or profess to believe, as their fathers did. In the time of Diodorus Siculus they are said to have been divided into 7 *casts* or *tribes*; but the intercourse betwixt Europe and India was in his time so small, that we may well suppose the historian to have been mistaken, and that the same tenacity for which they are so remarkable in other respects has manifested itself also in this. At present they are divided only into 4 tribes; 1. The *Bramin*; 2. The *Khatry*, or *Cheb-*

teree; 3. The *Bhyse*, or *Bice*; and, 4. The *Soodera*. (See **GENTOOS**.) All these have distinct and separate offices, and cannot, according to their laws, intermingle with each other; but for certain offences they are subject to the loss of their cast, which is reckoned the highest punishment they can suffer; and hence is formed a kind of fifth cast named *Pariahs* on the coast of Coromandel, but in the Sanscrit language, *Chandalas*. These are esteemed the dregs of the people, and are never employed but in the meanest offices. There is besides a general division which pervades the four casts indiscriminately; and which is taken from the worship of their gods *Vishnou* and *Shreevab*; the worshippers of the former being named *Vishnou-bukht*; of the latter, *Shreevab-bukht*.—Of these four casts the *bramins* are accounted the principal in every respect; (See **BRAMINS**.) and all the laws have such an evident partiality towards them, as cannot but induce us to suppose, that they have had the principal hand in framing them. They are not, however, allowed to assume the sovereignty; the religious ceremonies and the instruction of the people being their peculiar province. They alone are allowed to read the *Veda*, or sacred books; the *Khatries* being only allowed to hear them read; while the other two casts can only read the *Sastras*, or commentaries upon them. As for the poor *Chandalas*, they dare not enter a temple, or be present at any religious ceremony. In point of precedency, the *bramins* claim a superiority even to the princes; the latter being chosen out of the *Khatry* or second cast. A *rajah* will receive with respect the food that is prepared by a *bramin*, but the latter will eat nothing that has been prepared by any member of an inferior cast. The punishment of a *bramin* for any crime is much milder than if he had belonged to another tribe; and the greatest crime that can be committed is the murder of a *bramin*. No magistrate must *desire* the death of one of these sacred persons, or cut off one of his limbs. They must be readily admitted into the presence even of princes whenever they please: when passengers in a boat, they must be the first to enter and go out; and the waterman must besides carry them for nothing; every one who meets them on the road being likewise obliged to give place to them. All the priests are chosen from among this order, such as are not admitted to the sacerdotal function being employed as secretaries and accountants. These can never afterwards become priests, but continue to be greatly revered by the other casts. The **KHATRY**, or 2d cast, are those from among whom the sovereigns are chosen. The *Bhyse*, or *Banians*, who constitute the 3d cast, have the charge of commercial affairs; (See **BANIANS**.) and the *Soodera*, or 4th cast, the most numerous of all, comprehend the labourers and artisans. These last are divided into as many classes as there are followers of different arts; all the children being invariably brought up to the profession of their fathers, and it being absolutely unlawful for them ever to alter it afterwards. No *Hindoo* is allowed to quit the cast in which he was born upon any account.

(3.) **HINDOOS**, **EDUCATION OF THE**. Boys are taught to read and write by the *bramins*, who keep

keep *schools* for that purpose throughout the country. They use leaves instead of books, and write with a pointed iron instrument. The leaves are generally those of the palm tree, which being smooth and hard, and having a thick substance, may be kept for almost any length of time, and the letters are not subject to be effaced. The leaves are cut into slips about an inch broad, and their books consist of a number of these tied together by means of a hole in one end. Sometimes the letters are rubbed over with a black powder, to render them more legible. When they write upon paper, they use a small reed. Sometimes they are initiated in writing by making letters upon sand strewed on the floor; and they are taught arithmetic by means of a number of small pebbles. The education of the girls is much more limited; seldom extending farther than the articles of their religion.

(4.) HINDOOS, FOOD OF THE. All the Hindoos are very scrupulous with regard to their diet; but the bramins much more so than any of the rest. They eat no flesh, nor shed blood; which we are informed by Porphyry and Clémens Alexandrinus was the case in their time. Their ordinary food is rice and other vegetables, dressed with *ghee* (a kind of butter melted and refined so as to be capable of being kept for a long time), and seasoned with ginger and other spices. The food which they most esteem, however, is milk from the cow; an animal for which they have the most extravagant veneration, insomuch that it is enacted in the code of Gentoo laws, that any one who exacts labour from a bullock that is hungry or thirsty, or who shall oblige him to labour when fatigued or out of season, is liable to be fined by the magistrates. The other cast; though less rigid, abstain very religiously from what is forbidden them; nor will they eat any thing provided by a person of an inferior cast, or of a different religion. Though they may eat some kinds of flesh and fish, yet it is counted a virtue to abstain from them all. None of them are allowed to taste intoxicating liquor of any kind. Q. Curtius indeed mentions a sort of wine made use of by the Indians in his time; but this is supposed to have been no other than toddy, or the unfermented juice of the cocoa nut. This, when fermented, affords a spirit of a very unwholesome quality; but it is drunk only by the Chandalas and the lower class of Europeans in the country. So exceedingly bigoted and superstitious are they in their absurd maxims with regard to meat and drink, that some sepoy in a British ship having expended all the water appropriated to their use, would have suffered themselves to perish for thirst rather than taste a drop of that which was used by the ship's company.

(5.) HINDOOS, HEROIC INTREPIDITY OF THE. The Hindoos, though naturally mild and timid, will on many occasions meet death with the most heroic intrepidity. An Hindoo who lies at the point of death, will talk of his decease with the utmost composure, and, if near the river Ganges, will desire to be carried out, that he may expire on its banks. Such is the excessive veneration they have for their religion and customs, that no person will infringe them even to preserve his life. An

Hindoo, we are told, being ill of a putrid fever, was prevailed upon to send for an European physician, who prescribed him the bark in wine; but this was refused with the greatest obstinacy even to the very last, though the governor himself joined in his solicitations, and in other matters had a considerable influence over him. In many instances these people, both in ancient and modern times, have been known, when closely besieged by an enemy whom they could not resist, to kill their wives and children, set fire to their houses, and then violently rush upon their adversaries till every one was destroyed. In the late war, some sepoy in the British service, having been concerned in a mutiny, were condemned to be blown away from the mouths of cannon. Some grenadiers cried out, that as they had all along had the post of honour, they saw no reason why they should be denied it now; and therefore desired that they might be blown away first. This being granted, they walked forward to the guns with composure, begged that they might be spared the indignity of being tied, and, placing their breasts close to the muzzles, were shot away. The commanding officer was so much affected with this instance of heroism, that he pardoned all the rest.

(6.) HINDOOS, HORRID CUSTOM AMONG THE. Among these people the custom of *burning the dead* prevails universally; and the horrid practice of wives burning themselves along with their deceased husbands was formerly very common, though now much less so. At present it is totally prohibited in the British dominions; and even the Mohammedans seem to discountenance a practice so barbarous, though many of their governors are accused of conniving at it, through motives of avarice. It is most common in the country of the Rajahs, and among women of high rank. This piece of barbarity is not enjoined by any law; it is only said to be *proper*, and rewards are promised in the next world to those who do so. But though a wife chooses to outlive her husband, she is in no case whatever permitted to marry again, even though the marriage with the former had never been completed. It is unlawful for a woman to burn herself, if she be with child at the time of her husband's decease, or if he died at a distance from her. In the latter case, however, she may do so, if she can procure his girdle or turban to be put on the funeral pile along with her. These enthusiasts, who devote themselves to this dreadful death, suffer with the greatest constancy; and Mr Holwel gives an account of one, who, being told of the pain she must suffer (with a view to dissuade her), put her finger into the fire and kept it there for a considerable time; after which she put fire on the palm of her hand, with incense upon it, and fumigated the bramins who were present. Sometimes a chapel is erected on the place where one of those sacrifices has been performed; sometimes it is inclosed, flowers planted upon it, and images set up. In some few places the Hindoos bury their dead; and some women have been known to suffer themselves to be buried alive with their deceased husbands: but the instances of this are still more rare than those of burning. No woman is allowed any inheritance among the Hindoos;

doors; so that if a man dies without male issue, his estate goes to his adopted son, or to his nearest relation.

(7.) **HINDOOS, HOUSES OF THE.** The houses of the Hindoos make a worse appearance than could be supposed from their ingenuity in other respects. In the southern parts of the country, the houses are only of one story. On each side of the door, towards the street, is a narrow gallery covered by the slope of the roof which projects over it, and which, as far as the gallery extends, is supported by pillars of brick or wood. The floor of this gallery is raised about 30 inches above the level of the street; and the porters, or bearers of palanquins, with the foot soldiers named *Peons*, who commonly hire themselves to noblemen, often lie down in this place. This entrance leads into a court, which is also surrounded by a gallery like the former. On one side of the court is a large room, on a level with the floor of the gallery; open in front, and spread with mats and carpets covered with white cotton cloth, where the master of the house receives visits and transacts business. From this court there are entrances by very small doors to the private apartments. In the northern parts, houses of 2 or 3 stories are commonly met with. Over all the country also, ruins of palaces are to be seen, which evidently show the magnificence of former times.

(8.) **HINDOOS, HUSBANDRY, &c. OF THE.** The chief article of food throughout all Hindoostan, being rice, the cultivation of it forms the principal object of agriculture. In this the most important requisite is plenty of water; and when there happens to be a scarcity in this respect, a famine must be the consequence. To prevent this as far as possible, a vast number of tanks and water courses are to be met with, throughout the country, though in some places these are too much neglected, and gradually going to decay. After the rice is grown to a certain length, it is pulled up, and transplanted into fields of about 100 yards square, separated from each other by ridges of earth; which are daily supplied with water let in upon them from the neighbouring tanks. When the water happens to fall below the level of the channels appointed to receive it, it is raised by a simple machine called *picoti*, the construction of which is as follows. A piece of timber is fixed upright in the ground, and forked so as to admit another piece to move transversely in it by means of a strong pin. The transverse timber is flat on one side, and has pieces of wood across it in the manner of steps. At the one end of this timber there is a large bucket, at the other a weight. A man walking down the steps throws the bucket into the well or tank; by going up, and by means of the weight, he raises it; and another person standing below empties it into a channel made to convey the water into the fields. The man who moves the machine may support himself, by long bamboos, that are fixed in the way of a railing from the top of the piece of upright timber towards the wall. A number of other kinds of grain are to be met with in Hindoostan, but wheat is not cultivated farther south than 18° latitude. It is imported, however, to every part of the coun-

try by the *Benjaries*. These are a set of people belonging to no particular cast, who live in tents, and travel in separate bodies, each of which is governed by its own regulations. They often visit towns on the sea-coast, with bullocks loaded with wheat and other articles; carrying away, in exchange, spices and cloths, but especially salt, into the inland parts of the country. Some of their parties have several thousand oxen belonging to them. They are rarely molested, even in time of war, otherwise than by being sometimes pressed into the service of an army to carry baggage or provisions; but for this they are paid, and dismissed as soon as the service is over. The Hindoos themselves are prohibited from going out of the country under the severest of all penalties, that of losing their cast. Notwithstanding this, it is certain that they do settle in foreign parts, in the character of merchants and bankers. Perhaps these may have a toleration from the principal bramins, or there may be an exemption for people of their profession. But wherever they go, they appear inviolably attached to their religious ceremonies, and refuse to eat what is prohibited by their own religion. The *Ryots*, or people who cultivate the ground, are in many places in the most miserable situation; their only food being some coarse rice and pepper, for which they are obliged to endure all the inclemencies of a burning sun, and the inconveniencies which attend alternately wading in water and walking with the bare feet on the ground heated intensely by the solar rays; by which they are frequently blistered in a miserable manner. All this, however, they submit to with the utmost patience, and without making any complaint, expecting to be released from their sufferings by death; though even then their religion teaches them to hope for nothing more than what they call *absorption into the essence of the Deity*; a state almost synonymous with what we call **ANNIHILATION**. See that article, § 2.

(9.) **HINDOOS, JUGGLERS AMONG THE.** The jugglers among the Hindoos are so expert, that many of the missionaries have ascribed their tricks to supernatural power; and even so late a traveller as Mr Grose seems not to be of a different opinion. Like the Egyptians, they seem to have the power of disarming serpents of their poison; and strollers go about with numbers of these animals in bags, having along with them a small bag-pipe called *magouty*, which they pretend is useful to bring them from their lurking places. They take serpents of the most poisonous kinds, out of the bags with their naked hands, and throw them on the ground, where they are taught to rear and move about to the sound of their music. They say that this is accomplished by certain incantations.

(10.) **HINDOOS, LEARNING, ARTS, AND SCIENCES, AMONG THE.** The bramins of India were anciently celebrated for their learning, though they now make a very inconsiderable figure in comparison with the Europeans. According to Philostratus, the Gymnosophists of Ethiopia were a colony of bramins, who, being obliged to leave India on account of the murder of their king near the banks of the Ganges, migrated into that country.

try. The ancient bramins, however, may be supposed to have cultivated science with much greater success than their descendants can boast of, considering the ruinous wars and revolutions to which the country has been subjected. Metaphysics, as well as moral and natural philosophy, appear to have been well understood among them; but at present all the Hindoo knowledge is confined to those whom they call PUNDITS, i. e. doctors, or learned men. These only understand the language called *Sanscrit* or *Sanferit*, (from two words signifying perfection); in which the ancient books were written. The METAPHYSICS of the bramins is the same with that of some ancient Greek philosophers. They believe the human soul to be an emanation from the Deity, as light and heat from the sun. Gowtama, an ancient metaphysician, distinguishes two kinds of souls, the divine and vital. The former resembles the eternal spirit from which it came, is immaterial, indivisible, and without passions; the vital soul is a subtle element which pervades all things, distinct from organised matter, and which is the origin of all our desires. The external senses, according to him, are representations of external things to the mind, by which it is furnished with materials for its various operations; but unless the mind act in conjunction with the senses, the operation is lost, as in that of absence of mind which takes place in deep contemplation. He treats likewise of reason, memory, perception, &c. He is of opinion, that the world could not exist without a first cause; chance being nothing but the effect of an unknown cause: he says, however, that it is folly to make any conjectures concerning the beginning or duration of the world. In treating of providence, he denies any immediate interposition of the Deity; maintaining that the Supreme Being, having created the system of nature, allows it to proceed according to the laws originally impressed upon it, and man to follow the impulse of his own desires, restrained and conducted by his reason. His doctrine concerning a future state is not different from the belief of the Hindoos in general. (See § 13.) According to Bp. Wilkins, many of them believe that this world is a state of rewards and punishments as well as of probation; and that the good or bad fortune are the effects of good or evil actions committed in a former state. The science for which the bramins, however, were most remarkable, is that of ASTRONOMY; and in this their progress was so great, as even yet to furnish matter of admiration to the moderns. See OBSERVATORY, N^o 3. The progress of the Hindoos in GEOMETRY has been very great in ancient times. Of this the most remarkable instance is given by Dr Playfair, in their finding out the proportion of the circumference of a circle to its diameter to a great degree of accuracy. This is determined, in the *Ayeen Akbary*, to be as 3927 to 1250; and which, to do it arithmetically, in the simplest manner possible, would require the inscription of a polygon of 768 sides; an operation which cannot be performed without the knowledge of some very curious properties of the circle, and at least 9 extractions of the square root, each as far as 10 places of decimals. This proportion of 1250 to

3927 is the same with that of 1 to 3.1416; and differs very little from that of 113 to 355, discovered by Metrus. He and Vieta were the first who surpassed the accuracy of Archimedes in the solution of this problem; and it is remarkable that these two mathematicians flourished at the very time that the *Ayeen Akbary* was composed among the Hindoos. In geography, however, they are much deficient; and it is very difficult to find out the true situation of the meridians, mentioned by their authors, from what they have said concerning them. The art of PAINTING among the Hindoos is in an imperfect state; nor are there any remains of antiquity which evince its ever having been more perfect. Their principal defect is in drawing, and being almost totally ignorant of the rules of perspective. They are much better skilled in colouring; and some of their pictures are finished with great nicety. Their SCULPTURES are likewise rude, and greatly resemble those of the Egyptians. They are principally remarkable for their immense size, which gives them an air of majesty and grandeur. The MUSIC of the Hindoos is little known to Europeans, and the art seems to have made but little progress among them, in comparison of what it has done in the western countries; though some of the Indian airs are said to be very melodious. Their musical instruments are very numerous: in war they use a kind of great kettle-drum, named *nagar*, carried by a camel, and sometimes by an elephant. The *dole* is a long narrow drum slung round the neck; and the *tam-tam* is a flat kind of drum resembling a tabor, but larger and louder. They use also the cymbal, which they name *tal-lan*; and they have various sorts of trumpets, particularly a great one named *tary*, which emits a most doleful sound, and is always used at funerals, and sometimes to announce the death of persons of distinction. The use of fire-arms appears to have been of great antiquity in India. They are prohibited by the code of Gentoo laws, which is certainly of very ancient date. The phrase by which they are denominated is *agneester*, or weapons of fire; and there is mention made of *shet agnee*, or the weapon that kills 100 men at once. It is impossible to guess at the time when those weapons were invented among the Hindoos; but we are certain, that in many places of the east, which have neither been frequented by Mohammedans nor Europeans, rockets are almost universally made use of as weapons of war. The Hindoo books ascribe the invention of fire-arms to *Baeshhookerma*, who formed all the weapons made use of in a war betwixt the good and evil spirits. Fire-balls or blue lights, employed in besieged places in the night, to observe the motions of the besiegers, are met with every where through Hindoostan, and are constructed in as great perfection as in Europe. Fire-works are also met with in great perfection; and from the earliest ages, have constituted a principal article of amusement among the Hindoos. Gun-powder, or a composition resembling it, has been found in many other places of the east, particularly China, Pegu, and Siam; but there is reason to believe that the invention originally came from Hindoostan. Poisoned

soned weapons are forbidden. The Hindoos are remarkable for their ingenuity in all kinds of handicraft; but their utensils are simple, and in many respects inconvenient, so that incredible labour and patience are necessary for the accomplishment of any piece of work; and for this the Hindoos are very remarkable. Lacquering and gilding are used all over the country, and must have been used in very early ages; though in some places the lacquering is brought to greater perfection than in others.

(11.) HINDOOS, MANNERS, DRESSES, &c. OF THE. In ordinary life, the Hindoos are cheerful and lively; fond of conversation and amusements, particularly dancing. They do not, however, learn or practise dancing themselves, but have women taught for the purpose; and in beholding these they will spend whole nights. They disapprove of many parts of the education of European ladies, as supposing that they engage the attention too much, and draw away a woman's affection from her husband and children. Hence there are few women in Hindoostan who can either read or write. In general they are finely shaped, gentle in their manners, and have soft and even musical voices. The women of Kashmeere, according to Mr Forrester, have a bright olive complexion, fine features, and delicate shape; a pleasing freedom in their manners, without any tendency to immodesty. The *dress* of the modest women in Hindoostan consists of a close jacket, which covers their breasts, but perfectly shows their form. The sleeves are tight, and reach half way to the elbows, with a narrow border, painted or embroidered round the edges. Instead of a petticoat, they have a piece of white cotton cloth wrapped round their loins, and reaching near the ankle on the one side, but not quite so low on the other. A wide piece of muslin is thrown over their right shoulder; which, passing under the left arm, is crossed round the middle, and hangs down to the feet. The hair is usually rolled up into a knot or bunch towards the back part of the head; and some have curls hanging before and behind the ears. They wear bracelets on their arms, rings in their ears, and on their fingers, toes, and ankles; with sometimes a small one in the nostril. The dress of the dancing women, who are deemed votaries of Venus, is very various. Sometimes they wear a jama, or long robe of wrought muslin, or gold and silver tissue; the hair plaited and hanging down behind, with spiral curls on each side of the face. They are taught every accomplishment which can be supposed to captivate the other sex, form a class entirely different from the rest of the people, and live by their own rules. Their clothes, jewels, and lodging, are considered as implements of their trade, and must be allowed them in cases of confiscation for debt; they may drink spirituous liquors, and eat any kind of meat except beef: their dances are said to resemble those of the ancient Bacchanalians represented in some of the ancient paintings and bas-reliefs. In some of their dances, they attach gold and silver bells to the rings of the same metals they wear on their ankles. The men generally shave their heads and beards, leaving only a pair of small whiskers

and a lock on the back part of their heads, which they take great care to preserve. In Kashmere and some other places, they let their beards grow to the length of two inches. They wear turbans on their heads, but the bramins, who officiate in the temples, commonly go with their heads uncovered, and the upper part of the body naked: round their shoulders they hang the sacred string called *Zennar*, made of a kind of perennial cotton, and composed of a number of threads of a determined length. The Khatries wear also a string of this kind, but composed of fewer threads; the Bhyse have one with still fewer threads, but the Sooderas are not allowed to wear any string. The other dress of the bramins consists of a piece of white cotton cloth wrapped about the loins, descending below the knee, but lower on the left than on the right side. In cold weather they sometimes put a red cap on their heads, and wrap a shawl round their bodies. The Khatries, and most other inhabitants of this country, wear also pieces of cotton cloth wrapped round them, but which cover the upper as well as the lower part of the body. Ear-rings and bracelets are worn by the men as well as women; and they are fond of ornamenting themselves with diamonds, rubies, and other precious stones, when they can procure them. They wear slippers on their feet of fine woollen cloth or velvet, frequently embroidered with gold and silver; those of princes being sometimes adorned with precious stones. The lower classes wear sandals or slippers of coarse woollen cloth or leather. These slippers are always put off on going into any apartment, being left at the door, or given to an attendant; nevertheless the Hindoos make no complaints of the Europeans for not putting off their shoes when they come in, to their houses, which must certainly appear very uncouth to them. Hindoo families are always governed by the eldest male, to whom great respect is shown. Filial veneration is carried to such an height among them, that a son will not sit down in the presence of his father until ordered: and Mr Forster observes, that, during the whole time of his residence in India, he never saw a direct instance of undutifulness to parents; and the same is related by other writers.

(12.) HINDOOS, MARRIAGE CEREMONIES OF THE. Among the Hindoos, marriage is considered as a religious duty; and parents are strictly commanded to marry their children by the time they arrive at 11 years of age, at farthest. Polygamy is allowed; but this licence is seldom made use of unless there should be no children by the first wife. In case the 2d wife also proves barren, they commonly adopt a son from among their relations. The Hindoos receive no dower with their wives; but, on the contrary, the intended husband makes a present to the father of his bride. Nevertheless, in many cases, a rich man will choose a poor relation for his daughter; in which case the bride's father is at the expense of the wedding, receives his son-in-law into his house, or gives him a part of his fortune. The bridegroom then quits the dwelling of his parents with certain ceremonies, and lives with his father-in-law. Many formalities take place between the parties, even after the

the match is agreed upon; and the celebration of the marriage is attended with much expense; magnificent processions are made, the bride and bridegroom sitting in the same palanquin, attended by their friends and relations; some riding in palanquins, some on horses, and others on elephants. So great is their vanity indeed on such occasions, that they will borrow or hire numbers of these expensive animals to do honour to the ceremony. The rejoicings last several days; during the evenings of which fire-works and illuminations are displayed, and dancing women perform their feats; the whole concluding with alms to the poor and presents to the bramins and principal guests, generally consisting of shawls, pieces of muslin, and other cloths. A number of other ceremonies are performed when the parties come of age, and are allowed to cohabit together. The same are repeated when the young wife becomes pregnant; when she passes the 7th month without any accident; and when she is delivered of her child. The relations assemble on the 10th day after the birth, to assist at the ceremony of naming the child; but if the bramins be of opinion, that the aspect of the planets is at that time unfavourable, the ceremony is delayed, and prayers offered up to avert the misfortune. When the lucky moment is discovered, they fill as many pots with water as there are planets, and offer a sacrifice to them; afterwards they sprinkle the head of the child with water, and the bramin gives it such a name as he thinks best adapted to the time and circumstances; and the ceremony concludes with prayers, presents to the bramins, and alms to the poor. Mothers are obliged to suckle their own children; nor can this duty be dispensed with, except in cases of sickness. New ceremonies, with presents to the bramins, take place, when a boy comes of age to receive the string, which the three first casts wear round their waist.

(13.) HINDOOS, RELIGION OF THE. The religion of the Hindoos is supposed to be the same with that of the ancient GYMNOSOPHISTS. (See that article.) It is contained in certain books named *Veda*, *Vedams*, or *Beds*, written in a language called *Sbanserit*, which is now known only to the learned among them. The books are supposed to have been the work, not of the supreme God himself, but of an inferior deity, named BRIMHA. They inform us that Brama, or Brahma, the supreme God, having created the world by the word of his mouth, formed a female deity named *Barvancy*, who in an enthusiasm of joy and praise brought forth 3 eggs. From these were produced three male deities, named *Brimha*, *Vishnou*, and *Sheevah*. Brimha was endowed with the power of creating the things of this world, Vishnou with that of cherishing them, and Sheevah with that of restraining and correcting them. Thus Brimha became the creator of man; and in this character he formed the four casts from different parts of his own body, the Bramins from his mouth, the Khatry from his arms, the Banians from his belly and thighs, and the Soodera from his feet. Hence, say they, these 4 different casts derive the different offices assigned them, the Bramins to teach; the Khatry to defend and govern; the Banians to enrich by commerce and agricul-

ture; and the Soodera to labour, serve, and obey. Brama himself endowed mankind with passions, and understanding to regulate them; while Brimha, having created the inferior beings, proceeded to write the Vedans, and delivered them to be read and explained by the Bramins. The religion of the Hindoos, though involved in superstition and idolatry, seems to have been originally pure; inculcating the belief of an eternal and omnipotent Being; their subordinate deities Brimha, Vishnou, and Sheevah, being only representatives of the wisdom, goodness, and power of the supreme God Brama. All created things they suppose to be types of the attributes of Brama, whom they call the *principle of truth*, the *spirit of wisdom*, and the *supreme being*; so that it is probable that all their idols were at first only designed to represent these attributes. There are various sects among the Hindoos; the worshippers of Vishnou and those of Sheevah distinguish themselves remarkably, the former by painting their faces with an horizontal line, the latter by a perpendicular one. There is, however, very little difference in point of religion between these or any other Hindoo sects. All of them believe in the immortality of the soul, a state of future rewards and punishments, and transmigration. Charity and hospitality are inculcated in the strongest manner, and exist among them both in theory and practice. "Hospitality (say they) is commended to be exercised even towards an enemy, when he cometh into thine house; the tree doth not withdraw its shade even from the wood-cutter. Good men extend their charity even to the vilest animals. The moon doth not withhold her light even from the Chandalah." These pure doctrines, however, are intermixed with some of the vilest and most absurd superstitions; and along with the true God they worship a number of inferior ones, each distinguished by a name indicative of his particular attribute. But, besides these inferior deities, the Hindoos have a multitude of demigods, who are supposed to inhabit the air, the earth, and the waters, and in short the whole world; so that every mountain, river, wood, town, village, &c. has one of these tutelar deities, as was the belief of the western heathens. By nature these demigods are subject to death, but are supposed to obtain immortality, by the use of a certain drink, named *Amruc*. Their exploits in many instances resemble those of Bacchus, Hercules, Theseus, &c. and in a beautiful epic poem named *Rancyum*, we have an account of the wars of Rain, one of the demigods, with Ravana, tyrant of Ceylon. All these deities are worshipped, by going to their temples, fasting, prayers, and the performance of ceremonies to their honour. The Hindoos pray thrice a day, at morning, noon, and evening, turning their faces towards the east. They use many ablutions, and always wash before meals. Running water is preferred for this purpose to such as stagnates. Fruits, flowers, incense, and money, are offered in sacrifice to their idols; but for the dead they offer a kind of cake, named *Peenda*; and offerings of this kind always take place on the day of the full moon. Nothing sanguinary is known in the worship of the Hindoos at present, though there is a tradition that it was formerly of this kind; nay, that even

even human sacrifices were offered; but if such a custom ever did exist, it must have been at a very distant period. Their sacred writings indeed mention bloody sacrifices of various kinds, and even those of the human race: but so many peculiarities are mentioned with regard to the proper victims, that it is almost impossible to find them. The only instance of bloody sacrifices we find on record among the Hindoos, is that of the buffalo to Bawaney, the mother of the gods. The Hindoos have two kinds of worship, viz. that of the invisible God and that of idols. The worshippers of the invisible God are, strictly speaking, deists: the idolaters perform many absurd and unmeaning ceremonies, too tedious to mention, all of which are conducted by a Bramin; and during the performance of these rites, the dancing women perform in the court, singing the praises of the Deity in concert with various instruments. All the Hindoos seem to worship the fire; at least they pay a great veneration to it. Bp. Wilkins says, that they are enjoined to light up a fire at certain times, which must be produced by the friction of two pieces of wood of a particular kind; and the fire thus produced is made use of for consuming their sacrifices, burning the dead, and in the ceremonies of marriage. The greatest singularity in the Hindoo religion however is, that so far from persecuting those of a contrary persuasion, they absolutely refuse even to admit of a proselyte. They believe all religions to be equally acceptable to the supreme being: and insist, that if the author of the universe preferred one to another, it would have been impossible for any other to have prevailed, than that which he approved. Every religion, therefore, they conclude to be adapted to the country where it is established; and that all in their original purity are equally acceptable.

(14.) HINDOOS, SUPERSTITIONS AMONG THE. Great numbers of *devotees* are to be met with everywhere throughout Hindoostan. Every cast is allowed to assume this way of life, excepting the Chandalahe. Those held most in esteem are named SENIASSES and YOGEYS. The former are allowed no other clothing but what will cover their nakedness, nor have they any worldly goods besides a pitcher and staff; but though they are strictly enjoined to meditate on the truths contained in the sacred writings, they are expressly forbidden to argue about them. They must eat but once a day, very sparingly, of rice or other vegetables; they must also show the most perfect indifference about hunger, thirst, heat, cold, or any thing whatever relative to this world; looking forward with continual desire to the separation of the soul from the body. Should any of them fail in this extravagant self-denial, he is rendered so much more criminal by the attempt, as he neglected the duties of ordinary life for those of another which he was not able to accomplish. The Yogeys are bound to much the same rules, and both subject themselves to the most extravagant penances. Some keep their arms constantly stretched over their heads till they become quite withered and incapable of motion; others keep them crossed over their breast during life; while others, by keeping their hands constantly shut, have them

quite pierced through by the growth of their nails. Some chain themselves to trees or particular spots of ground, which they never quit; others resolve never to lie down, but sleep leaning against a tree: but the most curious penance perhaps on record is that of a Yogeys, who measured the distance between Benares and Jaggernaut with the length of his body, lying down and rising alternately. Many of these enthusiasts throw themselves in the way of the chariots of Vishnou or Sheevah, when brought forth in procession to celebrate the feast of a temple, and drawn by several hundreds of men. Thus the wretched devotees are instantly crushed to death. Others devote themselves to the flames, to show their regard to some of their idols, or to appease the wrath of one whom they supposed to be offended. A certain set of devotees are named PANDARAMS; and another, on the coast of Coromandel, are named *Cory-Patra Pandarams*. The former rub themselves all over with cow dung, running about the country singing the praises of the god Sheevah whom they worship. The latter go about asking charity at doors, by striking their hands together, for they never speak. They accept of nothing but rice; and when they have got as much as will satisfy their hunger, never give themselves any trouble about more, but pass the rest of the day in the shade, in a state of such supine indolence as scarce to look at any object whatever. The *Tadinums* are another set of mendicants, who sing the incarnations of Vishnou. They have hollow brass rings round their ankles, which they fill with pebbles; so that they make a considerable noise as they walk; they beat likewise a kind of tabor.

(1.) HINDOOSTAN, HINDUSTAN, or INDOSTAN, a celebrated and extensive country of Asia, bounded on the N. by Great and Little Thibet; on the S. by the hither peninsula of India, part of the Indian Sea, and Bay of Bengal; on the W. by Persia; and on the E. by Thibet and the farther peninsula. It is situated between 84° and 102° of lon. E. and between 21° and 36° of lat. N. being about 1204 miles long and 960 broad, though in some places much less. This country was in early times distinguished among the Greeks by the name of INDIA, the most probable derivation of which is from the river INDUS, though others derive it from *Hind*, the Persian name. We are assured by Mr Wilkins, that no such words as *Hindoo* or *Hindoostan* exist in the Sanscrit or learned language of the country, in which it is named *Bharata*, a word totally unknown to Europeans.

(2.) HINDOOSTAN, CLIMATE, SOIL, &c. OF. Towards the north, Hindoostan is very cold and barren; but towards the south, very hot, and fertile in corn, rice, fruits, and other vegetables. The northern provinces are very mountainous and sandy; while the southern are for the most part level, and well watered with several rivers. The weather and seasons are, in general, very regular; the winds blowing constantly for six months from the N. with very little variation. April, May, and the beginning of June, till the rains fall, are so extremely hot, that the reflection from the ground is apt to blister the face; and but for the breeze, or small gale of wind, which blows every day, there would be no living in that country for people bred in

in northern climates; for, excepting in the rainy season, the coldest day is hotter there at noon, than the hottest day in England. However, very surprising changes of heat and cold sometimes happen within a few hours; so that a stifling hot day is succeeded by a night cold enough to produce a thin ice on the water, and that night by a noon as scorching as the preceding. Sometimes, in the dry season, before the rains, the winds blow with such violence, that they carry vast quantities of dust and sand into the air, which appear black, like clouds charged with rain; but fall down in dry showers, filling the eyes, ears, and nostrils of those among whom they descend, and entering every chest, cabinet, or cupboard, in the houses or tents, by the key-holes and crevices. From Surat to Agra, and beyond, it seldom or never rains, excepting in one season of the year; viz. from the middle of June to the middle of Sept. These rains generally begin and end with furious storms of thunder and lightning. During these 3 months it rains usually every day, and sometimes for a week together without intermission; by which the land is enriched, like Egypt, by the Nile. Although it looks before like the barren sands of the Arabian deserts, yet, in a few days after those showers begin to fall, the surface appears covered with verdure. When the rainy season is over, the sky becomes perfectly serene again, and scarce one cloud appears all the other 9 months: however, a refreshing dew falls every night during that dry interval, which cools the air and cherishes the earth.

(3.) HINDOOSTAN, DIVISION OF. This vast country is at present divided among the following powers. 1. *Timur Shah*, son of Ahmed Shah, or Abdallah, possesses an extent of territory to the NW. before we come to the Indus. This country, extending all the way betwixt India and Persia, is known by the name of *Duran*, or *Turan*; and was possessed by the Afghans, of whom Abdallah became the sovereign. See *AFGHANS*, and *TURAN*. The dominions of this prince extend a very considerable way to the northward of the Indus, but he possesses nothing in Hindoostan except the province of *Kashmire*. (See *CASHMIRE*.) 2. The *Seiks* inhabit a country on the other side of the Indus, which is a part of Hindoostan proper. (See *SEIKS*.) 3. The provinces of *DELHI* have, in the course of a few years, frequently changed their masters, but have scarce at any period during that time been under the authority of the sovereign. Their last governor was *Nadjiff Khan*, under the title of generalissimo of the emperor. He was involved in the ruin of Mohammed Kouly Khan, cousin to Soujah ul Dowlah; after which he went to Cossim Aly Khan nabob of Bengal; on whose expulsion he retired with a party of horse to Bundelcund into the service of Rajah Coman Sing. He next joined the English; and at last became the general of Shah Allum. With a body of English sepoy who had been put under his command, and some other troops whom he had taken into his service, he subdued the countries near Delhi, conquered almost all the territories of the Jauts, reducing the cities of Agra, Dieg, and other principal towns. These conquests were indeed effected in the name of the

Mogul, but he derived little benefit from them? Nadjiff being the real master, and keeping possession of them till his death, which happened in 1782: and since that time these countries have been involved in continual anarchy and bloodshed. (See *DELHI*, N^o 1 and 2.) 4. Next to the provinces of Delhi are the dominions of the *independent rajahs*, which lie contiguous to one another. The principal are those of Joinagar or Jaypour, Joadpour or Marwar, Oudiapour or Cheitore, and Jesalmire. These countries are under a kind of feudal constitution, and every village is obliged to furnish a certain number of horsemen at the shortest warning. The people are brave, hardy, and very much attached to their respective chiefs; and their army is very formidable, amounting to about 150,000 horsemen. 5. The *JAUTS* were a tribe who followed the occupation of agriculture in the northern parts of Hindoostan. About 40 years ago they were formed into a nation by Tackou Souragemul, proprietor of an inconsiderable district. After making himself master of all the countries dependent on Agra, of the town itself, (see *AGRA*,) and many other important places, he was killed in battle with Nadjib ul Dowlah, the Rohilla chief, in 1763. Since that time the power of this people has been so much reduced by domestic contentions and foreign wars, that the present rajah possesses only a strong town named *Bartpour*, with a small district around it. 6. The most considerable of all the Hindoo powers are the Mahrattas, with whom the Europeans first became acquainted in their original territories of Malabar. See *MALABAR*, and *MAHRATTAS*. Their territories extend about 1000 miles in length and 700 in breadth; and they are governed by a number of separate chiefs, all of whom acknowledge the Ram Rajah as their sovereign, and all except Moodajee Booslah acknowledge the Paishwa as his vicegerent. The capital of the sovereign was Sattarah; but the Paishwa generally resides at Poonah, one degree to the southward, and about 100 miles distant from Bombay. The country extends along the coast nearly from Goa to Cambay. On the S. it borders on the ci-devant territories of Tippoo Saib, now in the possession of the British; on the E. it has those of the Nizam and the rajah of Berar; and on the N. those of the Mahratta chiefs Sindia and Holkar. 7. The Rajah of *Berar*, besides that country, has the greatest part of *Orixa*. (See *BERAR*, and *ORIXA*, N^o 1.) His dominions extend about 600 miles in length from E. to W. and 250 from N. to S. The eastern part of Orixa extends along the sea-coast for about 150 English miles, and divides the British possessions in Bengal from those commonly called the *Northern Circars*. On the W. his territories border upon those of the Paishwa; on the S. upon those of the Nizam, Mahomet Hyat a Patan chief, Nizam Shah, and Ajid Sing. The rajah himself resides at Nagarpour, about midway betwixt Calcutta and Bombay. 8. *Madojee Sindia* has (or lately had) the greatest part of the government of Malva, together with the province of Cardeish. The remainder is under the government of *Holkar*; who, as well as Sindia, pretends to be descended from the ancient kings of Malva. The principal residence of Sindia is at Ugein near the city of Mundu, formerly

merly the capital of these kings. Holkar resides at Indoor, a town little more than 30 miles to the westward of the former. The dominions of these, and some other princes of smaller note, extend as far as the river Jumna. The two last mentioned princes, though properly Mahrattas, own no allegiance to the Ram Rajah, or great chief to whom the main body are nominally subject. 9. The DECCAN, as left in 1748 by Nizam al Mulek, was by far the most important and extensive subsidiary of viceroyship in the empire. It then surpassed in size the largest kingdom in Europe; but since that time many provinces have been conquered by the Mahrattas, and the northern Circars by the British. The possessions of the Nizam are also diminished by the cession of the Carnatic to the nabob of Arcot; great part of the territories of the late Tippoo Saib; and many provinces of less note. Still, however, the Nizam possesses very considerable territories; (see DECCAN, N° 1.) but his finances are in such a bad state, and his provinces so ill governed, that he is accounted an inconsiderable prince, tho' otherwise one of the most powerful in Hindoostan. 10. The ci-devant dominions of Tippoo Saib, the son of Hyder Aly, were bounded on the N. by the territories of the Paishwa: on the S. by Travancore, the territory of an independent Hindoo prince; on the W. by the sea; and on the E. by a great ridge of mountains, which separate them from the territories of the nabob of Arcot. The country lying E. of these mountains is called the Carnatic *Payen Ghat*, and that to the W. the Carnatic *Bhalla Ghat*. The latter belonged to Tippoo Saib, but was taken by the British in 1798, when Tippoo himself was killed, at the capture of SERINGAPATAM. The mountainous part of this country has been since restored to the heir of the ancient sovereigns, against whom Hyder Ali rebelled; and the rest is retained by the British government. The two together make up the country formerly called the *Carnatic*, though the name is now restricted to the *Payen Ghat*. The situation of the Bhalla Ghat is considerably more elevated than the other; by which means the air is colder.

(4.) HINDOOSTAN, GOVERNMENT OF. With regard to the government of Hindoostan, the sovereigns of the different kingdoms into which it is divided, however they may differ in other respects, seem all to agree in despotism and oppression of their subjects. The British territories in the East Indies were originally under the jurisdiction of a governor and 13 members; but this number has fluctuated occasionally from 14 to 4, at which it was fixed by act of parliament. In this council, all matters relating to peace or war, government or commerce, were debated, the governor having no other superiority than the casting vote. But the whole executive power was lodged in his hands, and all the correspondence with the native princes of India was carried on by his means, the dispatches to them being signed by him singly; and all the princes and great men who visited the presidency were first received by him, and then introduced to the counsellors. He was military governor of Fort William, and commander in chief of the presidency; whence, as by his office he was invested with a considerable degree of power, he became an object of envy and jealousy to

the members of the council and other considerable people. This circumstance occasioned the government to be divided into two parties, one siding with the governor, and the other opposing him; in consequence of which, the debates were frequently carried on with an indecent degree of heat and violence. This indeed may be looked upon as one principal cause why the reputation of the British government in the eastern parts of the world has suffered; for, as there were very frequently opinions diametrically opposite to one another recorded upon the same subject, the contending parties in the British parliament had always sufficient authority for what they said, let them take which side they would; and thus the characters of all concerned in the East India government were, with great appearance of justice, set forth in the most opprobrious light. (See ENGLAND, § 116—129.) Another source of just reproach was, that the court of directors in England became infected with the same spirit of party which pervaded all other departments of the state; and hence arose innumerable disputes highly disgraceful to those concerned. With regard to the administration of British affairs in the East Indies, it must indeed be remarked, that the company now act in a very different capacity from what they originally did. From a society of merchants, they are now become sovereigns of the country to which they trade. The latter character was quite foreign to them; and they have accordingly looked upon that of merchants as the principal one, while that of sovereigns was to be only a kind of appendage to it. Thus, instead of acting for the interest of the country they govern, and which, as sovereigns, they naturally ought to do, they have acted in many cases directly opposite to it, which, as merchants, is also their natural interest. Hence also, when the administration in India did any thing in obedience to the orders of the directors, which being dictated by merchants were prejudicial to the interests of the country, that injury has been sometimes unjustly attributed to their servants, who acted merely in obedience to the orders they received. On the other hand, when the India administration acted with the generous spirit of sovereigns, they were sometimes blamed by the directors, who judged as merchants, and sometimes by the ministry, who were always ready, upon the smallest pretence, to interfere in their affairs. At the time when the British administration first commenced in Hindoostan, the Hindoo governors were universally named *Rajabs*, but tho' many of the Hindoo families yet bear that title, it does not appear to resemble, in any respect, our titles of nobility, or to be a dignity which can be conferred by any of the princes, or even by the Mogul himself. There are no ancient nobility, the titles being conferred merely by usurpers, who have neither right nor title derived from any thing but violence. See RAJA, N° 1; ZEMINDARS, &c. From the consultations of the select committee in 1769, we are informed that the Zemindars have a power of levying fines at pleasure; that they raise large sums from duties collected in the market; and that they frequently oblige the ryots or husbandmen to work for nothing. In short, the same claims made by the European barons on their vassals

als in the times of the feudal system, are now made by the Zemindars on the common people of Hindoostan. If one of them is to be married, if he has a child born, if honours are to be conferred upon him; nay, if he is even to be fined for his own misconduct, the poor ryot must always contribute his share. Mr Scrafton, in his *History of Hindoostan*, sets forth the situation of the inhabitants in the following words:—"Unhappily for the Gentoos, themselves are made the ministers of oppression over each other: the Moor men, haughty, lazy, and voluptuous, make them, of whom they have no jealousy, the ministers of their oppression, which further answers the end of dividing them, and prevents their uniting to sling off the yoke; and by the strange intoxication of power, they are found still more rapacious and cruel than their foreign masters: and what is more extraordinary, the bramins still exceed the rest in every abuse of power, and seem to think, if they bribe God by bestowing a part of their plunder on cows and faquirs, their iniquities will be pardoned." From this account of the situation of the people of Hindoostan under their native rulers, it is not probable that they could make a worse exchange, by falling under the jurisdiction either of the Mohammedans or Europeans. A notion indeed has been propagated, that the British government has behaved with the greatest cruelty in collecting the revenues, and that they have even invented tortures to make the rich people discover their treasures; but on examining the matter impartially, the reverse of this is said to be the case. At the time that the British government interfered in the affairs of Hindoostan, the provinces were in a ruinous state, in consequence of the wars which had taken place in the country. Even in the most settled state, and when the administration was most regular, the government was altogether despotic, and the mode of collecting its revenues extremely arbitrary; the punishments inflicted very cruel; and the whole system of government such as would be reckoned quite shocking in Europe. It is only within these few years that the British could effectually interpose in behalf of the natives; and in that short time it has produced a very considerable reformation. It is certain that the British government has discouraged oppressive measures as much as possible; abolished the cruel modes of punishment used by the Mohammedans; and by instituting a more regular plan of justice, has procured ease and security to the natives, and preserved them in a state of tranquillity altogether unknown before. One great objection, however, to the India government is, that the English law, which undoubtedly is better calculated than any other for securing the liberties of the people, has not yet been adopted in India; whence it is thought that the company's servants have still shown a disposition to oppress, rather than to relieve, the oppressed inhabitants of Hindoostan. But in answer to this it is said, that the difference betwixt the two countries is so great, that there can be no comparison betwixt the one and the other, nor can the constitution of England be in any degree adapted to that of the other. The religion, laws, manners, and customs, of both Hindoos and Mo-

hammedans, are essentially different from those of this country, that it is impossible to assimilate them, should ever any thing of the kind be attempted. The only true method, therefore, of judging whether the present state of Hindoostan is preferable to what it formerly was, is to compare it with what it was under the best Mogul emperors; and in this comparison it must certainly appear, that the preference is greatly in favour of the British administration. In Major Rennel's work we are informed that during the reign of Ackbar, whom he styles "the glory of the house of Timur," the country had never enjoyed so much tranquillity "but this tranquillity would hardly be deemed such in any other quarter of the world, and must therefore be understood to mean a state short of actual rebellion, or at least commotion." The same author, speaking of the state of the British empire there, uses the following words: "The Bengal provinces, which have been in our actual possession near 23 years, have, during that whole period, enjoyed a greater share of tranquillity than any other part of India, or indeed than those provinces had ever experienced since the days of Aurengzebe." To this we may add, that the provinces have not only experienced a perfect freedom from external invasions, but likewise enjoyed a degree of internal tranquillity altogether unknown before, by the subjection and civilization of a set of banditti who inhabited the hills of Rajemahl, and infested travellers; a wandering tribe of religious mendicants, who were wont to commit the greatest enormities. Another advantage the inhabitants of this country reap from the British government, is the security from violence and oppression, either by their Mohammedan superiors, or by one another. Under the article HINDOOS, (§ 2.) we have mentioned, that these people are liable to the punishment of losing their cast, from a variety of causes, and that this is looked upon by them to be the most grievous calamity they can suffer. The Mohammedan governors often took advantage of their superstition in this respect to oppress them; and this circumstance alone frequently produced the most horrid confusion. In the instructions given to the supervisors, Mr Verelst informs them, that "it is difficult to determine whether the original customs, or the degenerate manners of the Mussulmen, have most contributed to confound the principles of right and wrong in these provinces. Certain it is, (adds he,) that almost every decision of theirs is a corrupt bargain to the highest bidder. Compensation was frequently accepted of even for capital crimes, and fines became at last an intolerable grievance; nay, so venal were the judges, that it became at last a settled rule, to allow each of them a 4th part of any property in dispute, as a compensation for his trouble. It cannot be supposed that such monstrous abuses continue under the British government. On the contrary, the governors themselves assert, that immediately after the provinces fell under British jurisdiction, both Hindoos and Mohammedans have been left to the free exercise of their religion, laws, and customs. The Hindoos themselves acknowledge this, and are as well pleased with the mildness of the British government, as they are displeased with the superstition and cruelty of the Mohammedans.

Under the British government, commerce, to which the inhabitants of this country are so much addicted, is much more encouraged than by the avaricious and barbarous Mohammedans. The latter had imposed so many restraints upon trade of all kinds, by the multitude of taxes collected at the landing places, watch-houses, markets, &c. that it was almost impossible to carry it on with any advantage. Among other salutary regulations, however, enacted by the British government in 1772, many of those taxes upon commerce were abolished, and a plan laid for effectually liberating the inhabitants, from those shackles by which their commerce had so long been fettered. Regard has also been paid to the instruction of the people in useful knowledge; and the seminary established at Calcutta, by Sir William Jones, certainly does much honour to the founder. Some regard had indeed been paid to this by the Mohammedan emperors; but at the time that the British government commenced, these had been entirely neglected, their endowments resumed by government, and even the buildings fallen into ruin. From a comparison of any government to which the Hindoos have hitherto been subject, with that of Britain, indeed, it is evident that the preference must be greatly in favour of the latter. At the time when the British first visited that country, they were not under the jurisdiction of their native sovereigns, nor had they been so for a long time before. The Moguls were not only foreigners, but a most cruel and detestable race; and it was by usurpations of their own rebellious subjects, that the anarchy and confusion was introduced in which the country was involved for so long a time. The British are foreigners as well as the Moguls; but the latter, who profess the intolerant superstition of Mohammed, suffer their conduct to be influenced by it in such a manner, as to treat the natives with the utmost cruelty. The greatest evil, perhaps, which results from the British government, is the exportation of great sums of money to a foreign country; but this evil, with respect to the provinces possessed by the British, existed also under the Mohammedan government. The Mogul emperors resided at Delhi, which is far distant from Bengal, Bahar, and Orixá, the territories now possessed by Britain; so that the greatest part of the treasure sent to that capital was totally lost to them. In the time of Aurengzebe, the emperor's tribute amounted to three millions sterling; of this a considerable part was specie; but since that time the tribute was fixed at only 1,250,000*l.* and even this was a vast sum; to which if we add that carried out of the country by commanders of mercenary troops, who were all foreigners, it is not unreasonable to suppose, that under the Mogul government matters were still worse, even in this respect, than under that of Britain.

(5.) HINDOOSTAN, HISTORY OF. See INDIA.

(6.) HINDOOSTAN, MOUNTAINS AND RIVERS OF. The most remarkable mountains are those which surround it on three sides. Those on the W. separating it from Persia, called, in general, *Soleyman Kay*, or *the mountains of Soleyman*, are of a vast height as well as breadth, and are only passable in certain places, through which roads have been made for the sake of commerce. The

chief are those which lead to Kabul, Gazna, and Kandahar. This great chain of mountains is inhabited by different nations, the principal of which are the Afghans, or Patans, and the Baiuches, who have extended themselves on the side of India, as well as Persia. The mountains on the N. are called *Nagrakut*, *Hima*, or *Mús Tág*, which has an affinity with *Imaüs*, and by other names which are given also in common to the mountains on each side, separating Hindoostan from Thibet. The very prospect on these mountains is frightful, being nothing but hideous precipices, perpetually covered with snow, and not to be crossed without the greatest danger and difficulty. The principal rivers of Hindoostan are the INDUS and the GANGES. (See these articles, and BURRAMPOOTER.) The Ganges, or Ganga, enters Hindoostan about lat. 30°; it runs first south-eastward by the cities of Bikaner, Minapor, Halabas, Benáres, and Patna, to Rajah Mahl, where it divides into two branches. The eastern having passed by Dákka, the capital of Bengal, enters the gulph of that name about Chatigan. The western, descending by Kossim-Bazar and Hughly, falls into the gulph below Chandernagor towards Pipeli. The Indians have the greatest reverence for its waters, from a persuasion that they wholly obliterate the spots of sin; and that it does not rise from the earth, but descends from heaven into the paradise of Devendre, and from thence into Hindoostan. Nothing is more childish than the fables of the Bramins on this subject, yet the people believe them all. The Mogul and the prince of Golconda drink no other water than that of the Ganges: foreigners, on the contrary, allege that it is very unwholesome, and that it cannot be safely drunk till it is first boiled. There is a great number of superb pagodas on the banks of the Ganges, which are immensely rich. At certain festivals, there has been sometimes a concourse of 100,000 people who came to bathe in it. But what principally distinguishes this river, besides its greatness and rapidity, is the gold it brings down in its sands, and throws on its banks; and the precious stones and pearls it produces, not only in itself, but in the gulph of Bengal, into which it discharges its waters, and which abound therewith. The Chun or Jemma, the Guderassu, the Persilis, Lakia, and several other rivers, discharge themselves into it during its course.

(7.) HINDOOSTAN, POPULATION OF. The total number of inhabitants in this extensive country, exclusive of Europeans, is estimated at 110 millions. Of these, 10 millions are Mahomedans, and 100 millions Gentoos. See GENTOOS and HINDOOS.

(8.) HINDOOSTAN, PRODUCE OF. Hindoostan is very rich in every kind of productions, whether fossil, vegetable, or animal. Besides other precious stones, there is a diamond mine at the town of Soumelpur in Bengal. Quarries of Theban stone are so plentiful in the Mogul's empire, that there are both mosques and pagods built entirely of it. Travellers tell us, there are mines of lead, iron, and copper, and even silver; but those of the last, if there be any, need not be opened, for the bullion of all nations is sunk in this empire, which takes nothing else in exchange for its commodities, and prohibits the exporting it again.

again. The people till the ground with oxen and foot-ploughs, sowing in May and the beginning of June, that all may be over before the rains, and reaping in Nov. and December, which with them are the most temperate months in the year. The land is no where inclosed, excepting a little near towns and villages. The grass is never mowed to make hay, but cut off the ground, either green or withered, as they have occasion to use it. Wheat, rice, barley, and other grain, grow here in plenty, and are very good. The country abounds no less in fruits, as pomegranates, citrons, grapes, almonds, and cocoa nuts; plums, those especially called *mirabolans*; plantanes, which in shape resemble a slender cucumber, and in taste excel a Norwich pear; mangos, an excellent fruit, resembling an apricot, but larger; ananas, or pine apples; lemons and oranges, but not so good as in other countries; variety of pears and apples in the northern parts; and the tamarind tree, the fruit of which is contained in a pod resembling those of beans. There are many other kinds of fruit trees peculiar to the country. But the most valuable trees are the cotton and mulberry, on account of the wealth they bring the natives from the manufacture of calicoes and silks. They plant abundance of sugar canes here, as well as tobacco; but the latter is not so rich and strong as that of America, as they know not how to cure and order it. Hindoostan affords also plenty of ginger, together with carrots, potatoes, onions, garlic, and other roots known to us, besides small roots and herbs for sallads; but their flowers, though beautiful to look at, have no scent, excepting roses, and some few other kinds.

(9.) HINDOOSTAN PROPER. Mr Rennel observes, that though, by the modern Europeans, Hindoostan has been understood to mean the tract situated between the rivers Indus and Ganges on the E. and W. the mountains of Thibet and Tartary on the N. and the ocean on the S. yet the extent of Hindoostan, properly so called, is much more circumscribed; and the name ought only to be applied to that part which lies N. of 21° or 22° lat. The reputed southern boundary of Hindoostan is the Nerbudda river as far as it goes, and the northern frontiers of Bengal and Bahar compose the remainder. The countries to the S. of this line are called DECCAN by the Indian geographers, and comprehend about one half of the territory generally known by the name of the *Mogul Empire*. Our author therefore distinguishes the northern part by the name of *Hindoostan Proper*; which has indeed the Indus and mountains of Thibet and Tartary for its western and northern boundaries; but the Burrampooter river is rather to be considered as the eastern boundary than the Ganges; the latter intersecting some of the richest provinces in the empire. (See BURRAMPOOTER.) Upon this principle, Hindoostan Proper equals in size the countries of France, Germany, Bohemia, Hungary, Switzerland, Italy, and the Low Countries; the Deccan and peninsula being about equal in size to the British islands, Spain, and European Turkey.

(10.) HINDOOSTAN, QUADRUPEDS OF. There is great variety of quadrupeds in this country, both wild and tame; among the former are elephants, rhinoceroses, lions, tigers, leopards, wolves,

jackals, and the like. The jackals dig up and eat dead bodies, and make a hideous noise in the night. The rhinoceros is not common in the Mogul's empire; but the elephants are very numerous, some 12, 14, or 15 feet high. There is plenty of venison, and game of several kinds; as red deer, fallow deer, elks, antelopes, kids, hares, and such like. None of these are imparked, but all in common, and may be any body's who will be at the trouble to take them. Among the wild animals also may be reckoned the musk animal, apes, and monkeys. Hindoostan affords variety of beasts for carriage, as camels, dromedaries, mules, asses, horses, oxen, and buffaloes. Most of the horses are white, and many curiously dappled, pied, and spotted all over. The flesh of the oxen is very sweet and tender. Being very tame, many use them as they do horses to ride on. Instead of a bit, they put one or two small strings through the gristle of the nostrils, and fastening the ends to a rope, use it instead of a bridle, which is held up by a bunch of gristly flesh which he has on the fore part of his back. They saddle him as they do a horse; and, if spurred a little, he will go as fast. These are generally made use of all over the Indies; and with them only are drawn waggons, coaches, and chariots; some of these oxen will travel 15 leagues in a day. They are of two sorts; one six feet high, which are rare; another called *dwarfs*, which are only three. In some places, where the roads are stony, they shoe their oxen when they are to travel far. The buffalo's skin makes excellent buff, and the female yields very good milk; but their flesh is neither so palatable nor wholesome as beef. The sheep of Hindoostan have large heavy tails, and their flesh is very good, but their wool coarse.

(11.) HINDOOSTAN, REPTILES AND INSECTS OF. This country is much infested with reptiles and insects; some of a noxious kind, as scorpions, snakes, and rats; but the lizards, which are of a green colour, are not hurtful. Snakes and serpents, we are told, are sometimes employed to dispatch criminals, especially such as have been guilty of very atrocious crimes, that kind of death being attended with the most grievous torture. The most troublesome insects in this hot country are flies, musketoes, and chinchies or bugs.

(1.) HINDOW, a territory of Hindoostan, bounded by Delhi and Agra on the N. and E.; and by Almer on the S. and W.

(2.) HINDOW, the capital of the above territory. The people boast their descent from the original inhabitants of India. Lon. 78.5 . E. Lat. 26.50 . N.

HINDRINGHAM, a town in Norfolk.

HINDUSTAN. See HINDOOSTAN and INDIA.

HINE, or HIND, *n. f.* a husbandman's servant. The person who oversees the rest, is called the master's hine.

* HINGE. *n. f.* [or *bingle*, from *hangle*, or *hang*.] 1. Joints upon which a gate or door turns.

At the gate

Of heav'n arriv'd. the gate self-open'd wide,
On golden *hinges* turning. Milton.

They from the *binge* their strokes the gates divorce,

And where the way they cannot find, they force:

Denham.
Heav'n's

Heav'n's imperious queen shot down from high,
At her approach the brazen *binges* fly,
The gates are forc'd. *Dryden.*

2. The cardinal points of the world, East, West, North, and South.—

If when the moon is in the *binge* at East,
The birth breaks forward from its native rest;
Full eighty years, if you two years abate,
This station gives. *Creech.*

3. A governing rule or principle. The other *binge* of punishment might turn upon a law, whereby all men who did not marry by the age of five and twenty, should pay the third part of their revenue. *Temple.* 4. To be off the HINGES. To be in a state of irregularity and disorder.—The man's spirit is out of order and off the *binges*; and till that be put into its right frame, he will be perpetually disquieted. *Tillotson.*

Methinks we stand on ruins, Nature shakes
About us, and this universal frame
So loose, that it but wants another push
To leap from off its *binges*. *Dryden.*

* To HINGE. *v. a.* [from the noun.] 1. To furnish with hinges. 2. To bend as an hinge.—

Be thou a flatt'rer now, and *binge* thy knee;
And let his very breath, whom thou'lt observe,
Blow off thy cap. *Shak.*

HINGEON, a town of France, in the dep. of Sambre and Meuse, and ci-devant county of Namur; 8 miles NW. of Namur.

(1.) HINGHAM, a market town of Norfolk, 12 miles SW. of Norwich, and 97 NE. of London. Lon. 1. 4. E. Lat. 52. 43. N.

(2.) HINGHAM, a town of the United States, in Massachusetts, 10 miles SE. of Boston.

HING-HOA, a city of China of the first rank, in the prov. of Fo-kien, near the sea-coast. The walls are very thick, and the streets well paved. The city is adorned with several triumphal arches, and majestic public buildings. Silk and rice are its chief commodities. It is 900 miles S. of Peking. Lon. 136. 42. E. of Ferro. Lat. 25. 28. N.

HINIGAN, a town of Turkey, in Irak Arabic.

HINKA, a lake of Chinese Tartary, 108 miles in circumference. Lon. 150. 15. E. of Ferro. Lat. 45. 35. N.

HINKAN, a chain of mountains in Chinese Tartary, extending from Lon. 151° to 155° E. of Ferro; and from Lat. 53° to 54° N.

HINNOM. See BEN-HINNOM and GEHENNA.

HINOJARES, a town of Spain, in the prov. of Jaen, 15 miles SE. of Ubeda.

HINOJOSA, 4 towns of Spain: 1. in Estremadura, 16 miles N. of Lerena: 2. in Leon, 25 m. NNW. of Ciudad Rodrigo: 3. in Castile, 10 m. N. of Molina: and 4. in ditto, 36 miles S. of Hueta.

HINCHENFELD, a town of Holstein.

* HINT. *n. f.* [from the verb.] 1. Faint notice given to the mind; remote allusion; distant insinuation.—Let him strictly observe the first stirrings and intimations, the first *hints* and whispers of good and evil, that pass in his heart. *South.* 2. Suggestion; intimation.—

On this *hint* I spake,

She lov'd me for the dangers I had past. *Shak.*
—Actions are so full of circumstances, that, as men observe some parts more than others, they

take different *hints*, and put different interpretations on them. *Addison.*

(1.) * To HINT. *v. a.* [enter, French. Skinner.] To bring to mind by a slight mention or remote allusion; to mention imperfectly.—

Willing to wound, and yet afraid to strike,
Just *hint* a fault, and hesitate dislike. *Pope.*

In waking whispers, and repeated dreams,
To *hint* pure thought, and warn the favour'd
soul. *Thomson.*

(2.) * To HINT AT. To allude to; to touch slightly upon.—Speaking of Augustus's actions, he still remembers that agriculture ought to be some way *hinted at* throughout the whole poem. *Addison on the Georgicks.*

HINTERSEE, a lake of Bavaria.

HINTON, the name of 11 villages; viz. of 1 each in Berks, Dorsetshire, Hants, Oxford, Suffolk, and Wilts; and of 5 in Gloucestershire.

HINZUAN, or JOANNA. See JOANNA.

HIO, a town of Sweden, in W. Gothland, seated on the Lake Wetter, 145 m. SW. of Stockholm. Lon. 14. 6. E. Lat. 57. 53. N.

HIONG-NOU. See HAMI, N° 1.

HIONG-TCHUEN, a town of Corea.

HIORRING, a town of Denmark in N. Jutland, 27 miles NNW. of Aalborg. In 1693, it was burnt.

HIORTED, a town of Sweden, in Smaland.

(1.) * HIP. *a.* [*bype*, Saxon.] 1. The joint of the thigh.—How now, which of your *hips* has the most profound sciatica? *Shak.*—Hippocrates affirmeth of the Scythians, that, using continual riding, they were generally molested with the sciatica, or *hip* gout. *Brown.* 2. The haunch; the flesh of the thigh.—

So shepherds use

To set the same mark on the *hip*
Both of their sound and rotten sheep. *Hudib.*

Against a stump his tusk the monster grinds,
And ranch'd his *hips* with one continu'd wound.
Dryden.

3. To have on the HIP. [A low phrase.] To have an advantage over another. It seems to be taken from hunting, the *hip* or *haunch* of a deer being the part commonly seized by the dogs.—

If this poor brach of Venice, whom I cherish
For his quick hunting, stand the putting on,
I'll have our Michael Cassio on the *hip*. *Shak.*

(2.) * HIP. *n. f.* [from *heopa*, Sax.] The fruit of the brier or dogrose.—

Eating *hips* and drinking watery foam.

Hubbard's Tale.

Why should you want? Behold, the earth
hath roots;

The oaks bear masts, the briars scarlet *hips*.

Shak.

—Years of store of haws and *hips* do commonly portend cold winters. *Bacon.*

(3.) HIP, in the materia medica, the fruit of the dogrose or wild brier. See ROSA, N° I. § 3. It contains an acidulous, yet sweetish pulp; with a rough prickly matter inclosing the seeds, from which the pulp ought to be carefully separated before it be taken internally. The Wirtemberg college observes, that from a neglect of this, pulp of hips sometimes occasions a pruritus and uneasiness about the anus; and the conserve of it has

has been known to excite violent vomiting. The conserve is the only officinal preparation of this fruit, which possesses any medical virtues, but is merely used by the apothecaries as a vehicle for other remedies. The Edinburgh college have omitted it.

(4.) * *HIP. interjekt.* An exclamation, or calling to one; the same as the Latin *eho, heus!* *Ainsworth.*

(5.) * *HIP. HIPPISH. adj.* A corruption of *hypocondriack.* *Ainsworth.*

(6.) *HIP, n. f.* in architecture, the angle formed by two parts of the roof when it rises outwards. *HIPS* are also those pieces of timber which are placed at the corners of a roof. They are much longer than rafters, on account of their oblique position.

* *To HIP. v. a.* [from *bip.*] To sprain or shoot the hip.—His horse was *bipp'd.* *Sbak.*

HIPFORD, a town in Essex, NW. of Halsted.

* *HIP-HOP.* A cant word formed by the reduplication of *bop.*—

Your different tastes divide our poets cares;
One foot the sock, t'other the buskin wears:
Thus while he strives to please, he's forc'd to do't,
Like Volscius *bip-bop* in a single boot. *Congreve.*

HIPPAGRETA. See *CARTHAGE*, § 6.

HIPPARCHIA, a celebrated lady born at Maronea in Thrace, in the time of Alexander the Great. Her attachment to learning and philosophy was so great, that, having attended the lectures of Crates the Cynic, she fell in love with him, and resolved to marry him, though he was both old and ugly, and though she was courted by many handsome young men, distinguished by their rank and riches. Crates himself was prevailed upon by her friends, to try to dissuade her from her singular choice, which he did by displaying his poverty, his cloak, his bag, and his crooked back, but all in vain. At last he told her, she could not be his wife, unless she resolved to live as he did. This she cheerfully agreed to, assumed the habit of the order, and accompanied him every where to public entertainments, &c. which was not customary with the Grecian ladies. She wrote several tragedies, *Philosophical hypotheses*, and *Reasonings and Questions proposed to Theodorus the Atheist*: but none of her works are extant.

(1.) *HIPPARCHUS*, an eminent astronomer, born at Nice in Bithynia, who flourished between the 154th and 163d Olympiads. His Commentary upon *Aratus's Phenomena* is still extant. Rohault is very much mistaken when he asserted, that this astronomer was not acquainted with the particular motion of the fixed stars from W. to E. by which their longitude changes. By foretelling eclipses, he taught mankind not to be frightened at them, and that even the gods were bound by laws. Pliny, who tells this, admires him for making a review of all the stars; by which his descendants would be enabled to discover whether they are born and die, whether they change their places, and whether they increase and decrease.

(2.) *HIPPARCHUS.* See *ATTICA*, § 10.

HIPPELAPHUS. See *CERVUS*, N° I. § vi. 3.

HIPPIA, in botany; a genus of the polygamia necessaria order, belonging to the syngenesia class

of plants. The receptacle is naked; there is no pappus; the seeds are naked, with broad margins; the calyx is hemispheric, and subimbricated; the radius consists of ten corollæ, obscure, and rather cleft into three.

HIPPIAS. See *ATTICA*, § 10.

HIPPISH. See *HIP*, § 5.

(1.) *HIPPO*, the daughter of Chiron the centaur, who is said to have been, like her father, a great astronomer.

(2, 3.) *HIPPO*, or *HIPPON*, in ancient geography, 2 towns on the coast of Africa, now called *Biserta* and *Bona*. See *BISERTA*, N° 3; and *BONA*, N° 2.

HIPPOBOSCA, the HORSE FLY, in zoology: a genus of insects belonging to the order of diptera. The beak consists of two valves, is cylindrical, obtuse, and hanging; and the feet have several claws. There are 4 species, distinguished by their wings, &c. The most remarkable is the

HIPPOBOSCA EQUINA, the pest of horses and cows. This insect is broad, flat, shining, and as it were scaly. Its head, thorax, and abdomen, are yellow, undulated with brown; and the legs are intersected with yellow and brown. The wings, crossed one over the other, exceed the length of the body by above one half; they are transparent, tinged with a little yellow towards their outward edge, and have a spot near that edge of a brown colour. These insects are very difficult to be killed, on account of the hard crustaceous shell which covers them; and they fix so close and fast to the poor animals with their claws, that they cannot rub or bite them off without wounding themselves. See *Plate CLXXXI.*

HIPPOCAMPUS. See *SYNGNATHUS*, § 4.

HIPPOCASTANUM, the common horse-chestnut. See *ÆSCULUS*, N° 1. It may be here added, that from several experiments in the French *Memoires d' Agriculture*, it appears, that the fruit of the horse-chestnut affords a wholesome nourishment for cattle, and may even be employed with success for fattening them. It is said to render the tallow of those fattened with it particularly firm. The milk yielded by cows fed upon it, is also said to be thicker and richer than that produced from any other food. The fruit of this tree has been likewise used as food for sheep and poultry, and as soap for washing. It was much employed in powder as a sternutatory by an itinerant oculist, and has been recommended by some others in certain states of ophthalmia, headach, &c. in which errhines are indicated. Its effects as a sternutatory may also be obtained, by using it under the form of infusion or decoction drawn up into the nostrils. It is entirely with a view to its errhine power, that it has a place in the Pharmacopœia of the Edinburgh college. The bark has indeed been recommended by some as a cure for intermittent fevers; and it is probably with this intention that this part of the hippocastanum is introduced as an officinal article in the Pharmacopœia Rossica. During the late scarcity of grain, some attempts were made to obtain starch from the horse-chestnut, and not without success.

(1.) * *HIPPOCENTAUR.* *n. f.* [*ἵπποκένταυρος*; *hippocentaure*, French.] A fabulous monster, half horse

horse and half man.—How are poetical fictions, how are *hippocentaurs* and chimeras to be imaged, which are things quite out of nature, and whereof we can have no notion? *Dryden*.

(2.) HIPPOCENTAURS, [from ἵππος, a horse, κενταύρος, I spur, and ταύρος, a bull.] a people of Thessaly, inhabiting near mount Pelion, became thus denominated, because they were the first that taught the art of mounting on horseback; which occasioned some of their neighbours to imagine, that the horse and man were but one animal. The hippocentaurs should seem to have differed from the centaurs in this, that the latter only rode on bullocks, and the former on horses, as the names intimate. See CENTAUR, § 1, 3.

(1.) * HIPPOCRAS. *n. f.* [*hypocras*, French; *quasi vinum Hippocratis*.] A medicated wine.—

Sack and the well-tropic'd *hippocras*, the wine,
Wassail the bowl, with ancient ribbands fine.
King.

(2.) HIPPOCRAS is composed of wine, with spices and other ingredients; and is much used in France, as a cordial after meals. There are various kinds of it, according to the kind of wine and other ingredients used: as *white*, *red*, *claret*, and *strawberry* hippocras; *hippocras without wine*; *cyder* hippocras, &c. The London Dispensatory directs it to be made of cloves, ginger, cinnamon, and nutmegs, grossly powdered, and infused in canary with sugar; to this infusion may be added, milk, a lemon, and some slips of rosemary, and the whole strained through flannel. It is recommended as a cordial, and in paralytic and nervous cases.

HIPPOCRATEA, in botany; a genus of the monogynia order, belonging to the tetrandia class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is quinquepartite; the petals 5, the capsules 3, and of an obcordate shape.

(1.) HIPPOCRATES, the greatest physician of antiquity, was born in the island of Coos, in the 80th Olympiad, and flourished during the Peloponnesian war. He was the first on record who laid down precepts concerning physic; and, according to his biographer Soranus, was descended from Hercules and Æsculapius. He was first a pupil of his father Heraclides, then of Herodicus, then of Gorgias of Leontium the orator, and, according to some, of Democritus of Abdera. After being instructed in physic and the liberal arts, and losing his parents, he left Coos, and practised physic all over Greece; where he was so much admired for his skill, that he was publicly sent for with Euryphon, a man superior to him in years, to Perdiccas king of Macedonia, who was then thought to be consumptive. But Hippocrates, as soon as he arrived, pronounced the disease to be entirely mental. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father's mistress; which Hippocrates discerning by the great change her presence always wrought upon him, a cure was soon effected. Being entreated by the people of Abdera to come and cure Democritus of a supposed madness, he went; but, upon his arrival, instead of finding Democritus mad, he pronounced all his fellow-citizens so, and Democritus the only wise man among

them. He heard many lectures, and learned much philosophy from him; which made Celsus and others imagine, that Hippocrates was the disciple of Democritus, though it is probable they never saw each other till this interview. Hippocrates had also public invitations to other countries. Thus, when a plague invaded the Illyrians and Pæonians, the kings of those countries begged him to come to their relief: he did not go: but learning from the messengers the course of the winds there, he concluded that the distemper would come to Athens; and, foretelling what would happen, applied himself to take care of the city and the students. He was indeed such a lover of Greece, that when his fame had reached as far as Persia, and Artaxerxes entreated him, with a promise of great rewards, to come to him, he refused to go. He also delivered his own country from a war with the Athenians, that was just ready to break out, by prevailing with the Thessalians to come to their assistance, for which he received very great honours from the Coans. The Athenians also honoured him greatly; they admitted him next to Hercules in the Eleusinian ceremonies; gave him the freedom of the city; and voted a public maintenance for him and his family in the prytæum at Athens, where none were maintained but such as had done signal service to the state. He died among the Larissæans, some say in his 90th year, some in his 85th, others in his 104th, and some in his 109th. The best edition of his works is that of Foesius, in Greek and Latin. Hippocrates wrote in the Ionian dialect. His aphorisms, prognostics, and all that he has written on the symptoms of diseases, justly pass for masterpieces.

(2.) * HIPPOCRATES'S SLEEVE. *n. f.* A woollen bag, made by joining the two opposite angles of a square piece of flannel, used to strain syrups and decoctions for clarification. *Quincy*.

HIPPOCRENE, in ancient geography, a fountain of mount Helicon, on the borders of Bœotia, sacred to the Muses. Ovid makes Hippocrene and Aganippe the same. See AGANIPPE, and HELICON.

HIPPOCREPIS, COMMON HORSE-SHOE VETCH, in botany; a genus of the decandria order, belonging to the diadelphia class of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The legumen is compressed and crooked, with many incisions on the interior suture. There are 3 species, two natives of the warm parts of Europe, and one of Britain. They are all low herbaceous trailing plants, with yellow flowers. They are propagated by seeds; but having no great beauty, are seldom kept in gardens.

HIPPODAMIA, the daughter of Oenomaus, and wife of Pelops. See PELOPS.

HIPPODROME, or } [from ἵππος, a horse, and δρόμος, a course,] in antiquity, a course wherein chariot and horse races were performed, and horses exercised. See HÆCATOMBEON. The Olympian hippodrome, or horse-course, was a space of ground 600 paces long, surrounded with a wall, near Ellis, on the banks of the Alpheus. It was uneven, and in some degree irregular, on account of the situation; in one part was a hill of a moderate height, and the circuit was adorned with temples, altars, and other embellishments.

Fig. 1.
Hippoboscæ.



Fig. 2.



Ichthyperia.
Fig. 12.



Fig. 11.
Petrified
Horsetail.



Hirudo.
Fig. 5.



Fig. 6.



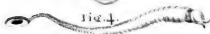
Fig. 7.



Fig. 8.



Fig. 4.



Gryphites.



Fig. 9. Hyrax capensis

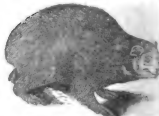


Fig. 3.
Hippopotamus or Behemoth



Fig. 10. Hyrax Syriaensis



W. Clark Sculp.

embellishments. See STADIUM. There is a famous hippodrome at Constantinople, which was begun by Alexander Severus, and finished by Constantine. The circus, called by the Turks *atmirkan*, is 400 paces long, and above 100 paces wide. At the entrance there is a pyramidal obelisk of granite in one piece, about 50 feet high, terminating in a point, and charged with hieroglyphics. The Greek and Latin inscriptions on its base show that it was erected by Theodosius; the machines that were employed to raise it are represented upon it in bas-relievo. There are some vestiges in England of the hippodromus, in which the ancient inhabitants of that country performed their races; the most remarkable is that near Stonehenge, which is a long tract of ground, about 350 feet, or 300 Druid cubits wide, and more than a mile and three quarters, or 6000 Druid cubits, in length, inclosed quite round with a bank of earth, extending directly E. and W. The goal and career are at the east end. The goal is a high bank of earth, raised with a slope inwards, on which the judges are supposed to have sat. The metz are two tumuli, or small barrows, at the west end of the course. These hippodromes were called in the language of the country *rhodagus*, the racer *rhodagur*, and the carriage *rheda*, from the British word *rhedag* "to-run." One of these hippodromes, about half a mile S. of Leicester, retains evident traces of the old name *rhodagus*, in the corrupted one of *Roadwikes*. There is another, says Dr Stukely, near Dorchester; another on the banks of the Lowther, near Penrith in Cumberland; and another in the valley, just without the town of Royston.

HIPPOGLOSSUS. See **PLEURONECTES**, § 2.
***HIPPOGRIFF.** *n. f.* [from *ἵππος* and *γριφ*; *hippogriff*, French.] A winged horse; a being imagined by Ariosto.—

He caught him up, and without wing
 Of *hippogriff* bore through the air sublime. *Milt.*
HIPPOLYTE, in fabulous history, a queen of the Amazons, who was conquered by Hercules, and married to Theseus: by whom she had

HIPPOLYTUS, famous in fabulous history for his virtue and his misfortune. His step-mother Phædra fell in love with him, and when he refused to pollute his father's bed, she accused him to Theseus of offering violence to her person. Her accusation was readily believed, and Theseus entreated Neptune to punish the incontinence of his son. Hippolytus fled from the resentment of his father; and as he pursued his way along the sea-shores, his horses were so frightened at the noise of sea-calves which Neptune had purposely sent there, that they ran among the rocks till his chariot was broken and his body torn to pieces. Temples were raised to his memory, particularly at Trézene, where he received divine honours. Diana is said to have restored him to life.

HIPPOMANE, the **MANCHINEEL TREE**, a genus of the monadelphia order, belonging to the monadelphia class of plants; and in the natural method ranking under the 38th order, *Tricocceæ*. The male has an osseum and bifid perianthium, without any corolla: the female perianthium is trifid; there is no column; the stigma is tripartite; and the plum or capsule is tricocous. See *P.* **CLXXXI.** The species are,

1. **HIPPOMANE BIGLANDULOSA**, with oblong bay leaves, is a native of South America; and grows to as large a size as the **MANCINELLA**, from which it differs mostly in the shape of its leaves.

2. **HIPPOMANE MANCINELLA**, with oval sawed leaves, is a native of all the West India islands. It hath a smooth brownish bark; the trunk divides upward into many branches, garnished with oblong leaves about three inches long. The flowers come out in short spikes at the end of the branches, but make no great appearance, and are succeeded by fruit of the same shape and size with a golden pippin. The tree grows to the size of a large oak. Strangers are often tempted to eat the fruit of this species; the consequences are, an inflammation of the mouth and throat, pains in the stomach, &c. which are very dangerous unless remedies are speedily applied. The wood is much esteemed for making cabinets, book-cases, &c. being very durable, taking a fine polish, and not being liable to become worm-eaten; but as the trees abound with a milky caustic juice, fires are made round their trunks, to burn out this juice; otherwise those who fell the trees would be in danger of losing their sight by the juice flying in their eyes. This juice raises blisters on the skin wherever it falls, turns linen black, and makes it fall out in holes. It is also dangerous to work the wood after it is sawn out; for if any of the saw-dust happens to get into the eyes of the workmen, it causes inflammation; to prevent which, they generally cover their faces with fine lawn during the time of working the wood. It is with the juice of this tree that the Indians poison their arrows.

3. **HIPPOMANE SPINOSA**, with holly leaves, is a native of Campeachy, and seldom rises above 20 feet high; the leaves greatly resemble those of the common holly, and are set with sharp prickles at the end of each indurture. They are of a lucid green, and continue all the year. These plants being natives of very warm climates, cannot be preserved in this country without a stove; nor can they by any means be made to rise above 5 or 6 feet high, even with that assistance. They are propagated by seeds, but must have very little moisture, or they will certainly be killed by it.—These trees have all a very poisonous quality, abounding with an acrid milky juice of a highly caustic nature.

HIPPOMANES, [from *ἵππος*, a horse, and *μανία*, madness.] a sort of poison famous among the ancients as an ingredient in amorous philters or love charms. Authors are not agreed about the nature of the hippomanes. Pliny describes it as a blackish caruncle found on the head of a new born colt; which the dam bites off and eats as soon as she is delivered. He adds, that if she be prevented herein by any one's cutting it off before, she will not take to nor bring up the young. Virgil, and after him Servius and Columella, describe it as a poisonous matter trickling from the pudendum of a mare when proud, or longing for the horse. At the end of Mr Bayle's Dictionary is a very learned dissertation on the hippomanes, and all its virtues real and pretended.

HIPPOMENES. See **ATALANTA**, N° 2.

HIPPONA, [from *ἵππος*, a horse.] or **EPONA**, in ancient mythology, the goddess of horses. *Juv. venal.* See **EPONA**, N° 2.

HIPPONAX, a Greek poet, born at Ephesus, A. A. C. 540. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty and vigour of his lines. His satirical raillery obliged him to fly from Ephesus. As he was naturally deformed, two brothers, Buphalus and Anthermus, made a statue of him; which, by the ugliness of its features, exposed the poet to universal ridicule. Hipponax, resolving to revenge the injury, wrote such bitter invectives and satirical lampoons against them, that they hanged themselves in despair. *Cic ad Famil. vii. ep. 24.*

HIPPONENSIS SINUS. See **BISERTA**, N^o 2.

HIPPOPHAE, SEA-BUCKTHORN; a genus of the tetrandria order, belonging to the dicæcia class of plants; and in the natural method ranking under the 16th order, *Calycifloræ*. The male calyx is bipartite; there is no corolla: the female calyx is blind; there is no corolla; there is one style, and a monospermous berry. The species are,

1. **HIPPOPHAE CANADENSIS** with a shrubby brown stem, branching 8 or 10 feet high, with oval leaves, and male and female flowers on different plants.

2. **HIPPOPHAE RHAMNOIDES**, with a shrubby stem, branching irregularly 8 or 10 feet high, having a dark brown bark. It is armed with a few thorns, hath spear-shaped, narrow, sessile leaves, of a dark green above, and hoary underneath. Both these species are very hardy, and may be propagated in abundance by suckers from the roots, by layers, and by cuttings of their young shoots. They are retained in gardens on account of their two-coloured leaves in summer; and in winter, on account of the appearance of the young shoots, which are covered with turgid, irregular, scaly buds. Goats, sheep, and horses, eat this species; cows refuse it.

HIPPOPHAGI, in ancient geography, a people of Scythia, so called from their living on horse-flesh; the fare at this day of the Tartars, their descendants. Also a people of Persia. *Ptolemy.*

HIPPOPODES, or } [from ἵππος, a horse, and

HIPPOPODIÆ, } ποδῖς, a foot.] in ancient geography, an appellation, given to a certain people situated on the banks of the Scythian sea, who were supposed to have had horses feet. The hippopodes are mentioned by Dionysius, *Georg. v. 310.* Mela, *lib. iii. cap. 6.* Pliny, *lib. iv. cap. 13.* and St Augustine, *De Civit. lib. xvi. cap. 8.* It is conjectured, that they had this appellation given them on account of their swiftness or lightness of foot. Mr Pennant supposes them to have been the inhabitants of the Bothnian Gulph, and that they were the same sort of people as the *Fini Lignipedes* of Olaus. They wore snow shoes; which he thinks might fairly give the idea of their being, like horses, hoofed and shod.

(1.) ***HIPPOPOTAMUS**. *n. f.* [ἵππος and ποταμός.] The river horse. An animal found in the Nile.

(2.) **HIPPOPOTAMUS**, the RIVER HORSE, is a genus of quadrupeds belonging to the order of beluæ, the characters of which are these: It has 4 fore-teeth in the upper jaw, disposed in pairs at a distance from each other; and 4 prominent fore-teeth in the under jaw, the intermediate ones be-

ing longest. There are two tusks in each jaw, those of the under one very long and obliquely truncated; in both they stand solitary, and are recurvated. The feet are hoofed on the edges. There is but one known species, viz. the

HIPPOPOTAMUS AMPHIBIUS, or river horse. See *Pl. CLXXXI.* The head of this animal is of an enormous size, and the mouth vastly wide. The ears are small and pointed, and lined within very thickly with short fine hairs. The eyes and nostrils are small in proportion to the bulk of the animal. On the lips are some strong hairs scattered in patches here and there. The hair on the body is very thin, of a whitish colour, and scarce discernible at first sight. There is no mane on the neck, as some writers assert, only the hairs on that part are rather thicker. The skin is very thick and strong, and of a dusky colour. The tail is about a foot long, taper, compressed, and naked. The hoofs are divided into 4 parts. The legs are short and thick. In bulk it is second only to the elephant. The length of a male has been found to be 17 feet, the circumference of the body 15, the height near 7, the legs near 3, the head above 3½, and the girth near 9. The mouth, when open, is above two feet wide; and furnished with 44 teeth of different figures (including the cutting teeth and the canine). The cutting, and particularly the canine teeth of the lower jaw, are very long, and so hard and strong that they strike fire with steel. This circumstance, it is probable, gave rise to the fable of the ancients, that the hippopotamus vomited fire from his mouth. The substance of the canine teeth is so white, so fine, and so hard, that it is preferable to ivory for making artificial teeth. The cutting teeth, especially those of the under jaw, are very long, cylindrical, and chamfered. The canine teeth are also long, crooked, prismatic, and sharp, like the tusks of the wild boar. The grinders are square or oblong, like those of man, and so large that a single tooth sometimes weighs three pounds. The tusks, according to Dr Sparman, are 27 inches long. With such powerful arms, and such a prodigious strength of body, the hippopotamus might render himself formidable to every other animal. But he is naturally of a mild disposition, and is only formidable when provoked. His bulk is so great, that 12 oxen have been found necessary to draw one ashore, which had been shot in a river above the Cape; and Hasselquist says, its hide is a load for a camel. Though he delights in the water, and lives in it as freely as upon land, yet he has not, like the beaver or otter, membranes between his toes. The great size of his belly renders his specific gravity nearly equal to that of water, and makes him swim with ease. These animals inhabit the rivers of Africa, from the Niger to Berg River, many miles N. of the Cape of Good Hope. They formerly abounded in the rivers nearer the Cape, but are now almost extirpated; and to preserve the few which are left in Berg River, the governor has absolutely prohibited the shooting them without particular permission. They are not found in any of the African rivers which run into the Mediterranean, except the Nile, and even there only in Upper Egypt, and in the fens and lakes of Ethiopia,

Ethiopia, which that river passes through. From the unwieldiness of his body and the shortness of his legs, the hippopotamus is not able to move fast upon land, and is then extremely timid. When pursued, he takes to the water, plunges in, sinks to the bottom, and is seen walking there at full ease; he cannot, however, continue there long without often rising towards the surface; and in the day-time is so fearful of being discovered, that when he takes in fresh air, the place is hardly perceptible, for he does not venture even to put his nose out of the water. In rivers unfrequented by mankind, he is less cautious, and puts his whole head out of the water. If wounded, he will rise and attack boats or canoes with great fury, and often sink them by biting large pieces out of the sides; and frequently people are drowned by these animals; for they are as bold in the water as they are timid on land. It is reported that they will at once bite a man in two. In shallow rivers the hippopotamus makes deep holes in the bottom, in order to conceal his great bulk. When he quits the water, he usually puts out half his body at once, and smells and looks around; but sometimes rushes out with great impetuosity, and tramples down every thing in his way. During the night he leaves the rivers in order to pasture; when he eats sugar canes, rushes, millet, rice, &c. consuming great quantities, and doing much damage in the cultivated fields. But as he is so timid on land, it is not difficult to drive him off. The Egyptians (Mr Hasselquist informs us) "have a curious manner of freeing themselves in some measure from this destructive animal. They remark the places he frequents most, and there lay a great quantity of pease: when the beast comes on shore hungry and voracious, he falls to eating what is nearest him; and filling his belly with the pease, they occasion an unsupportable thirst: he then returns immediately into the river, and drinks upon these dry pease large draughts of water, which suddenly causes his death; for the pease soon begin to swell with the water, and not long after the Egyptians find him dead on the shore, blown up, as if killed with the strongest poison." The river horse also feeds on roots of trees, which he loosens with his great teeth; but never eats fish, as is asserted by Dampier. It was reported to M. Hasselquist, that he is an inveterate enemy to the crocodile; and kills it whenever he meets it, and that this, with some other causes, contributes much to the extirpation of the crocodile; which otherwise, considering the many eggs they would lay, would utterly destroy Egypt. But Mr Pennant treats the alleged enmity of the hippopotamus and crocodile as a vulgar error; an eye-witness declaring he had seen them swimming together without any disagreement. The hippopotami sleep in the reedy islands in the middle of the stream, and on these they bring forth their young. A herd of females has but a single male: they bring one young at a time, and that on the land, but suckle it in the water. They are capable of being tamed. Belon says, he has seen one so gentle as to be let loose out of a stable and fed by its keeper, without attempting to injure any one. They are generally taken in pitfalls, and the poor people eat the flesh. In some parts the natives

place boards full of sharp irons in the corp grounds; which these beasts strike into their feet, and so become an easy prey. Sometimes they are struck in the water with harpoons fastened to cords, and 10 or 12 canoes are employed in the chase. The hippopotamus was known to the Romans. Scaurus treated the people with the sight of five crocodiles and one hippopotamus during his ædileship, and exhibited them in a temporary lake. Augustus produced one at his triumph over Cleopatra. This animal is the BEHEMOTH of Job; who admirably describes its manners, its food, and its haunts: chap. xl. verse 15,—24. Ver. 15th, the learned Bochart observes, implies the locality of its situation; being an inhabitant of the Nile, in the neighbourhood of Uz, the land of Job. The 16th describes its great strength; and the 18th the peculiar hardness of its bones: The 21st and 22d indicate its residence amidst the vast reeds of the Nile and other African rivers overshadowed with thick forests: The 23d the characteristic wideness of its mouth; which is hyperbolically described as large enough to exhaust the Jordan. An entertaining account of the hippopotamus is given in Sparman's *Voyage to the Cape of Good Hope*, where these animals are called SEA COWS. After giving a particular narrative of a hunting expedition, for two days, upon which he and Mr Immelman, had set out, on the 24th Jan. 1776, accompanied by other 3 Europeans and 2 Hottentots, and wherein he himself was once in imminent danger of his life, from one of these animals, Mr Sparman proceeds as follows:—"The same night (the 26th) we betook ourselves again to our posts; and at half after 8, it being already very dark, a sea cow began at intervals to put its head up above the water, and utter a sharp, piercing, and very angry cry, which seemed to be between grunting and neighing. Perhaps this cry may be best expressed by the words *béurkb, burkb, hub-hub*; the two first being uttered slowly, in a hoarse, but sharp and tremulous sound, resembling the grunting of other animals; while the 3d or compound word is sounded extremely quick, and is not unlike the neighing of a horse. It is true, it is impossible to express these inarticulate sounds in writing; but perhaps one may make nearer approaches to it than to the gutturo-palatial sounds of the Hottentot language. At 11 o'clock came the same or some other hippopotamus, and visited the posts we occupied. He did not, however, dare to come up, though we heard him nibble the boughs, which hung over the surface of the water, as well as a little grass and a few low shrubs, which grew on the inside of the river's banks. We were, however, in hopes, that this way of living would not long suffice animals, one of which only requires almost a larger portion than a whole team of oxen. Thus far at least is certain, that if one should calculate the consumption of provisions made by a sea cow from the size of its fauces, and from that of its body and belly, which hangs almost down to the ground, together with the quantity of grass, which I have at different times observed to have been consumed by one of them, in spots whither it has come over night to graze, the amount would appear almost incredible. We passed the

following night at the same posts, the sea-cows acting much as before. On the 28th after sunrise, just as we were thinking of going home to our waggons, there comes a female hippopotamus, with her calf, from some other pit or river, to take up her quarters in that which we were then blockading. While she was waiting at a rather steep part of the river's banks, and looking back after her calf, which was lame, and came on but slowly, she received a shot in her side, upon which she directly plunged into the river, but was not mortally wounded; for Flip, the farmer's son, the drouiest of all sublunary beings, who had shot her, and that instant could hardly be awakened by two Hottentots, was still half asleep when he fired his piece. And happy was it for him, that the enormous beast did not make towards his hiding or rather sleeping place, and send him into the other world to sleep for ever. In the mean while his shot was so far of service, that one of my Hottentots ventured to seize the calf, and hold it fast by its hind legs, till the rest of the hunting party came to his assistance; upon which the calf was fast bound, and with the greatest joy borne in triumph to our waggons; though, while they were taking it over a shallow near the river, the Hottentots were very much alarmed, lest the wounded mother, and the other sea cows should be induced by the cries of the calf to come to its rescue; the creature as long as it was bound making a noise a good deal like a hog that is going to be killed, or has got fast between two posts. The sound, however, proceeding from the hippopotamus calf was more shrill and harsh. It showed likewise a considerable share of strength in the attempt it made to get loose, and was quite unmanageable and unweildy; the length of it being $3\frac{1}{2}$ feet and the height 2 feet, though the Hottentots supposed it to be no more than a fortnight, or at most 3 weeks old. When at last it was turned loose it ceased crying; and when the Hottentots had passed their hands several times over its nose, in order to accustom it to their effluvia, it began directly to take to them. While the calf was yet alive, (adds he) I made a drawing of it, a copy of which may be seen in the *Swedish Transactions* for 1778. After this it was killed, dissected, and eaten up in less than three hours time. The reason of this quick dispatch was partly the warmth of the weather, and partly our being in absolute want of any other fresh provisions. We found the flesh and fat of this calf as slabby as one might have expected from its want of age, and consequently not near so good as that of the old sea cows; of which I found the flesh tender, and the fat of a taste like marrow, or at least not so greasy and strong as other fat. It is for this reason likewise that the colonists look upon the flesh and fat of the sea cow as the wholesomest meat that can be eaten; the gelatinous part of the feet in particular, when properly dressed, being accounted a great delicacy. The dried tongues of these animals are also considered, even at the Cape, as a rare and savoury dish. On my return to Sweden, I had the honour to furnish his majesty's table with a dried sea cow's tongue, 2 feet and 8 inches long. With respect to form, the tongue of a full-

grown hippopotamus is very blunt at the tip, and is in fact broadest at that part; if at the same time it is slanted off towards one side, and marked with lobes, as I was informed it is, this circumstance may, perhaps, proceed from the friction it suffers against the teeth, towards the side on which the animal chiefly chews; at least some traces of this oblique form were discoverable on the dried tongue I am speaking of. The hide of the adult hippopotamus bears a great resemblance to that of the rhinoceros, but is rather thicker. Whips likewise made of this hide are stronger, and, after being used some time, are more pliable than those made of the hide of the rhinoceros usually are, though they are not so transparent as these latter are when new. The food of the hippopotamus consists entirely of herbs and grass; a circumstance of which we are informed by Father Lobo, and which may partly be inferred from what I have already said on the subject, as well as from the figure of the stomach belonging to the fœtus of a hippopotamus, given in Messrs de Buffon and Daubenton's elegant work. I therefore do not look upon it as very probable, that these animals, agreeably to the assertions of M. de Buffon, p. 93. or of Dampier in his *Voyage*, should hunt after fish by way of preying upon them; especially, as in some of the rivers of the southern part of Africa, where the sea cows are seen daily and in great abundance, there is not a fish to be seen; and in others only a few bastard springers, as they are called (*cyprinus gonorynchus*), which are scarcely as big as a common herring. It is said, that a small species of carp is still more rarely to be met with here. It is true, that the sea cows sometimes frequent the mouths of the rivers here, which are full of sea fish, and even sometimes the sea itself: we know, however, that these huge quadrupeds are notwithstanding this obliged to go from thence upon dry land in quest of food. Neither is it probable that they can drink the sea water; as an instance was related to me of the contrary in a hippopotamus, which, having been disturbed in the rivers, had taken refuge in the sea, and yet was obliged to go ashore every night, and drink fresh water from a well in the neighbourhood, till at last it was shot by some people that lay in wait for it there. That the hippopotamus actually lived in salt water, I have seen evident proofs, at the mouths both of *Kromme* and *Camtour* rivers, particularly in the latter, on my journey homewards; where many of these animals blowed themselves in broad day light, and thrust their heads up above the water; and one of them, in particular, which had been wounded by an ill-directed shot on the nose, neighed from anger and resentment. In *Krakkamma* I saw on the beach manifest traces of a hippopotamus which had come out of the sea, but had retired thither again directly. That very attentive navigator Captain Burtz informed me, that he had frequently seen on the eastern coast of Africa sea horses (meaning probably the hippopotamus) raise their heads above the surface of the water in order to blow themselves and neigh. I have been induced to be rather circumstantial on this subject, as M. Adamson had taken it into his head, in his *Voyage au Senegal*, to limit the abode of

of the hippopotamus to the fresh water rivers only in Africa; and M. de Buffon has taken upon him to support this opinion, and to render Kolbe's testimony to the contrary liable to suspicion. An old experienced huntsman told me, that he had once seen two hippopotamuses copulate, which they did in the same manner as common cattle. On this occasion the beasts stood in a shallow part of the river, where the water reached up to their knees. The method of catching the hippopotamus consists (besides shooting it) in making pits for it, in those parts which the animal passes, in his way to and from the river: but this method is peculiar to the Hottentots; and is only practised by them in the rainy season, as the ground in summer is too hard for that purpose. It is said that they have never succeeded in killing this huge aquatic animal with poisoned darts, though this way of killing game is practised with advantage by the Hottentots for the destruction both of the elephant and rhinoceros. The colonists likewise were not entirely unacquainted with the method mentioned by M. Hasselquist, as being common in Egypt, viz. to strew on the ground as many pease or beans as the animal can possibly eat, by which means it bursts its belly and dies. But as this method is very expensive, and they can generally have this animal for a single charge of powder and a tin ball, shot in a proper direction, they chiefly and almost solely have recourse to this cheaper expedient. The hippopotamus is not so quick in its pace on land as the generality of the larger quadrupeds, though perhaps it is not so slow and heavy as M. de Buffon describes it to be; for both the Hottentots and colonists look upon it as dangerous to meet a hippopotamus out of the water; especially as, according to report, they had had a recent instance of one of these animals, which, from certain circumstances, was supposed to be in rut, having for several hours pursued a Hottentot, who found it very difficult to make his escape. The people of this country did not entertain that opinion of the medicinal virtues of the hippopotamus, as they did of certain parts of the elephant and rhinoceros; excepting one colonist, who imagined he had found the perspiration of this animal reduced to powder and taken in the quantity that would lie on the point of a knife, excellent for convulsions (*Spasmen*) in children. That the flesh is reckoned very wholesome food, I have already mentioned. Having already exceeded the limits I had prescribed to myself, I do not intend to dwell here on the anatomy of the hippopotamus we caught; particularly as the internal conformation of the calves is somewhat different from that of the adult animal. I shall therefore only briefly mention the following particulars: the stomachs were 4 in number, and consequently one more than in the fetus examined by M. Daubenton, which was kept in spirits. Compare Buffon, tom. xii. tab. iv. fig. 1. The two first stomachs were each of them about 7 inches long and 3 inches in diameter; the 3d was nine inches in length, and a little wider than the two former; the 4th was 7 inches long, and at the upper part 3 inches broad, but decreased by degrees on one side till it terminated in the pylorus, which had an aperture an inch in

width, being about half as wide again as the *varia*. I did not observe any such valves as M. Daubenton has delineated. The first stomach was found mostly empty, it containing only a few lumps of cheese or curd; it likewise differed from the rest by the superior fineness of its internal coat. The internal membrane of the 2d stomach was rather coarser, and had many small holes in it; it likewise contained several clots of caseous matter, together with a great quantity of sand and mud. The 3d stomach had very visible folds, both longitudinal and transversal, on the inside of it, and contained caseous lumps of a yellow colour and harder consistence than the others, together with several leaves quite whole and fresh, and at the same time some dirt. The interior membrane of the 4th stomach was very smooth, though it was not without folds; in the stomach itself there was a good deal of dirt, with a small quantity of curds, which were whiter than they were in any of the other stomachs. This 4th stomach in a great measure covered the rest, being situated on the right side of the animal, and was found to have the upper part of the melt adhering to its superior and interior edge. This latter viscus, which was 1 foot long and 3 inches broad, diverged from it downwards on the left side. The intestinal canal was 109 feet long; the liver measured 24 inches from right to left, and 7 or 8 from the hind part to the fore part. On its anterior edges it had a large notch, being in other respects undivided and entire; it was of an oblique form, being broadest towards the left side, where I discovered a gall bladder 3 inches in length. In the uterus there was nothing particularly worthy of observation. I found two teats, and the heart surrounded with much fat; the length of this muscle was 5 inches, and the breadth about 4½ inches. The communication between the auricles, called the *foramen ovale*, was above an inch in diameter. Each lung was 11 inches long, and undivided; but at the superior and exterior parts of the right lung, there were two globules or processes, elevated half an inch above the surface; and on the side corresponding to it, in the left lung; and in the upper part of it, there was a little excrescence, terminating in a point: somewhat below this, yet more forwards, there was found likewise a process half an inch in height. Directly over the lower part of the communication formed between the right and left lung, there was a kind of crest or comb, measuring an inch from the top to the basis. One of my brother sportsmen said, he had once observed a peculiar kind of vermin on the body of one of these amphibious animals; but on the calf we caught we found nothing but a species of leech, which kept only about the anus, and likewise a good way up in the straight gut, where, by a timely abstraction of the blood, they may be of use to these large amphibious animals; and particularly may act as preservatives against the piles, repaying themselves for their trouble in kind; most of them were very small; but on the other hand there was a considerable number of them. The only large one I saw of this species, being somewhat more than an inch in length, I described and made a drawing of: this is inserted by the name of the *Hirudo Cuvieri*.

penfis, corpore supra nigricante, medio longitudinaliter subb-rumneo, subtus pallide fusco, in the elegant Treatise on Worms, which M. Adolphus Nodeer, first secretary of the Patriotic Society, is preparing for the press. Instead of the lighter coloured streak upon the back, there was discoverable in some of these leeches one and sometimes two longitudinal brownish lines, which grew fainter and fainter towards the extremities. This huge animal has doubtless obtained its present name, merely in consequence of the neighing sound it makes, as otherwise in its form it bears not the least resemblance to a horse, but rather to a hog. Neither does it in the least resemble the ox; so it could be only the different stomachs of this animal which could occasion it to be called *sea cow* at the Cape; and perhaps it is for the same reason that the Hottentots call it the *t'gao*, which nearly approaches to *t'kau*, the name by which the buffalo is known among these people. From the account given by Bellonius of a tame hippopotamus, which he describes as a beast of a very mild and gentle nature, as well as from the disposition of the calf we had just caught, that this animal might be easily brought over to Europe, where it has been formerly exhibited at two different times in the public spectacles at Rome. For this purpose, the capture might easiest be made at Konaps-river, where these animals, according to the accounts given me by the Caffres, reside in great abundance; and milch cows might be kept ready at hand, in order to rear the calf in case it was a suckling. Indeed I am apt to suppose, that one a little older than this would not be very nice in its food; as that which we caught was induced by hunger, as soon as it was let loose near the waggon, to put up with something not extremely delicate, which had been just dropped from one of our oxen. This perhaps may appear very extraordinary in an animal with four stomachs; but there have been instances of this kind known in common cattle, which in Herjedal are partly fed with horse dung. Vide *A. A. Hulphers's Beskrifning: om Norrland, 3: je Smal. om Herjedalen, (Hulpher's Description of Norway)* p. 27—87. I have been likewise assured, that this method of feeding cattle has been practised with great advantage in Uplandia, when there has been a scarcity of fodder; and that afterwards these same cattle, even when they have not been in want of proper fodder, have taken to this food of their own accord, and eaten it without any thing else being mixed with it."

HIPPURIS, MARE'S-TAIL; a genus of the monogynia order, belonging to the monandria class of plants; and in the natural method ranking under the 15th order, *Inundatae*. There is no calyx, nor any petals; the stigma is simple; and there is one seed. There is only one species, a native of Britain, and which grows in ditches and stagnant waters. The flower of this plant is found at the base of each leaf, and is as simple as can be conceived; there being neither empalement nor blossom; and only one chive, one pointal, and one seed. It is a very weak astringent. Goats eat it; cows, sheep, horses, and swine, refuse it.

HIPPUS, an affection of the eyes, that makes

them represent objects in the like kind of motion as when on horseback.

* **HIPSHOT**. *adj.* [*bip* and *shot*.] Sprained or dislocated in the hip.—Why do you go nodding and waggling so like a fool, as if you were *bip-bot*? says the goose to the gosling. *L'Esrange*.

* **HIPWORT**. *n. f.* [*bip* and *wort*.] A plant. *Ainsl.*

HIR, a town of Persia, in the prov. of Kirman.

HIRÆA, in botany; a genus of the trigynia order, belonging to the decandria class of plants. The calyx is pentaphyllous; the petals roundish and unguiculated; there are three bilabiated seeds.

(1.) **HIRAM**, a king of Tyre, contemporary with Solomon, whom he supplied with cedar, gold, silver, and other materials for building the temple. He died A. A. C. 1000.

(2.) **HIRAM**, an artist of Tyre, who assisted in the erection of Solomon's temple, and other public buildings at Jerusalem, flourished A. A. C. 1015.

HIRCANIA. See **HYRCANIA**.

HIRCH-HORN, a town of Germany, in the circle of the Lower Rhine, with a strong castle; seated on the side of a hill on the Neckar, and in the palatinate. Mr Cruttwell places it in the electorate of Mentz, 7 miles E. of Heidelberg, and 12 S. of Erbach. Lon. 9. 0. E. Lat. 49. 28. N.

HIRCHSTEIN, a town of Germany, in the circle of the Lower Rhine, and electorate of Mentz, 5 miles SSE. of Hanau.

(1.) **HIRCUS**, in astronomy, a fixed star of the first magnitude, called also **CAPELLA**.

(2.) **HIRCUS** is also used for a comet, encompassed with a mane, seemingly hairy.

(1.) **HIRE**, Philip DE LA, an eminent French mathematician and astronomer, born at Paris in 1640. His father, who was painter in ordinary to the king, designed him for the same profession: but he devoted himself to mathematical studies, and was nominated, together with M. Picard, to make the necessary observations for a new map of France, by the directions of M. Colbert. In 1683, he was employed in continuing the famous meridian line begun by M. Picard; and was next engaged in constructing the grand aqueducts projected by Lewis XIV. He died in 1718, after having written a great number of works, besides several occasional papers dispersed in Journals, and in *Memoirs of the Academy of Sciences*.

(2.) * **HIRE**. *n. f.* [*byre*, Saxon.] 1. Reward or recompence paid for the use of any thing. 2. Wages paid for service.—

Great thanks and goodly meed to that good fire;
He thence departing gave for his pains *bire*.

Spenser.

I have five hundred crowns,

The thrifty *bire* I sav'd under your father. *Shak.*

Tho' little was their *bire*, and light their gain,
Yet somewhat to their share he threw. *Dryden.*

All arts and artists Theseus could command,
Who sold for *bire*, or wrought for better fame.

Dryden.

* **To HIRE**. *v. a.* [*byran*, Sax.] 1. To procure any thing for temporary use at a certain price.—

His sordid avarice rakes

In excrements, and *bires* the jakes. *Dryden.*

2. To engage a man in a temporary service for wages.—They weigh silver in the balance, and *bire*

bire a goldsmith, and he maketh it a god. *Isaiah*
xvi. 6.—

I cannot strike at wretched kerns, whose arms
Are *bir'd* to bear their staves. *Shakespeare.*

3. To bribe.—

Themetes first, 'tis doubtful whether *bir'd*,
Or to the Trojan destiny requir'd,
Mov'd that the ramparts might be broken down.

Dryden.

4. To engage for pay; with the reciprocal word.
—They that were full, *bired* out themselves for
bread; and they that were hungry, ceased. 1 *Sam.*
ii. 5. 5. To let; to let for a time at a certain
price. This, to prevent ambiguity, has some-
times the particle *out*; as, he *bired out* his house
to strangers.

(1.) * **HIRELING.** *adj.* [from *bire*.] Serving
for hire; venal; mercenary; doing what is done
for money.

Then trumpets, torches, and a tedious crew
Of *hireling* mourners for his funeral due. *Dryd.*

(2.) * **HIERLING.** *n. f.* 1. One who serves for
wages.—

The *hireling* longs to see the shades descend,
That with the tedious day his toil might end,
And he his pay receive. *Sandys.*

—In the framing of Hiero's ship there were three
hundred carpenters employed for a year, besides
many other *hirelings* for carriages. *Wilkins's Dad.*

'Tis frequent here to see a freeborn son,

On the left hand of a rich *hireling*, run. *Dryd.*

2. A mercenary; a prostitute.—

Now she shades thy evening walk with bays,
No *hireling* she, no prostitute to praise. *Pope.*

* **HIRER.** *n. f.* [from *bire*.] 1. One who uses
any thing paying a recompence: one who employs
others paying wages. 2. In Scotland it denotes
one who keeps small horses to let.

HIRGUM, a river of Wales, which runs into
the Avon, 4 miles below Dolgelly.

HIRING. See **BORROWING AND HIRING.**

HIRMUND, a river of Asia, which rises in Hin-
doo Kho, and runs into a lake in Chorasan.

HIRPINI, in ancient geography, a people of
Italy, next to the Samnites, to the SE. and de-
scendants from them; situated to the N. of the
Picentini, and to the W. of the Apuli, having on
the N. the Appenines and a part of Samnium. The
name is from *Hirpus*, a term denoting a wolf in
their language; either because, under the conduct
of this animal the colony was led and settled, ac-
cording to Strabo; or because, like that prowling
animal, they lived on plunder, according to Servius.

HIRSAC, a town of France, in the department
of Charente, 7 miles W. of Angoulesme.

HIRSBERG, a town of Silesia, famous for its
mineral baths, seated on the Bosar, 44 miles SW.
of Breslaw.

HIRSCHAU, a town of Bavaria.

HIRSCHBACH, a town of Austria.

(1.) **HIRSCHBERG**, a town of Bohemia.

(2.) **HIRSCHBERG**, a town of Franconia.

(3.) **HIRSCHBERG**, a town of Upper Saxony.

(4.) **HIRSCHBERG**, a town of Silesia, in the
principality of Jauer, famous for its trade and ma-
nufactures. In 1549, it was burnt; in 1663 pill-
aged by the Saxons; and in 1634 burnt by the Im-
perialists. It is 22 miles SE. of Buntzlau.

HIRSCHFIELD. See **HERSFIELD.**

HIRSCHOLM, a town of Denmark in Zee-
land, 12 miles N. of Copenhagen.

HIRSON, a town of France, in the dept. of
Aisne, 8 miles NE. of Vervins. and 27 of Laon.

* **HIRSUTE.** *adj.* [*hirsutus*, Lat.] Rough; rug-
ged.—There are bulbous, fibrous, and *hirsute*
roots; the *hirsute* is a middle sort, between the
bulbous and fibrous; that, besides the putting
forth sap upwards and downwards, putteth forth
in round. *Bacon's Natural History.*

HIRTELLA, in botany; a genus of the mona-
gynia order, belonging to the pentandria class of
plants; and in the natural method ranking with
those of which the order is doubtful. There are
5 petals; the filaments are very long, persisting,
and spiral; the berry is monospermous; the style
lateral.

HIRUDO, the **LEECH**; a genus of insects be-
longing to the order of vermes intestinae. The body
moves either forward or backward. There are
several species, principally distinguished by their
colour. See **Plate CLXXXI.** The most remark-
able are the following:

1. **HIRUDO CAPENSIS.** See **HIPPOPOTAMUS.**

2. **HIRUDO GEOMETRA**, the *geometrical leech*,
grows to an inch and a half in length; and has a
smooth and glossy skin of a dusky brown colour,
but in some seasons greenish spotted with white.
When in motion, its back is elevated into a kind
of ridge; and it then appears as if measuring the
space it passed over like a compass, whence its
name. Its tail is remarkably broad; and it holds
as firmly by it as by the head. It is common on
stones in shallow running waters; and is often
found on trouts and other fish after spawning time.

3. **HIRUDO MEDICINALIS**, the medicinal leech,
the form of which is well known, grows to the
length of two or three inches. The body is of a
blackish brown colour, marked on the back with
six yellow spots, and edged with a yellow line on
each side; but both the spots and the lines grow
faint, and almost disappear, at some seasons. The
head is smaller than the tail, which fixes itself very
firmly to any thing the creature pleases. It is vi-
viparous, and produces but one young one at a
time, which is in July. It is an inhabitant of clear
running waters, and is well known for its use in
bleeding. The organs of generation in leeches are
formed like those of the sea and land snails. See
HELIX, N° V. § 1, 3. The leech's head is armed
with a sharp instrument that makes three wounds
at once. They are three sharp tubercles, strong
enough to cut through the skin of a man, or even
of an ox or horse. The mouth is as it were the
body of the pump, and the tongue or fleshy nip-
ple the sucker; by the working of this piece of
mechanism, the blood is made to rise up to the
conduit which conveys it to the animal's stomach,
which is a membranaceous skin divided into 24
small cells. The blood which is sucked out is
there preserved for several months almost without
coagulating, and proves a store of provision to the
animal. The nutritious parts, pure and already
digested by animals, require not to be disengaged
from the heterogeneous substances: nor indeed is
there any thing like an anus discoverable in the
leech; mere transpiration seems to be all that it
performs,

performs, the matter fixing on the surface of its body, and afterwards coming off in small threads. Of this an experiment may be tried by putting a leech into oil, where it keeps alive for several days; upon being taken out and put into water, there appears to loosen from its body a kind of slough shaped like the creature's body. The organ of respiration seems to be situated in the mouth; for if, like an insect, it drew its breath through vent holes, it would not subsist in oil, as by it they would be stopped up. (*Barbut's Genera Vermium*, p. 21.) This is the only species that is used in medicine; being applied to the skin to draw off blood. With this view they are employed to phlebotomize young children. If the leech does not fasten, a drop of sugared milk is put on the spot it is wished to fix on, or a little blood is drawn by means of a slight puncture, after which it immediately settles. The leech when fixed should be watched, lest it should find its way into the anus when used for the hemorrhoids, or penetrate into the œsophagus if employed to draw the gums; otherwise it would make great havock in the stomach or intestines. In such a case, the best and quickest remedy is to swallow some salt; the application of which makes it quit its hold when it sucks longer than is intended. Salt of tartar, volatile alkali, pepper, and acids, make it also leave the part on which it was applied. Cows and horses have been known to receive them, in drinking, into the throat. The usual remedy is to force down some salt, which makes them fall off. If, on the contrary, it is intended that the leech should draw a larger quantity of blood, the end of its tail is cut off; and it then sucks continually to make up the loss it sustains. The discharge occasioned by the puncture of a leech is usually of more service than the process itself. When too abundant, it is easily stopped with brandy, vinegar, or other styptics, or with a compress of dry linen rag bound strongly on the bleeding orifice.

4. *HIRUDO MURICATA*, the *muricated leech*, has a taper body, rounded at the greater extremity, and furnished with two small tentacula, or horns, strongly annulated and rugged upon the rings, the tail dilated. It inhabits the Atlantic Ocean, and is by the fishermen called the *sea-leech*. It adheres to fish, and generally leaves a black mark on the spot.

5. *HIRUDO SANGUI-SUGA*, the *HORSE-LEECH*, is of a larger size than the medicinal leech (N^o 2.) Its skin is smooth and glossy; the body is depressed; the back is dusky; and the belly is of a yellowish green, having a yellow lateral margin. It inhabits stagnant waters.—At Ceylon, travellers who walk bare-legged are molested by the great numbers of leeches concealed under the grass. All leeches vary in their colours at some seasons, but they are generally of a dusky greenish brown or yellow, and often variegated. They are very restless before a change of weather, if confined in glasses.

6. *HIRUDO*. A new species of *Hirudo*, to which no distinctive name has yet been given, was lately discovered in the S. Pacific Ocean by Le Martiniere the naturalist, who accompanied M. Peyrouse in his voyage of discovery. He found it buried about half an inch in a shark's liver, but could not

conceive how it had got thither. It was something more than an inch long, of a whitish colour, and composed of several rings similar to those of the tænia. The superior part of its head was furnished with 4 small ciliated mamillæ, by which it took its food; under each mamilla, on both sides, was a small oblong pouch, in the form of a cup; and in the form of its *instrumenta cibaria*, it very nearly resembles the animal which has been supposed to be the cause of measles in swine. Both these species are referable to the genus *hirudo*, the characters of which, as given by Linnæus, stand (says Martiniere) in need of reformation.

HIRUNDO, in ornithology, a genus of birds of the order of passeræ. See *Plate CLXXXII*. There are 37 species, chiefly distinguished by their colour. The most remarkable are the following:

1. *HIRUNDO AMBROSIIACA*, the *ambergris swallow*. It is about the size of a wren, with a grey plumage and a very forked tail; the bill is blackish, and the legs are brown. It inhabits Senegal, and is said to smell very strong of ambergris.

2. *HIRUNDO APUS*, the *SWIFT*, is a large species, being near 8 inches long, with an extent of wing near 18 inches, though the weight of the bird is only one ounce. Their feet are so small, that the action of walking and rising from the ground is extremely difficult, but they have full compensation, being furnished with ample means for an easy and continual flight. It is more on the wing than any other swallow; its flight is more rapid, and that attended with a shrill scream. It rests by clinging against some wall, or other apt body; from whence Klein styles this species *hirundo muricaria*. It breeds under the eaves of houses, in steeples, and other lofty buildings; and makes its nest of grasses and feathers. Its feet are of a particular structure, all the toes standing forward: the least consists of only one bone; the others of an equal number, viz. two each; in which they differ from those of all other birds: a construction, however, nicely adapted to the purposes in which their feet are employed. The swift is a summer inhabitant of these kingdoms. It comes the latest, and departs the soonest, of any of the tribe; not always staying to the middle of August, and often not arriving before the beginning of May. A pair of these birds were found adhering by their claws, and in a torpid state, in Feb. 1766, under the roof of Longnor chapel in Shropshire; on being brought to a fire, they revived, and moved about in the room. "The fabulous history of the *MANUCODIATA*, or *bird of paradise* (says Mr Pennant), is, in the history of this species, in a great measure verified. It was believed to have no feet; to live upon the celestial dew; to float perpetually on the atmosphere; and to perform all its functions in that element. The swift actually performs what has been in these enlightened times disproved of the former, except the small time it takes in sleeping, and what it devotes to incubation; every other action is done on wing. The materials of its nest it collects either as they are carried about by the winds, or picks them up from the surface in its sweeping flight. Its food is undeniably the insects that fill the air. Its drink is taken in transient sips from the water's surface. Even its amorous rites are performed on high.

New

Fig. 3.



Fig. 1.



Fig. 2.



Fig. 7.
Holeus Sorghum.

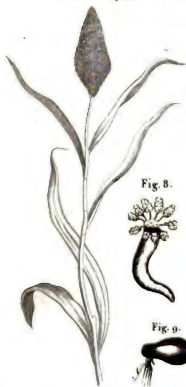


Fig. 3.
Hispa.



Fig. 4.



Fig. 6.
Hifter.



Fig. 8.



Fig. 10.
Holothuria.



Fig. 9.



Few persons who have attended to them on a fine summer's morning, but must have seen them make their aerial courses at a great height, encircling a certain space with an easy steady motion. On a sudden they fall into each other's embraces, then drop precipitate with a loud shriek for numbers of yards. This is the critical conjuncture; and to be no more wondered at, than that insects (a familiar instance) should discharge the same duty in the same element. The swift is a most alert bird, rising very early, and retiring to roost very late; and is on the wing in the height of summer at least 16 hours. In the longest days it does not withdraw to rest till a quarter before 9 P.M. being the latest of all day birds. Just before they retire, whole groups of them assemble high in the air, and squeak, and shoot about with wonderful rapidity. But this bird is never so much alive as in sultry thundery weather, when it expresses great alacrity, and calls forth all its powers. In hot mornings, several, getting together in little parties, dash round the steeples and churches, squeaking as they go in a very clamorous manner: these, by nice observers, are supposed to be males serenading their sitting hens; and not without reason, since they seldom squeak till they come close to the walls or eaves, and since those within utter at the same time a little inward note of complacency. When the hen has sitten hard all day, she rushes forth just as it is almost dark, and stretches and relieves her weary limbs, and snatches a scanty meal for a few minutes, and then returns to her duty of incubation. Swifts, when wantonly and cruelly shot while they have young, discover a little lump of insects in their mouths, which they pouch and hold under their tongue. In general, as already observed, they feed in a much higher district than the other species; they also range to vast distances; since locomotion is no labour to them, who are endowed with such wonderful powers of wing. At some certain times in the summer, however, they have been observed hawking very low for hours together over pools and streams; and upon inquiring into the object of their pursuit that induced them to descend so much below their usual range, it has been found that they were taking *phryganea*, *ephemera*, and *libellula* (cadew-flies, may-flies, and dragon-flies), that were just emerged out of their aurelia state. It appeared then no longer a wonder that they should be so willing to stoop for a prey that afforded them such plentiful and succulent nourishment. Swifts sometimes pursue and strike at hawks that come in their way; but not with that vehemence and fury that swallows express on the same occasion. They are out all day long, even though wet, feeding and disregarding the rain; from whence two things may be gathered; first, that many insects abide high in the air, even in rain; and next, that the feathers of these birds must be well preened to resist so much wet. Windy weather, and particularly with heavy showers, they dislike; and on such days withdraw, and are scarcely ever seen. There is a circumstance respecting the colour of swifts (Mr White remarks), which seems not to be unworthy our attention. When they arrive in the spring, they are all over of a glossy dark foot-colour, except their chins,

which are white; but, by being all day long in the sun and air, they become quite weather-beaten and bleached before they depart, and yet they return glossy again in the spring. Now, if they pursue the sun into lower latitudes, as some suppose, in order to enjoy a perpetual summer, why do they not return bleached? Do they not rather perhaps retire to rest for a season, and at that juncture moult and change their feathers, since all other birds are known to moult soon after the season of breeding? Swifts are very anomalous in many particulars, dissenting from all their congeners not only in the number of their young, but in breeding once in a summer; whereas all the other British hirundines breed invariably twice. It is past all doubt that swifts can breed but once, since they withdraw in a short time after the flight of their young, and some time before their congeners bring out their 2d broods. We may here remark, that, as swifts breed but once in a summer, and only two at a time, and the other hirundines twice, the latter, who lay from 4 to 6 eggs, increase at an average five times as fast as the former. But in nothing are swifts more singular than in their early retreat. They retire, as to the main body of them, by the 10th of August, and sometimes a few days sooner: and every straggler invariably withdraws by the 20th, while their congeners, all of them, stay till the beginning of October; many through all that month, and some occasionally to the beginning of November. This early retreat is mysterious and wonderful, since that time is often the sweetest season in the year. But, what is more extraordinary, they begin to retire still earlier in the most southerly parts of Andalusia, where they can be no ways influenced by any defect of heat; or, as one might suppose, defect of food. Are they regulated in their motions with us by a failure of food, or by a propensity to moulting, or by a disposition to rest after so rapid a life, or by what? This is one of those incidents in natural history, that not only baffles our searches, but almost eludes our guesses!" Swifts never perch on trees or roofs, and so never congregate with their congeners. They are fearless while haunting their nesting places, and are not to be scared with a gun; and are often beaten down with poles and cudgels as they stoop to go under the eaves. Mr White informs us, that having untiled part of a roof over the nest of a swift, the dam notwithstanding sat in the nest; so strongly was she affected by natural *eropy* for her brood, which she supposed to be in danger, that, regardless of her own safety, she would not stir, but lay sullenly by them, permitting herself to be taken in hand. Swifts are much infested with those pests to the genus called *hippoboscæ hirundinus*; and often wriggle and scratch themselves, in their flight, to get rid of that clinging annoyance. And young ones, over-run with these insects, are sometimes found under their nests, fallen to the ground; the number of vermin rendering their abode insupportable. Swifts have only one harsh screaming note; yet there are ears to which it is not displeasing, from an agreeable association of ideas, since that note never occurs but in the most lovely summer weather. They never settle on the ground but through accident; neither can they walk, but only crawl; but they

have a strong grasp with their feet, by which they cling to walls. Their bodies being flat, they can enter a very narrow crevice; and where they cannot pass on their bellies, they will turn up edgewise. In London a party of swifts frequents the Tower, playing and feeding over the river just below the bridge: others haunt some of the churches of the Borough next the fields; but do not venture, like the house martin, into the close crowded part of the town. The Swedes have bestowed a very pertinent name on this swallow, calling it *ring-swalla*, from the perpetual rings or circles that it takes round the scene of its nidification. As these birds are apt to catch at every thing on the wing, many have taken them by a bait on a cock-chaffer tied to a thread, which they have swallowed as freely as a fish theirs. In the Isle of Zant, the boys are said to get on an elevated place, and merely with a hook baited with a feather, have caught five or six dozen of them in a day. Besides our island, the swift is known to inhabit the whole of the European continent; and has also been noticed at the Cape of Good Hope, and Carolina in North America. Hence, most likely, it is a general inhabitant of both the old and new continent.

3. *HIRUNDO BORBONICA*, the *auburn swallow*, is about the size of the swift: the plumage above is blackish brown; beneath grey, marked with longitudinal brown spots: the tail is even at the end; the bill and legs are black. This species inhabits the Isle of France; frequenting places sown with wheat, and glades of woods; affecting elevated situations, and frequently seen perched on trees and stones. It follows herds of cattle for the sake of the flies which surround them; and is frequently seen in the wake of ships in great numbers, in the road near the isle, for the same purpose. It is often observed in the evenings about the clefts in the mountains, where it is said to pass the night; and where it makes its nest, which is composed of straw and feathers. It lays two eggs, of a grey colour dotted with brown.

4. *HIRUNDO CAYENNENSIS*, the *white coloured swallow*, is about the size of the martin: the head and bill are black; the chin and throat white, passing from the last in a narrow collar round the neck; between the bill and eye is a streak of white, which forks off into two; one passing a little above, and the other a little way beneath the eye: the rest of the plumage is black, with a gloss of violet; but the greater coverts, nearest the body, are brown, edged with white: the quills and tail are black; the last forked: the legs are black; and all the four toes placed before as in the swift, and covered with feathers to the claws. This bird makes its nest in the houses at Cayenne. It is of a large size, in shape of a truncated cone: 5 inches one way by 3 the other, and 9 inches in length. It is composed of the down of dog's bane, well woven together; the cavity divided obliquely about the middle, lengthways, by a partition, which spreads over that part of the nest where the eggs lie, which is pretty near the base: a small parcel of the same soft down, forming a kind of plug, is placed over the top, serving to keep the young brood from the impression of the air; whence we may suppose them to be very tender.

(5.) *HIRUNDO DOMINICENSIS*, the *St Domingo*

swallow, is 7 inches in length, and wholly black, with the gloss of polished steel, except the belly and under tail coverts, which are white: the tail is very little forked: the legs, bill, and claws are brown. It inhabits St Domingo, and others of the West India Islands, in May, June, and July; and is said to imitate a lark in its song. See *fig. 1.*

6. *HIRUNDO ERYTHROCEPHALA*, the *red-headed swallow*, has a red head, with a short flat dusky bill: the back is dusky, the feathers edged with white: the under parts of the body white, the tail coverts pale brown: the wings are both dusky; as is also the tail, which is a little forked. It inhabits India; and is only the size of a small humming bird.

7. *HIRUNDO ESCULENTA*, the *edible swallow*, according to Buffon, is less than the wren, and only two inches and a quarter in length. The bill is black; the upper parts of the body are brown, the under whitish; the tail is forked, and each feather of it tipped with white: the legs are brown. See *fig. 2.* Mr Latham thinks, that the size as above described is by much too small, as Mr Marsden says that the bird "appears to be the common martin;"—"and (says Mr Latham) we are much inclined to think that it is at least of that size, from the eggs which accompany the nest in the British Museum, which are as big as those of the martin, and of the same colour." This conjecture of Mr Latham's is now confirmed by the description lately given in the *Transactions of the Batavian Society in the Island of Java*, vol. iii. "The *hirundo esculenta* is of a blackish grey colour, inclining a little to green; but on the back to the tail, as well as on the belly, this blackish colour gradually changes into a mouse colour. The whole length of the bird from the bill to the tail is about $4\frac{1}{2}$ inches, and its height from the bill to the extremity of the middle toe $3\frac{1}{4}$. The distance from the tip of the one wing to that of the other, when extended, is $10\frac{1}{4}$. The largest feathers of the wings are about 4 inches in length. The head is flat; but, on account of the thickness of the feathers, appears round, and to be of a large size in proportion to the rest of the body. The bill is broad, and ends in a sharp extremity, bent downwards, in the form of an awl. The width of it is increased by a naked piece of skin, somewhat like parchment, which, when the bill is shut, lies folded together; but which, when the bill opens, is considerably extended, and enables the bird to catch with greater ease, while on wing, the insects which serve it for food. The eyes are black, and of a considerable size. The tongue, which is not forked, is shaped like an arrow. The ears are flat, round, naked spots, with small oblong openings, and are entirely concealed under the feathers of the head. The neck is very short, as well as the legs and the bones of the wings. The thighs are wholly covered with feathers; and the very tender lower parts of the legs, and the feet themselves, are covered with a skin like black parchment. Each foot has 4 toes, 3 of which are before and one turned backwards. They are all detached from each other to the roots; and the middle one, together with the claw, is fully as long as the lower part of the leg. Each toe is furnished with a black, sharp, crooked claw

claw of a considerable length, by which the animal can with great facility attach himself to crags and rocks. The tail is fully as long as the body together with the neck and the head. When expanded it has the form of a wedge, and consists of ten large feathers. The 4 first on each side are long; and, when the tail is closed, extend almost an inch beyond the rest. The other feathers decrease towards the middle of the tail, and are equal to about the length of the body."—The bird above described by Buffon seems to be a variety of this species. But the most curious part of the natural history of this bird consists in the nest, which is composed of such materials as render it not only edible, but one of the greatest dainties of the Asiatic epicures. These nests (see BIRDS-NESTS, § 4.) are found in vast numbers in certain caverns, in various isles in the Soolo Archipelago, situated between lon. 117° and 120° and lat. 5° and 7°, particularly in three small isles, or rather rocks; in the caverns of which the nests are found fixed to the stones in astonishing numbers. They are also found in amazing quantities on a small island called *Toc*, in the straits of Sunda; the caverns of which are lined with the nests: but nowhere in greater abundance than about Croce, near the S. end of Sumatra, 4 miles up a river of that name. But they are not peculiar to the above places: for they are likewise common from Java to Cochin-China on the N. and from the point of Sumatra W. to New-Guinea on the E. where the sea is said to be covered with a viscous substance like half-melted glue, which the bird is supposed either to take up from the surface with its bill during flight, or to pick it from the rocks when left there by the waves. Of these nests, it is said the Dutch alone export from Batavia 1000 pickles, upwards of 1300 lb. English weight, every year, which are brought from the isles of Cochin-China, and those lying to the E. of them. It is surprising, that, among other luxuries imported from the east, these nests should not have found a way to our tables; being yet so scarce in England as to be kept as rarities in the cabinets of collectors. The bird itself at Sumatra is named *Layonglayong*.

8. *HIRUNDO FRANCICA*, the *grey-rumped swallow*, is in length $4\frac{1}{2}$ inches; having the upper parts of the body blackish, the rump and under parts whitish or grey. This species inhabits the isle of France, but not in great numbers. It is found chiefly near fresh waters. It flies swift; and is seldom observed to perch. It is supposed to rest in the woods at night, being seen about the skirts of them towards evening. It is generally very lean, and not good food.

9. *HIRUNDO MELBA*, the *white-bellied swift*, is in length $8\frac{1}{2}$ inches, and weighs 2 oz. 4 dr.; the bill is half an inch long, somewhat bent, and black: the upper parts of the body are of a grey brown; the wings and tail deepest, with a gloss of red and green in some lights: the throat, breast, and belly, are white; on the neck is a collar of grey brown, mixed with black: the sides are dusky, and white mixed; lower part of the belly and under tail-coverts, the same as the back: the legs are flesh-coloured, and covered with feathers on the fore part and inside: all the toes are placed forward, as in our swift. This bird inhabits the

mountainous parts of Spain; building in the holes of rocks. It is found also on the borders of the Rhone, in Savoy, the isle of Malta, Alps of Switzerland, and rock of Gibraltar. It comes into Savoy the beginning of April, and frequents the ponds and marishes for 15 or 20 days; after which it retires to the mountainous parts to breed. It flies higher than our swift; but feeds on the same food, and its flesh is accounted a delicate morsel. This species is not numerous. Scopoli says it builds on the summit of the mountains of Tyrol.

10. *HIRUNDO MONTANA*, the *crag-swallow*, is about the size of the martin, and in its upper plumage like the sand-martin: the under part of the body is rufous; the tail is scarcely forked; the legs are covered with grey down mixed with brown; the bill and the claws are black. These birds inhabit the rocks and crags about Mont Blanc, (ci-devant Savoy;) arriving there the middle of April, and departing the 15th Aug. for the most part; sometimes a few stragglers remain till the 10th Oct. This species is also found in the mountains of the late French provinces of Auvergne, and Dauphiné; and specimens have been received from Gibraltar.

11. *HIRUNDO NIGRA*, the *black swallow*, measures near 6 inches in length: the colour of the bird is wholly black, and the tail is forked. It inhabits St Domingo and Cayenne; but it is not numerous. It is often seen to perch on dead trees; and only inhabits dry savannahs inland. It scoops out a hole in the earth, half a foot long, with the mouth very small, so as just to permit entrance: in this cavity it constructs the nest and rears its young.

12. *HIRUNDO PELASGIA*, the *aculeated swallow*, is somewhat less than our chimney swallow: its plumage is brown, but at the throat whitish, and all the tail feathers are terminated by a bare pointed shaft. It inhabits Carolina and Virginia in the summer time, and builds in dry situations in the chimneys of houses and cottages.

13. *HIRUNDO PURPUREA*, the *purple swallow*, is in length 7 inches, and the whole body is of a deep violet, very glossy: the quills and tail are of the same colour, but still deeper, and the last forked: the legs and claws are blackish, and the bill is black. The colour of the female is dusky brown, with a slight tinge of violet. This species is found in summer in Carolina and Virginia; coming in May, and retiring at the approach of winter. The people are very fond of them, and make little conveniences of boards on the outsides of their houses for the birds to build in, as is done for sparrows in England; being desirous to keep them near, as they are of much use in alarming the poultry of the approach of the hawk and other birds of prey; not only shrieking violently on the appearance of these enemies, but attacking them with all the efforts of our martins in Europe. See fig. 3.

14. *HIRUNDO RIPARIA*, the *SAND MARTIN*, or *shore bird*, is $4\frac{1}{2}$ inches in length, with the whole upper parts of the body of a mouse colour, the throat and under parts white, the bill and legs blackish. It is common about the banks of rivers and sand-pits, where it terebrates a round and regular hole in the sand or earth, which is serpentine, horizontal, and about two feet deep. At the inner end of this burrow does the bird deposit, in a good degree of safety, her rude nest, consisting of fine

grasses and feathers, usually goose-feathers, very inartificially laid together. " Though at first (says Mr White) one would be disinclined to believe that this weak bird, with her soft and tender bill and claws, should ever be able to bore the stubborn sand-bank without entirely disabling herself; yet with these feeble instruments have I seen a pair of them make great dispatch; and could remark how much they had scooped that day by the fresh sand which ran down the bank, and was of a different colour from that which lay loose and bleached in the sun. In what space of time these little artists are able to mine and finish these cavities, I have never been able to discover; but it would be a matter worthy of observation, where it falls in the way of any naturalist to make his remarks. This I have often taken notice of, that several holes of different depths are left unfinished at the end of summer. To imagine that these beginnings were intentionally made in order to be in the greater forwardness for next spring, is allowing perhaps too much foresight and *rerum prudentia* to a simple bird. May not the cause of these *latebræ* being left unfinished arise from their meeting in those places with strata too harsh, hard, and solid; for their purpose, which they relinquish, and go to a fresh spot that works more freely? Or may they not in other places fall in with a soil as much too loose and mouldering, liable to founder, and threatening to overwhelm them and their labours? One thing is remarkable—that, after some years, the old holes are forsaken and new ones bored; perhaps because the old habitations grow foul and fetid from long use, or because they may so abound with fleas as to become untenable. This species of swallow is strangely annoyed with fleas; and we have seen fleas, bed-fleas (*pulex irritans*), swarming at the mouths of these holes, like bees on the stools of their hives. The sand-martin arrives much about the same time with the swallow; and lays, as she does, from four to six white eggs. But as this species is *cryptogamæ*, carrying on the business of nidification, incubation, and the support of its young in the dark, it would not be easy to ascertain the time of breeding, were it not for the coming forth of the broods, which appear much about the time, or rather somewhat earlier than those of the swallow. The nestlings are supported in common, like those of their congeners, with gnats and other small insects; and sometimes they are fed with *libellula* (dragon flies) almost as long as themselves. This *hirundo* is said to lay only once in a year, and to produce its young more early than the rest of its tribe: though, from this last circumstance, it would seem probable that they breed at least a second time, like the house-martin and swallow. It does not always take pains to make an hole for a nest; frequently laying in cavities of quarries, and in hollows of trees, where it is convenient. When they happen to breed near hedges and inclosures, they are often dispossessed of their breeding-holes by the house sparrow, which is on the same account a fell adversary to house martins. These *hirundines* are no songsters, but rather mute, making only a little harsh noise when a person approaches their nests. They seem not to be of a sociable turn, never with us congregating with their congeners in the autumn. They have a pe-

culiar manner of flying; sitting about with odd jerks and vacillations, not unlike the motions of a butterfly. Doubtless the flight of all *hirundines* is influenced by, and adapted to the peculiar sort of, insects which furnish their food. Hence (says Mr White) it would be worth inquiry to examine what particular genus of insects affords the principal food of each respective species of swallow.

15. *HIRUNDO RUFA*, the *rufous-bellied swallow*, is of the same size with the martin, and has the upper parts of the body of a glossy black; the under rufous, growing paler towards the vent: the forehead is whitish; and the bill and legs are dusky. These are found at Cayenne, and often as far N. as New York. They build in houses, without any mixture of mud; fabricating the nest with moss, dried plants, and short bits of sticks, all united with a sort of gum, so as scarce to be broken, and lined with feathers, suspending it from the beams and rafters, sides of walls, and eaves of houses. It is sometimes a foot and a half in length; and is fixed by one of its sides, the opening being made near the bottom. The female lays 4 or 5 eggs; and the young go out as soon as their legs will support them.

16. *HIRUNDO RUSTICA*, the common or *chimney swallow*, is distinguished from all the other species by the superior forkiness of its tail, and by the red spot on the forehead and under the chin. The crown of the head, the whole upper part of the body, and the coverts of the wings, are black, glossed with a rich purplish blue; and most resplendent in the male: the breast and belly white, and in the male tinged with red: the tail is black; the two middle feathers are plain, the others marked transversely near the ends with a white spot: the exterior feathers of the tail are much longer in the male than in the female. The food is the same with that of all the genus; viz. insects. For taking these in their swiftest flight, their parts are admirably contrived; their mouths are very wide to take in flies, &c. in their quickest motions; their wings are long, and adapted for distant and continual flight; and their tails are forked, to enable them to turn the readier in pursuit of their prey. This species is the first comer of all the British *hirundines*; and appears in general on or about the 13th of April, though now and then a straggler is seen much earlier. This species, though called the *chimney swallow*, by no means builds altogether in chimneys, but often in barns and out-houses against the rafters; as Virgil long ago remarked, (*Georg. lib. iv. 306.*) In Sweden she builds in barns, and is called *ladu svala*, the barn swallow. In the warmer parts of Europe, where there are no chimneys to houses except they are English built, she constructs her nest in porches, gate-ways, galleries, and open halls. But, in general, with us, this species breeds in chimneys; and haunts those stacks where there is a constant fire, for the sake of warmth; generally preferring one adjoining to the kitchen, and disregarding the perpetual smoke of that funnel. Five or six or more feet down the chimney, does this little bird begin to form her nest about the middle of May, which consists, like that of the house martin, of a crust or shell composed of dirt or mud, mixed with short pieces of straw to render it tough and permanent; with this difference,

difference, that, whereas the shell of the martin is nearly hemispheric, that of the swallow is open at the top, and like half a deep dish. This nest is lined with fine grasses, which are often collected as they float in the air. Wonderful is the address (Mr White observes) which this adroit bird shows all day long in ascending and descending through so narrow a pass. When hovering over the mouth of the funnel, the vibration of her wings acting on the confined air occasions a rumbling noise like thunder. It is probable that the dam submits to this inconvenient situation, so low in the shaft, in order to secure her brood from rapacious birds, and particularly from owls, which frequently fall down chimneys, perhaps in attempting to get at these nestlings. This bird lays from 4 to 6 white eggs, dotted with red specks; and brings out her first brood about the last week in June, or the first in July. The progressive method by which the young are introduced into life is very curious: First, they emerge from the shaft with difficulty enough, and often fall down into the room below: for a day or so they are fed on the chimney top, and are then conducted to the dead leafless bough of some tree, where, sitting in a row, they are attended with great assiduity, and may then be called *perchers*. In a day or two more they become fliers, but are still unable to take their own food: therefore they play about near the place where the dams are hawking for flies; and when a mouthful is collected, at a certain signal given, the dam and the nestling advance, rising towards each other, and meeting at an angle; the young one all the while uttering such a little quick note of gratitude and complacency, that one must have paid very little regard to the wonders of Nature, who has not remarked this feat. The dam betakes herself immediately to the rearing of a 2d brood, as soon as she is disengaged from her first; which she at once associates with the first broods of house martins; and with them congregates, clustering on sunny roofs, towers, and trees. She brings out her second brood towards the middle and end of August. All the summer long is the swallow a most instructive pattern of unwearied industry and affection; for from morning to night, while there is a family to be supported, she spends the whole in skimming close to the ground, and exerting the most sudden turns and quick evolutions. Avenues, and long walks under hedges, and pasture fields, and mown meadows where cattle graze, are her delight, especially if there are trees interspersed; because in such spots insects most abound. When a fly is taken, a smart snap from her bill is heard, resembling the noise at the shutting of a watch-case; but the motion of the mandibles is too quick for the eye. The swallow, probably the male bird, is the excubitor to house martins and other little birds, announcing the approach of birds of prey. For, as soon as an hawk appears, with a shrill alarming note he calls all the swallows and martins about him; who pursue in a body, and buffet and strike their enemy till they have driven him from the village, darting down from above on his back, and rising in a perpendicular line in perfect security. This bird will sound also the alarm, and strike at cats when they climb on the roofs of houses, or otherwise approach the nests.

Every species of *hirundo* drinks as it flies along, sipping the surface of the water; but the swallow alone washes on the wing, by dropping into a pool for many times together; in very hot weather house martins and bank martins dip and wash a little. The swallow is a delicate songster, and in soft sunny weather sings both perching and flying, on trees in a kind of concert, and on chimney tops: it is also a bold flier, ranging to distant towns and commons even in windy weather, which the other species seem much to dislike; nay, even frequenting sea-port towns, and making little excursions over the salt-water. Horsemen on wide downs are often closely attended by a little party of swallows for miles together, which play before and behind them, sweeping around, and collecting all the sculking insects that are roused by the trampling of the horse's feet: when the wind blows hard, without this expedient, they are often forced to settle to pick up their lurking prey. This species feeds much on little coleoptera, as well as on gnats and flies; and often settles on dug ground, or paths, for gravel to grind and digest its food. Mr White informs us, that before they depart, for some weeks, they all forsake houses and chimneys, and roost in trees; and usually withdraw about the beginning of October; though some few stragglers may be seen at times till the first week in November. Mr Pennant says, that for a few days previous to their departure, they assemble in vast flocks on house-tops, churches, and trees, from whence they take their flight. See MIGRATION and SWALLOW. They are supposed to take up their winter quarters in Senegal and parts adjacent; and seem to possess in turn the whole of the old continent, being known from Norway to the Cape of Good Hope on the one hand, and from Kamtschatka to India and Japan on the other. They are also found in all parts of North America, migrating N. and S. as with us. Kalm says, that in America they build in houses and under the outsides of the roofs; also on the mountains, in such parts of them as project beyond the bottom, as well as under the corners of perpendicular rocks.

17. *HIRUNDO TAHITICA*, the *Otaheite swallow*, is 5 inches long; its body is of a brown black colour, with a shining bluish gloss; the breast of a fulvous purple; the abdomen of a sooty brown; the bill, tail, and legs are black. It inhabits the mountainous parts of Otaheite. See *fig. 4*.

18. *HIRUNDO URBICA*, the *MARTIN*, is inferior in size to the chimney swallow, and its tail much less forked. The head and upper part of the body, except the rump, are black glossed with blue: the breast, belly, and rump are white: the feet are covered with a short white down. This is the second of the swallow kind that appears in our country; and of its manners and economy we have the following curious account in the Rev. Mr White's *Natural History of Selborne*. "They begin to appear about the 16th of April; and for some time they in general pay no attention to the business of nidification: they play and sport about, either to recruit from the fatigue of their journey, if they do migrate at all, or else that their blood may recover its true tone and texture after it has been so long benumbed by the severities of winter. About the middle of May, if the weather

ther be fine, the martin begins to think in earnest of providing a mansion for its family. The crust or shell of this nest seems to be formed of such dirt or loam as comes most readily to hand, and is tempered and wrought together with little bits of broken straws to render it tough and tenacious. As this bird often builds against a perpendicular wall without any projecting ledge under, it requires its utmost efforts to get the first foundation firmly fixed, so that it may safely carry on the superstructure. On this occasion the bird not only clings with its claws, but partly supports itself by strongly inclining its tail against the wall, making that a fulcrum; and thus steadied, it works and plasters the materials into the face of the brick or stone. But then, that this work may not, while it is soft and green, pull itself down by its own weight, the provident architect has prudence and forbearance enough not to advance her work too fast; but by building only in the morning, and by dedicating the rest of the day to food and amusement, gives it sufficient time to dry and harden. About half an inch seems to be a sufficient layer for a day. Thus careful workmen, when they build mud-walls (informed at first perhaps by this little bird) raise but a moderate layer at a time, and then desist; lest the work should become top-heavy, and so be ruined by its own weight. By this method, in about 10 or 12 days is formed an hemispheric nest, with a small aperture towards the top, strong, compact, and warm; and perfectly fitted for all the purposes for which it was intended. But then nothing is more common than for the house sparrow, as soon as the shell is finished, to seize on it as its own, to eject the owner, and to line it after its own manner. After so much labour is bestowed in erecting a mansion, as nature seldom works in vain, martins will breed on for several years together in the same nest, where it happens to be well sheltered and secure from the injuries of the weather. The shell or crust of the nest is a sort of rustic work, full of knobs and protuberances on the outside; nor is the inside of those that I have examined smoothed with any exactness at all; but it is rendered soft and warm, and fit for incubation, by a lining of small straws, grasses, and feathers; and sometimes by a bed of moss interwoven with wool. In this they tread or engender, frequently during the time of building; and the hen lays from 3 to 5 white eggs. At first, when the young are hatched, and are in a naked and helpless condition, the parent birds, with tender assiduity, carry out what comes from their young. Were it not for this affectionate cleanliness, the nestlings would soon be burnt up and destroyed in so deep and hollow a nest, by their own caustic excrement. In the quadruped creation the same neat precaution is made use of, particularly among dogs and cats, where the dams lick away what proceeds from their young. But in birds there seems to be a particular provision, that the dung of nestlings is enveloped in a tough kind of jelly, and therefore is the easier conveyed off without soiling or daubing. Yet, as nature is cleanly in all her ways, the young perform this office for themselves in a little time, by thrusting their tails out at the aperture of their nest. As the young

of small birds presently arrive at their *plumage*, or full growth, they soon become impatient of confinement, and sit all day with their heads out at the orifice, where the dams, by clinging to the nest, supply them with food from morning to night. For a time the young are fed on the wing by their parents; but the feat is done by so quick and almost imperceptible a flight, that a person must have attended very exactly to their motions, before he would be able to perceive it. As soon as the young are able to shift for themselves, the dams immediately turn their thoughts to the business of a second brood: while the first flight, shaken off and rejected by their nurses, congregate in great flocks, and are the birds that are seen clustering and hovering, on sunny mornings and evenings, round towers and steeples, and on the roofs of churches and houses. These congregations usually begin to take place about the first week in August; and therefore we may conclude that by that time the first flight is pretty well over. The young of this species do not quit their abodes all together; but the more forward birds get abroad some days before the rest. These approaching the eaves of buildings, and playing about before them, make people think that several old ones attend one nest. They are often capricious in fixing on a nesting place, beginning many edifices, and leaving them unfinished; but when once a nest is completed in a sheltered place, it serves for several seasons. Those which breed in a ready-finished house, get the start in hatching, of those that build new, by 10 days or a fortnight. These industrious artificers are at their labours in the long days before four in the morning: when they fix their materials, they plaster them on with their chins, moving their heads with a quick vibratory motion. They dip and wash as they fly sometimes in hot weather, but not so often as swallows. Martins love to frequent towns, especially if there are great lakes and rivers at hand. They are by far the least agile of the British hirundines; their wings and tails are short, and therefore they are not capable of such surprising turns, and quick and glancing evolutions as the swallow. Accordingly, they make use of a placid easy motion, in a middle region of the air, seldom mounting to any great height, and never sweeping long together over the surface of the ground or water. They do not wander far for food; but affect sheltered districts, over some lake, or under some hanging wood, or in some hollow vale, especially in windy weather. They breed the latest of all the swallow kind; in 1772, they had nestlings on to October the 21st, and are never without young as late as Michaelmas. As the summer declines, the congregating flocks increase in numbers daily, by the constant accession of the second broods; till at last they swarm in myriads upon myriads round the villages on the Thames, darkening the face of the sky as they frequent the aits of that river, where they roost. They retire, the bulk of them I mean, in vast flocks together about the beginning of October; but have appeared of late years in a considerable flight in this neighbourhood, for one day or two, as late as November the 3d and 6th, after they were supposed to have been gone for more than a fortnight. They therefore withdraw, with us,

us, the latest of any species. Unless these birds are very short-lived indeed, or unless they do not return to the district where they are bred, they must undergo vast devastations somehow and somewhere; for the birds that return yearly bear no manner of proportion to the birds that retire."

HIRZHOLMEN, or **HERTZHOLM**, 3 small islands of Denmark, in the Cattegat, 4 miles NE. of **Plaadstrand**, inhabited chiefly by fishermen. Lon. 10. 24. E. Lat. 57. 31. N.

* **HIS**. *pronoun possessive*. [*hys*, Saxon.] 1. The masculine possessive. Belonging to him that was before mentioned.—

England *his* approaches makes as fierce
As waters to the sucking of a gulph. *Shak. H. V.*
If much you note him,
You shall offend him, and extend *his* passion.
Shak. Macb.

Heav'n and yourself

Had part in this fair maid; now heav'n hath all,
And all the better is it for the maid:

Your part in her you could not keep from death;
But heav'n keeps *his* part in eternal life. *Shak.*

—If our father carry authority with such disposition as he bears this last surrender of *his*, it will but offend us. *Shakesp.*—He that is nourished by the acorns he picked up under an oak in the wood, has appropriated them to himself: nobody can deny but the nourishment is *his*. *Locke.*—

Whene'er I stoop, he offers at a kiss;
And when my arms I stretch, he stretches *his*.
Addison.

4. It was anciently used in a neutral sense, where we now say *its*.—

Who can impress the forest, bid the tree
Unfix *his* earth-bound root? *Shak. Macb.*

Not the dreadful spout

Shall dizzy with more clamour Neptune's ear
In *his* descent. *Shak. Troilus and Cressida.*

There's not the smallest orb, which thou behold'st,

But in *his* motion like an angel sings,

Still quiring to the young-ey'd cherubims. *Shak.*

—This rule is not so general, but that it admitteth *his* exceptions. *Carew's Survey of Cornwall.*

—Opium loseth some of *his* poisonous quality if it be vapoured out, mingled with spirit of wine.

Bacon. 3. It is sometimes used as a sign of the genitive case; as *the man his ground*, for *the man's ground*. It is now rarely thus used, as its use proceeded probably from a false opinion, that the *s* formative of the genitive was *his* contracted.—

Where is this mankind now? who lives to age
Fit to be made Methusalem *his* page? *Donne.*

By thy fond consort, by thy father's cares,

By young Telemachus *his* blooming years. *Pope.*

4. It is sometimes used in opposition to this *man's*.
Were I king,

I should cut off the nobles for their lands,

Desire *his* jewels, and this other's house. *Shak.*

5. Anciently before *self*.—Every of us, each for *his* self, laboured how to recover him. *Sidney.*

HISHOLT, a town of Sweden, in Smaland.

HISINGEN, an island near the coast of Sweden, at the mouth of the Gotha, 16 miles long and 6 broad, containing 7 parishes. Lon. 11. 48. E. Lat. 57. 45. N.

HISKIR, one of the **HEBRIDES**. Seals have been found on it 12 feet long.

HISMO, a river and town of European Turkey, in Albania, 16 miles NNE. of Durazzo.

HISPA, in zoology; a genus of insects belonging to the coleoptera order, the characters of which are these: The antennæ are fusiform, growing gradually larger from each extremity towards the middle, and are situated between the eyes; the thorax and elytra are covered with protuberances or spines. The larva of this insect seems to be yet wholly unknown. There are but two species of the perfect animal met with in Europe; one of which, the

HISPA ATRA, is found in Britain; is all over of a deep unpolished black, and has the upper part of its body entirely covered with long and strong spines, which render it bristly like the shell of a chestnut. There is even a spine at the base of the antennæ; the thorax has a row set transversely, which are forked; and the elytra are furnished with a very great number that are single. Its being thus covered with spines, makes it resemble a hedge-hog in miniature. It is rather hard to catch, letting itself fall down on the ground as soon as approached. It bears its antennæ upright before it. See *Plate CLXXXII. fig. 5.*

HISPALIS, in ancient geography, a town of Bætica, in Hispania Ultra, an ancient mart or trading town on the Bætis, navigable quite up to it for ships of burthen, and thence to Corduba for river barges. It was also called *Colonia Romulensis*. It had also a *conventus juridicus*, a court of justice or assizes. *Pliny.* It is now called **SEVILLE**.

HISPANIA, in ancient geography, a country or kingdom of Europe, now called **SPAIN**; called **HESPERIA ULTIMA**, by Horace, because the west-most part of Europe; also **IBERIA**, from the river Iberus. Its name *Hispania*, or *Σπανια*, is of Phœnician original, from its great number of rabbits; the Phœnicians, who settled several colonies on the coast, calling it *Spanjab*, from these animals. It has the sea on every side, except on that next to Gaul, from which it is separated by the Pyrenees. The Romans first divided it into *Hispania Citra* & *Ultra* under two prætors. In that state it continued down to Augustus; who divided the Farther Spain in Bætica, which he left to the people to be governed by a proconsul; and into Lusitania, which he added to his own provinces; calling the Hither Spain *Tarraconensis*. Hispania was anciently much celebrated for its fertility, of which it has greatly fallen short in modern times. Strabo says, the people were of a warlike turn; and their bodies being formed for hardships and labour, they ever preferred war to peace, and were remarkably prodigal of life. See *Justin.* and *Sil. Italicus*. Spain produced several great men, both in a literary and a political capacity. See **SPAIN**.

(1.) **HISPANIOLA**, or **ST DOMINGO**, the largest of the Antilles or Caribbee islands, in the W. Indies. It lies between 17° 55' and 20° of N. lat. and between 67° 35' and 74° 15' W. lon. It is 60 miles NW. by W. of Porto Rico, 66 SE. of Cuba, 135 ENE. of Jamaica, and 3500 from the Land's End of England.

(2.) **HISPANIOLA, CLIMATE OF**. The climate is

is hot, but not reckoned unwholesome; and some of the inhabitants are said to arrive at the age of 120. It is sometimes refreshed by breezes and rains; and its salubrity is likewise in a great measure owing to the beautiful variety of hills and valleys, woods and rivers, which every where present themselves. It is indeed reckoned by far the finest and most pleasant island of the Antilles, as being the best accommodated to all the purposes of life when duly cultivated. In the plains, the heat is nearly uniform, but varies in proportion to the distance from the mountains. The thermometer is sometimes at 99. In the mountains it rarely rises above 72 or 77. There the nights are cool enough to render a blanket welcome; and there are mountains where even a fire is necessary in some evenings. The contrast of violent heats and heavy rains renders St Domingo humid; hence the tarnished appearance of almost all metals, however brilliant the polish they may originally have had. This is particularly observable on the sea shore, which is more unhealthy than the interior parts of the island. The southern part of the island is pretty much subject to hurricanes, called here *southern gales*, because they are not attended with such dreadful consequences as the hurricanes in the Windward Islands.

(3.) HISPANIOLA, EXTENT OF. This island is surrounded by Turtle Island, Samana, Gouava, the Caimites, Heifer Island, Saone, and several others, which altogether are conjoined with it in one French colony. Exclusive of these, its extent is estimated at 420 miles in length from E. to W. and 140 in breadth, where broadest, from N. to S. But Dr Morse, in his American Gazetteer, makes it 480 miles, or 160 leagues long, and from 60 to 70 leagues broad.

(4.) HISPANIOLA, HISTORY OF. This island was discovered by Chr. Columbus, on the 9th of Dec. 1492. It then formed 5 kingdoms, called *Maqua, Marien, Higuay, Maguana, and Xaraguay*, each governed by sovereigns called caciques. The Spaniards had possession of the whole of it for 120 years. This island, famous for being their earliest settlement in the world, was at first in high estimation for the quantity of gold it supplied. This wealth diminished with the inhabitants of the country, whom they obliged to dig it out of the bowels of the earth; and the source of it was entirely dried up, when they were exterminated, which was quickly done, by a series of the most shocking barbarities that ever disgraced the history of any nation. Benzoni relates, that of two millions of inhabitants, contained in the island when discovered by Columbus in 1492, scarce 153 were alive in 1545. Bp. Las Casas makes the extermination of the natives by his countrymen still greater and more rapid. He states the original number at 3,000,000, and says they were reduced to 60,000 within 15 years. A vehement desire of opening again this source of wealth inspired the thought of getting slaves from Africa; but, besides that these were found unfit for the labours they were destined to, the multitude of mines, which then began to be wrought on the continent, made those of Hispaniola no longer of any importance. An idea now suggested itself, that their negroes, which were healthy, strong, and patient, might

be usefully employed in husbandry; and they adopted, through necessity, a wise resolution, which, had they known their own interest, they would have embraced by choice. The produce of their industry was at first extremely small, because the labourers were few. Charles V. who, like most sovereigns, preferred his favourites to every thing, had granted an exclusive right of the slave trade to a Flemish nobleman, who made over his privilege to the Genoese. Those avaricious republicans conducted this infamous commerce as all monopolies are conducted: they resolved to sell dear, and they sold but few. When time and competition had fixed the prices of slaves, the number of them increased. It may easily be imagined that the Spaniards, who had been accustomed to treat the Indians as beasts, did not entertain a higher opinion of these negro Africans, whom they substituted in their place. Degraded still farther in their eyes by the price they had paid for them, even religion could not restrain them from aggravating the weight of their servitude. It became intolerable, and these wretched slaves made an effort to recover the unalienable rights of mankind. Their attempt proved unsuccessful; but they reaped this benefit from their despair, that they were afterwards treated with less barbarity. This moderation (if tyranny cramped by the apprehension of revolt can deserve that name) was attended with good consequences. Cultivation was pursued with some degree of success. Soon after the middle of the 16th century, Spain drew annually from this colony ten millions weight of sugar, a large quantity of wood for dyeing; tobacco, cocoa, cassia, ginger, cotton, and peltry in abundance. One might imagine, that such favourable beginnings would have given both the desire and the means of carrying them further; but a train of events, more fatal each than the other, ruined these hopes. The first misfortune arose from the depopulation of the island. The Spanish conquests on the continent should naturally have contributed to promote the success of an island, which seemed to have been formed to be the centre of that vast dominion arising around it, to be the staple of the different colonies. But it fell out quite otherwise: on a view of the immense fortunes raising in Mexico, and other parts, the richest inhabitants of Hispaniola began to despise their settlements, and quitted the true source of riches, which is on the surface of the earth, to go and ransack the bowels of it for veins of gold, which are quickly exhausted. The government endeavoured in vain to put a stop to this emigration; the laws were always either artfully eluded, or openly violated. The weakness, which was a necessary consequence of such conduct, leaving the coasts without defence, encouraged the enemies of Spain to ravage them. (See BUCCANERS, § 2—4.) Even the capital of this island was taken and pillaged by that celebrated English sailor, Sir Francis Drake. The cruizers of less consequence contented themselves with intercepting vessels in their passage through those latitudes, which were the best known at that time of any in the new world. To add to these misfortunes, the Castilians themselves commenced pirates. They attacked no ships but those of their own nation; which

which were more rich, worse provided, and worse defended, than any others. The custom they had of sitting out ships clandestinely, to procure slaves, prevented them from being known; and the assistance they purchased from the ships of war, commissioned to protect the trade, insured to them impunity. The foreign trade of the colony was its only resource in this distress; and that was illicit: but as it continued to be carried on, notwithstanding the vigilance of the governors, or, perhaps, by their connivance, the policy of an exasperated and short-sighted court exerted itself in demolishing most of the sea-ports, and driving the miserable inhabitants into the inland country. This act of violence threw them into a state of dejection; which the incursions and settlement of the French on the island afterwards carried to the utmost pitch. The latter, after having made some unsuccessful attempts to settle on the island, had part of it yielded to them, in 1697, by the Spaniards. The court of Spain, totally taken up with that vast empire which they had formed on the continent, used no pains to dissipate this lethargy. They even refused to listen to the solicitations of their Flemish subjects, who earnestly pressed that they might have permission to clear those fertile lands. Rather than run the risk of seeing them carry on a contraband trade on the coasts, they chose to bury in oblivion a settlement which had been of consequence, and was likely to become so again. This colony, which had no longer any intercourse with the mother country but by a single ship, of no great burden, that arrived from thence every third year, consisted, in 1717, of 18,410 inhabitants, including Spaniards, Mestees, Negroes, and Mulattoes. The complexion and character of these people differed according to the different proportions of American, European, and African blood they had received from that natural and transient union, which restores all races and conditions to the same level. These demi-savages, plunged in the extreme of sloth, lived upon fruits and roots, dwelt in cottages without furniture, and most of them without clothes. The few among them, in whom indolence had not totally suppressed the sense of decency and taste for the conveniences of life, purchased clothes of their neighbours, the French, in return for their cattle, and the money sent to them for the maintenance of two hundred soldiers, the priests, and the government. The company, formed at Barcelona in 1757, with exclusive privileges for the re-establishment of St Domingo, never made any considerable progress. They sent out only two small vessels annually, which were freighted back with 6000 hides, and some other commodities of little value. Meantime the French inhabitants of the west part of the island cultivated their grounds with their usual activity, carried on considerable trade, and raised several flourishing towns; particularly Port au Prince, the capital, St Mark, Fort Dauphin, Leogane, Petit Goave, Jeremie, Les Cayes, St Lewis, Cape Francois, Jacmel, and others of less note. Previous to the French revolution, in 1789, the government was administered by an Intendant and a Governor General, both appointed by the Crown, for 5 years, with powers in some cases distinct, in others

united: but though these powers were almost absolute, yet as they were seldom abused, the colony was in a very prosperous condition, in 1788; its towns were opulent, the markets plentiful, and commerce extensive. But soon after the revolution in 1789, a most dreadful reverse took place. At this period, says Mr Bryan Edwards, (in his *Historical Survey of the French Colony in St Domingo*, Lond. 4to, 1797.) "the mulattoes were in a situation more degrading and wretched, than that of the enslaved negroes in any part of the W. Indies.—No law allowed the privileges of a white person to any descendant of an African, however remote."—"The laws (he adds) were dreadfully unequal." In such a situation it is not to be wondered at, that they should have listened with pleasure to the news of the French revolution, and to the acts of the Assembly, which abolished slavery, and established equality of rights. A colonial assembly met at St Mark, on the 16th April 1790, composed of 213 members, which (says Mr Edwards) "fairly and fully represented the inhabitants." "They passed acts of indulgence, and rectified gross abuses. But persons interested in the continuance of these abuses were displeased. They counteracted the proceedings of the assembly, and misrepresented their intentions. M. Peynier, the governor, attempted to restore the old despotic system: whereupon 85 members of the assembly embarked for France;" as did also M. Peynier, who resigned in Nov. 1790. "The pride of power, (adds Mr Edwards) the rage of reformation, the contentions of party, and the conflict of opposing interests, now produced a tempest, that swept every thing before it." In Oct. 1790, Jaa. Oge, a free mulatto, who had been at Paris, and who is characterised by Mr Edwards, as "an enthusiast for liberty, but mild and humane," returned from France, and put himself at the head of the insurgent negroes and people of colour; but being defeated, in March 1791, was betrayed by the Spaniards, to whom he had fled for refuge; and, with Mark Chavane his lieutenant, broke alive on the wheel—"a sentence" (says Mr Edwards) "on which it is impossible to reflect, but with mingled emotions of shame, sympathy, indignation, and horror." The 85 members of the colonial assembly were arrested at France, and their act of 12th Oct. 1790, annulled. In March 1791, 8000 troops arrived from France; and Mauduit the new governor was murdered by his own soldiers, with circumstances of horrible barbarity. By a decree of the National Assembly, of the 15th May 1791, people of colour were declared eligible to seats in the colonial assembly. And on the 12th Sept. a concordat, or truce, was signed between the whites and mulattoes. "But the operation of this truce, (says Mr Edwards) was destroyed by the absurd decree of the National Assembly of the 24th Sept. repealing the decree of the 15th May, whereby in the very moment when the justice and necessity of this decree were acknowledged, and its faithful observance promised by the colonial assembly, its repeal was pronounced by the Legislative Assembly in the mother country. To such repugnancy and absurdity must every government be driven, that attempts to regulate and direct the local concerns of a country

3000 miles distant.—Open war in all its horrors was now renewed. All the soft workings of humanity were now absorbed, in the raging and insatiable thirst of revenge, which inflamed each class alike. It was no longer a contest for mere victory, but a diabolical emulation which party could inflict the most abominable cruelties on the other. On the 23d Aug. 1791, Cape François was burnt, and in the space of two months it was computed, that upwards of 2000 white persons perished by these horrible massacres; and that of the mulattoes and negroes not fewer than 10,000 died by famine and the sword, besides several hundreds that suffered by the executioner. Meantime citizens Santhonax, Polverel, and Ailhaud, arrived from France as commissioners, accompanied by 6000 of the national guards; and citizen Galbaud was appointed governor. Their attempts, however, to stop these enormities proved fruitless, though they proclaimed the total abolition of slavery, and a general indemnity. In Oct. 1793, a body of British forces under Col. Whitlock, were landed, and took possession of Tiburon, Treves, Jeremie, Leogane, Cape Nicolas Mole, and upwards of 90 miles of the eastern coast with little opposition. But though the loss of the British in these engagements, or rather skirmishes, did not exceed 100 men, yet the victims of disease, within 6 months after their arrival, were upwards of 6000, among whom were 150 officers. Leogane was soon after retaken by the negroes, who now amounted to above 100,000, under their general Touissant Louverture; and Tiburon was taken by the French under Gen. Rigaud. To remedy these disasters, and to supply the Mole with provisions, an expedition was undertaken against the fort of BOMBARDE, but the reduction of it, (which was not accomplished till the 18th June 1796,) cost an immense number of men, and after it was taken, instead of being able to supply the Mole, it was found necessary to supply it from thence, at a vast expense, and with the loss of many brave troops. These and similar losses, with the deaths of Lieut. Cola. Brisbane and Markham, who were killed in 1795, together with the faithlessness of the French emigrants, upon whose suggestions this expedition had been undertaken, at last determined the British commander to surrender Jeremie, Port au Prince, and Cape Nicolas Mole, the only places remaining in the hands of the British, to Gen. Hedonville, by capitulation in Aug. 1798; and on the 1st of Oct. the island was totally evacuated by the British. The name of Port au Prince was changed to *Port Republicain*; and the Spanish part of the island, having been ceded to the French by treaty in 1795, was taken possession of by Gen. Louverture in 1800. The white colonists having been mostly either expelled or extirpated, Gen. Touissant Louverture afterwards formed a kind of negro and mulatto republic, in connection with the mother country. Buonaparte, by no means satisfied with the kind of connection which Touissant seemed seriously disposed to preserve with France, determined to subject the island by force. Accordingly, immediately after the peace with Great Britain in the end of 1801, and with the consent of the British government, he sent out a large army under his brother-in-law Le Clerc,

who, after various actions, reduced the power of Touissant, and at length induced him to submit. But though he pledged the faith of his country for the personal safety of his very eminent negro opponent, he forfeited his pledge without remorse, and sent Touissant a prisoner to France, where he soon after died; a victim, there is no doubt, to the violent passions of Buonaparte. Le Clerc himself fell a victim to the climate, and the treachery of the French was but partially successful; for the French troops, under Rochambeau, were soon after obliged to evacuate the island, when its freedom and independence were proclaimed by the new chief of the blacks, Dessalines. Many cruelties were exercised against the whites, in spite of the protection which was promised them; cruelties most seriously to be lamented, but considering all circumstances, not to be wondered at. When the war with Britain was renewed in 1803, an attempt was made by the British government to negotiate with Dessalines, but without success. His power, which was not then very formidable, was afterwards reduced by a signal defeat, which he experienced from General Ferrand in the plain of St Charles, when the black chief was forced to retire to the Cape. When France soon after was turned into an empire, St Domingo followed the edifying example. It was denominated Hayti; slavery was abolished; it was declared a free, sovereign, and independent state; all distinction of colour was ordered to cease; and the inhabitants were denominated under the generic name of *Blacks*. Jacques Dessalines was declared the first emperor. The empire, one and indivisible, was distributed into six military divisions, and the imperial constitution was promulgated and accepted on the 20th of May 1805. What will be the effect of this singular formation of an independent black empire, it is impossible to conjecture. In the present unsettled state of the world, and of colonial establishments especially, the history which we can give of passing events must be every way incomplete. For whilst we are recording one order of things, the account scarcely issues from the press, before the whole system is changed, leaving scarcely a vestige behind of the system superseded. The empire of Hayti still (1810) exists; but in what permanent form, the convulsions with which it has been visited will finally subside, cannot be foreseen; and therefore we shall enter into no detail of the various disputes of its rival chiefs, by which so much blood has been shed, and so much misery occasioned.

(5.) **HISPANIOLA, MOUNTAINS OF.** The two great chains of mountains which extend from E. to W. and their numerous spurs, give the island an aspect, at a distance, not so favourable as it deserves. They are, however, the cause of the fertility of the island. They give rise to innumerable rivers, repel the violence of the winds, vary the temperature of the air, and multiply the resources of human industry. They abound with excellent timber, and mines of iron, lead, copper, silver, gold, some precious stones, and even mercury.—The mountains of *Cibao*, *Selle*, and *Hotte*, are reckoned 1000 fathoms above the level of the sea. In the bowels of the first, the cruel Spaniards condemned

condemned thousands of the natives to sacrifice their lives in search of gold. The mines are not now worked, although Valverde thinks that they might still be wrought to advantage.

(6.) **HISPANIOLA, NAMES OF.** The original inhabitants called this island *Hayti*, i. e. high or mountainous land. Charlevoix says, it was called *Quesqueya*, that is, *great country*, or *mother of countries*. Others say it had the name of *Bobio*, which means a country full of habitations and villages. Columbus called it *HISPANIOLA*, or *Little Spain*, which name the Spaniards still retain, though *St Domingo* is the name commonly used by other nations; so called from *St Domingo*, the capital of the Spanish part; which was thus named by Columbus in honour of his father.

(7.) **HISPANIOLA, NUMBER OF CATTLE IN.** The number of 200,000 head of cattle was stated in the general census taken by order of the president in 1780, and if we count those exempted from tribute, they may amount to 250,000; without comprehending horses, mules, and asses, which, with an augmentation estimated since 1780, would make a stock of 300,000 head, and an annual production of 60,000.

(8.) **HISPANIOLA, POPULATION OF.** Before the revolution, the population of the French part of *St Domingo* was estimated at 42,000 white people, 44,000 free people of colour, and 600,000 slaves. Of these, two thirds have lost their lives during the dreadful convulsion that has since taken place.

(9.) **HISPANIOLA, PRODUCE OF.** Before the war, *St Domingo* is said to have produced as much sugar alone, as all the British *W. India* possessions united, besides immense quantities of cotton, coffee, and indigo. The exports from the French part of the island, in 1789, were 47,516,531 lb. white sugar; 93,773,300 lb. brown sugar; 76,835,219 lb. coffee; 7,004,274 lb. cotton; and 758,628 lb. indigo; besides tanned hides, molasses, spirits, &c. to the value of 46,873 livres. The coffee is excellent; each tree in a state of bearing will produce on an average a pound weight, and is sometimes equal to that of *Mocha*. Cotton grows naturally, of an excellent quality, even without care, in stony land, and in the crevices of the rocks. The numerous roots of indigo are the only obstacles to the feeble cultivation of the fields, where it grows spontaneously. Tobacco, says Valverde, has here a larger leaf than in any other part of America; it grows every where, and equals sometimes that of *Cuba* or the *Havannah*. The kernel of the cocoa nut of *St Domingo* is more acidulated than that of the cocoa nut of *Venezuela* and *Caraca*, to which it is not inferior; and experience proves, that the chocolate made of the two cocoas has a more delicate flavour than that made of the cocoa of *Caraca* alone.

* **HISS.** *n. f.* [from the verb.] 1. The voice of a serpent, and of some other animals.—

He *bifs* for *bifs* return'd, with forked tongue
To forked tongue. *Milton.*

2. Censure; expression of contempt used in theatres.—

He heard
On all sides, from innumerable tongues,

A dismal universal *bifs*, the sound
Of publick scorn. *Milton.*

Fierce champion, fortitude, that knows no fears
Of *bisses*, blows, or want, or loss of ears. *Pope.*

(1.) * **To HISS.** *v. a.* [*biscean*, Saxon.] 1. To condemn by hissing; to explode.—Every one will *bifs* him out to his disgrace. *Reclus.* xxii. 1.—She would so shamefully fail in the last act, that, instead of a plaudite, she would deserve to be *biffed* off the stage. *Morc.*—I have seen many successions of men, who have shot themselves into the world, some bolting out upon the stage with vast applause, and others *biffed* off, and quitting it with disgrace. *Dryden.*—Will you venture your all upon a cause, which would be *biffed* out of all the courts as ridiculous? *Collier on Duelling.* 2. To procure hisses or disgrace.—

Thy mother plays, and I
Play too; but so disgrac'd a part, whose issue
Will *bifs* me to my grave. *Shak.*

What's the newest grief?

—That of an hour's age doth *bifs* the speaker,
Each minute teems a new one. *Shak.*

(2.) * **To HISS.** *v. n.* [*bissen*, Dutch.] 1. To utter a noise like that of a serpent and some other animals. It is remarkable, that this word cannot be pronounced without making the noise which it signifies.—In the height of this bath, to be thrown into the Thames and cooled glowing hot, in that surge, like a horseshoe; think of that, *biffing* hot. *Shak.*—The merchants shall *bifs* at thee. *Ezekiel* xxvii. 36.—

See the furies arise:

See the snakes that they rear,
How they *bifs* in their hair. *Dryden.*

Against the steed he threw

His forceful spear, which, *biffing* as it flew,
Pierc'd through the yielding planks. *Dryden.*

2. To condemn at a publick exhibition; which is sometimes done by *biffing*.—

Men shall pursue with merited disgrace;

Hifs, clap their hands, and from his country
chase. *Sandys.*

HISSAR, a district of Hindoostan, in *Delhi*: with its capital. The latter lies near the *Surfooty*, 112 miles WNW. of *Delhi*. Lon. 75. 40. E. Lat. 29. 5. N.

* **HIST.** *interj.* [Of this word I know not the original: some thought it a corruption of *hush*, *bush* it, *bush*t, *bif*; but I have heard that it is an Irish verb commanding silence.] An exclamation commanding silence.—

Mute silence *bif* along:

'Lefs *Philomel* will deign a song,

In her sweetest saddest plight,

Smoothing the rugged brow of night. *Milton.*

—*Hif*, *bif*, says another that stood by, away, doctor; for here's a whole pack of dismals coming. *Swift.*

HISTER, in entomology, a genus of the coleoptera order of insects. See *Plate CLXXXII*. The first articulation of the antennæ is compressed and curved; the last is considerably larger than the others, and appears to be a solid knob; the head is drawn within the body; the mouth is forcipated; the elytra are shorter than the body; and the fore-legs are dentated. The body is polished and very shining.

shining, and its form almost square; the thorax large and highly polished; anteriorly it is made with a slope, in the cavity whereof is lodged the head, the position of which is often only discovered by the projection of the maxillæ; for the head, for the most part, is so drawn under the thorax, that the insect looks as if it had none. The elytra are as it were cut off towards the extremity, and do not cover the whole of the abdomen. They are extremely smooth, and only have a few striæ, scarce perceptible towards their outward side. Lastly, the hinder part of the abdomen, which projects beyond the elytra, is round and blunt. These insects are sometimes found in cow-dung, and often on sand. They vary prodigiously in size; but differ very little either in form or colour, being all very dark. The larvæ, as well as the perfect insects, are frequently met with in the dung of horses, cows, &c.

HISTO, a town of Spain in New Castile, 24 miles SW. of Cuenca.

* **HISTORIAN**. *n. f.* [*historicus*, Lat. *historien*, French.] A writer of facts and events; a writer of history.—

What thanks sufficient, or what recompence
Equal, have I to render thee, divine

Historian!

Milton.

—Our country, which has produced writers of the first figure in every other kind of work, has been very bad in good *historians*. *Addison.*—

Not added years on years my task could close,

The long *historian* of my country's woes. *Pope.*

* **HISTORICAL**. **HISTORICK**. *adj.* [*historique*, French; *historique*, Lat.] 1. Containing or giving an account of facts and events.—Because the beginning seemeth abrupt, it needs that you know the occasion of these several adventures; for the method of a poet *historical* is not such as of an *historiographer*. *Spenser.*—In an *historical* relation we use terms that are most proper and best known. *Burnet's Theory.*—

Here rising bold the patriot's honest face;

There warriors frowning in *historick* brags. *Pope.*

2. Suitable or pertaining to history or narrative.—

With equal justice and *historick* care,

Their laws, their toils, their arms with his
compare. *Prior.*

* **HISTORICALLY**. *adv.* [from *historical*.] In the manner of history; by way of narration.—The gospels, which are weekly read, do all *historically* declare something which our Lord Jesus Christ himself either spoke, did, or suffered in his own person. *Hooker.*—When that which the word of God doth but deliver *historically*, we construe as if it were legally meant, and so urge it further than we can prove it was intended, do we not add to the laws of God? *Hooker.*—After his life has been rather invented than written, I shall consider him *historically* as an author, with regard to those works he has left behind him. *Pope's Essay on Homer.*

* **TO HISTORIFY**. *v. a.* [from *history*.] To relate; to record in history.—

O! muse *historify*

Her praise, whose praise to learn your skill hath
framed me. *Sidney.*

—The third age they term *historicon*; that is, such wherein matters have been more truly *historified*, and therefore may be believed. *Brown.*

(1.) * **HISTORIOGRAPHER**. *n. f.* [*ιστορια* and *γραφω*; *historiographie*, French.] An *historian*; a writer of history.—The method of a poet *historical* is not such as of an *historiographer*. *Spenser.*—

What poor ideas must strangers conceive of persons famous among us, should they form their notions of them from the writings of those our *historiographers*? *Addison.*—I put the journals into a strong box after the manner of the *historiographers* of some eastern monarchs. *Arbutnot's John Bull.*

(2.) **HISTORIOGRAPHER TO HIS MAJESTY**, is an officer under the lord chamberlain, who has a salary of £200 per annum. There is a similar office in Scotland, with the same salary.

* **HISTORIOGRAPHY**. *n. f.* [*ιστορια* and *γραφω*.] The art or employment of an *historian*.

H I S T O R Y.

DEFINITIONS and INTRODUCTORY OBSERVATIONS.

HISTORY is thus defined by Dr Johnson:

* **HISTORY**. *n. f.* [*ιστορια*; *historia*, Lat. *histoire*, Fr.] 1. A narration of events and facts delivered with dignity.—

Justly Cæsar scorns the poet's lays;

It is to *history* he trusts for praise. *Pope*

2. Narration; relation.—The *history* part lay within a little room. *Wifeman.*—

What *histories* of toil could I declare?

But still long-weary'd nature wants repair. *Pope.*

3. The knowledge of facts and events.—*History*, so far as it relates to the affairs of the Bible is necessary to divines. *Watts.*

HISTORY may, in general, be defined an account of the most remarkable events which have occurred in the world, arranged in the true order in which they actually happened, together with the causes from which they originated, and the different effects they produced, as far as could be discovered. The word *ιστορια* literally denotes a search for curious things, or a desire of knowing, or even a rehearsal of things we have seen; being formed from the verb *ιστημι*, which properly signifies to know a thing by having seen it. But the idea is now much more extensive, and is applied to the knowledge of things taken from the report of others. It is derived from the verb *ιστημι*, I know; and hence among the ancients, several of their great men were called *polyhistores*, i. e. persons of various and general knowledge.

The

The word *history* is, however, sometimes used to signify a description of things, as well as an account of facts. Thus Theophrastus calls his work on the nature and properties of plants, an *history of plants*; and we have a treatise of Aristotle, intitled an *history of Animals*; and to this day the description of plants, animals, and minerals, are called by the general name of NATURAL HISTORY.

But what chiefly merits the name of HISTORY, and what is here considered as such, is an account of the principal transactions of mankind from the beginning of the world. This subject is generally divided into two parts, viz. CIVIL and ECCLESIASTICAL. The first contains the history of mankind in their various relations to one another, and their behaviour, for their own emolument, or that of others, in common life; the second considers them as acting, or pretending to act, in obedience to what they believe to be the will of the Supreme Being. Civil history, therefore, includes an account of all the different states that have existed in the world, and likewise of those men who in different ages of the world have most eminently distinguished themselves, either for their good or evil actions. This last part of civil history, however, forms a distinct branch, usually styled BIOGRAPHY.

History is justly esteemed a very considerable branch of polite literature. Few accomplishments are more valued than an accurate knowledge of the histories of different nations; and scarce any literary production is more regarded than a well written history of any nation: although the truth of Dr Goldsmith's remark in his History of England, must be acknowledged with respect to those of all nations; viz. that "history is generally little more than the register of human contention and calamity."

As to the study of history, we must consider, that all the revolutions which have happened in the world have been owing to two causes. 1. The connections between the different states existing together in the world at the same time, or their different situations with regard to one another; and, 2. The different characters of the people who in all ages constituted these states, their different geniuses and dispositions, &c. by which they were either prompted to undertake such and such actions of themselves, or were easily induced to it by others. The person who would study history, therefore, ought first to make himself acquainted with the state of the world in general in all different ages; what nations inhabited the different parts of it; what their extent of territory was; at what particular time they arose, and when they declined. He should next inform himself of the various events which have happened to each particular nation; and thus he will discover many of the causes of those revolutions, which before he only knew as facts.

Thus, for instance, a person may know the Roman history from the time of Romulus, without knowing why the city of Rome happened to be built at that time. This cannot be understood without a particular knowledge of the former state of Italy, and even of Greece and Asia; seeing the origin of the Romans is commonly traced as high as Æneas, one of the heroes of Troy. But when all this is done, which indeed requires no small la-

bour, the historian has yet to study the genius and dispositions of the different nations, the characters of those who were the principal directors of their affairs, whether kings, ministers, generals, or priests; and when this is accomplished, he will discover the causes of those transactions in the different nations, which have given rise to the great revolutions above mentioned: after which, he may assume the character of one who is well versed in history.

The first outline of history may be easily obtained by the inspection of an historical chart, such as that subjoined to the present treatise. See *Plate CLXXXIII.* and the explanation at the end of this treatise. Along with this it will be proper to peruse a short abridgment of general history, from the creation of the world to the present time. The following is collected from the best authorities, and may serve to assist the student in acquiring a knowledge of general history.

PART I.

OF CIVIL HISTORY.

INTRODUCTION.

CIVIL HISTORY, though it might seem incapable of any natural division, except that of arranging it according to the different states whose transactions it describes, may yet be very properly divided into the following periods, at each of which a great revolution took place, either with regard to the whole world, or a very considerable part of it: viz.

1. The creation of man.
2. The flood.
3. The commencement of profane history, i. e. when, leaving the fabulous relations of heroes, demigods, &c. to the poets, men began to relate facts with some regard to truth and credibility.
4. The conquest of Babylon by Cyrus, and the destruction of the Babylonian empire.
5. The reign of Alexander the Great, and the overthrow of the Persian empire.
6. The destruction of Carthage by the Romans, when the latter had no longer any rival capable of opposing their design of universal empire.
7. The reign of Trajan, when the Roman empire was brought to its utmost extent.
8. The division of the empire under Constantine.
9. The destruction of the western empire by Odoacer, and the settlement of the different nations of Europe.
10. The rise of Mahomet and the conquests of the Saracens and Turks.
11. The crusades, and all the space intervening between that time and the American war.
12. The last but not the least important æra, from the commencement of the American war, to the period of the French revolution, of which the final consequences are not yet within the range of human conjecture.

With regard to the number of years which have elapsed since the creation of the world, there have been many disputes. The compilers of the Universal History determine it to have taken place in the year 4305 B. C. so that, according to them, the world is now in the 6106th year of its age. Others think it was created only 4000 years B. C. so that it is not yet 5801 years old. Be this as it will, however, the whole account of the creation rests on the truth of the Mosaic history; and which we must of necessity accept, because we can find

commerce to the East Indies was now discontinued, and consequently the sources of wealth in a great measure stopped; and this, added to the perpetual wars between the kings of Israel and Judah, contributed to that remarkable and speedy decline which had now taken place in the Jewish affairs. Whether this king Shishak was the Sesostris of profane writers or not, his expedition against Jerusalem, as recorded in Scripture, seems very similar to the desultory conquests ascribed to Sesostris. His infantry is said to have been innumerable, composed of different African nations; and his cavalry 60,000, with 1200 chariots; which agrees pretty well with the mighty armament attributed to Sesostris. Indeed, his cavalry are said to have been only 24,000; but the number of his chariots has also been reckoned at 27,000; which last may not unreasonably be deemed an exaggeration, and these supernumerary chariots may have been only cavalry: but unless we allow Sesostris to be the same with Shishak, it seems impossible to fix on any other king of Egypt who can be supposed to have undertaken this expedition in the days of Rehoboam.

Though the Jews obtained a temporary deliverance from Shishak, they were quickly after attacked by new enemies. In 941 B. C. Zerah the Ethiopian invaded Judea with an army of a million of infantry and 300 chariots; but was defeated with great slaughter by Asa king of Judah, who engaged him with an army of 380,000 men. About this time also the Syrians had become a considerable people, and bitter enemies both to the kings of Israel and Judah; aiming in fact at the conquest of both nations. Their kingdom commenced in the days of David, under Hadadezer, whose capital was Zobah, and who probably was at last obliged to become David's tributary, after having been defeated by him in several engagements. Before the death of David, however, Rezon, who had rebelled against Hadadezer, having made himself master of Damascus, erected there a new kingdom, which soon became very powerful. The Syrian princes being thus in the neighbourhood of the two rival states of Israel and Judah, found it an easy matter to weaken them both, by pretending to assist the one against the other; but a detail of the transactions between the Jews and Syrians is only to be found in the Old Testament, to which we refer. In 740 B. C. however, the Syrian empire was totally destroyed by Tiglath-Pileser king of Assyria; as was also the kingdom of Samaria by Shalmaneser his successor in 721. The people were either massacred, or carried captives into Media, Persia, and the countries about the Caspian Sea.

While the eastern nations were thus destroying each other, the foundations of very formidable empires were laid in the west, which in process of time were to swallow up almost all the eastern ones. In Africa, Carthage was founded by a Tyrian colony, about 869 B. C. according to those who ascribe the highest antiquity to that city; but, according to others, it was founded only in 769 or 770 B. C. In Europe a very considerable revolution took place about 900 B. C. The Heraclidæ, after several unsuccessful attempts, at last

conquered the whole Peloponnesus. From this time the Grecian states became more civilized, and their history becomes less obscure. The institution, or rather the revival and continuance, of the Olympic games, in 776, B. C. also greatly facilitated the writing not only of their history, but that of other nations; for as each Olympiad consisted of 4 years, the chronology of every important event became indubitably fixed by referring it to such and such an Olympiad. In 748 B. C. or the last year of the 7th Olympiad, the foundation of Rome was laid by Romulus; and, 43 years after, the Spartan state was new modelled, and received from Lycurgus those laws, by observing of which it afterwards arrived at such a pitch of prosperity.

SECT. III. *From the COMMENCEMENT OF PROFANE HISTORY to the ERECTION of the BABYLONISH EMPIRE by NEBUCHADNEZZAR.*

WITH the beginning of the 28th Olympiad, or 568 B. C. commences the third general period above mentioned, when profane history becomes somewhat clear, and the relations concerning the different nations may be depended upon with some degree of certainty. The general state of the world was as follows:

The northern parts of Europe were either thinly inhabited, or filled with unknown and barbarous nations, the ancestors of those who afterwards destroyed the Roman empire. France and Spain were inhabited by the Gomerians or Celtes. Italy was divided into a number of petty states, arising partly from Gaulish and partly from Grecian colonies; among which the Romans had already become formidable. They were governed by their 6th king, Servius Tullius; had increased their city by the demolition of Alba Longa, and the removal of its inhabitants to Rome; and had enlarged their dominions by several cities taken from their neighbours.

Greece was also divided into a number of small states, among which the Athenians and Spartans, being the most remarkable, were rivals to each other. The former had, about 599 B. C. received an excellent legislation from Solon, and were enriching themselves by navigation and commerce; the latter were become formidable by the martial institutions of Lycurgus; and having conquered Messina, and added its territory to their own, were justly esteemed the most powerful people in Greece. The other states of most consideration were Corinth, Thebes, Argos, and Arcadia.

In Asia great revolutions had taken place. The ancient kingdom of Assyria was destroyed by the Medes and Babylonians, its capital city Nineveh utterly ruined, and the greatest part of its inhabitants carried to Babylon. Even the materials of which it was built were carried off, to adorn and strengthen that stately metropolis, which was then undoubtedly the first city of the world. Nebuchadnezzar, a wise and valiant prince, now sat on the throne of Babylon. By him the kingdom of Judea was totally overthrown in 587 B. C. Three years before this he had taken and razed the city of Tyre, and over-run all the kingdom of Egypt. He is even said by Josephus to have conquered Spain.

Spain, and reigned there 9 years, after which he abandoned it to the Carthaginians; but this seems improbable.

The extent of the Babylonian empire is not certainly known; but from what is recorded of it, we may conclude that it was not at all inferior, even in this respect, to any that ever existed: as the Scriptures tell us it was superior in wealth to any of the succeeding ones. It comprehended Phœnicia, Palestine, Syria, Babylonia, Media, and Persia, and probably India also. From a consideration of this vast extent of territory, and the riches with which every one of these countries abounded, we may form some idea of the wealth and power of this monarch. When we consider also that the whole strength of this mighty empire was employed in beautifying the metropolis, we cannot look upon the wonders of that city, as related by Herodotus, to be at all incredible. As to what passed in the republic of Carthage about this time, we are quite in the dark; there being a chasm in its history for no less than 300 years.

SECT. IV. *From the ERECTION of the BABYLONIAN EMPIRE to its OVERTHROW by CYRUS.*

This 4th general period of history is very short, including only 31 years. This sudden revolution was occasioned by the misconduct of Evil-merodach, Nebuchadnezzar's son, even in his father's life-time. For having, in a great hunting match, on occasion of his marriage, entered the country of the Medes, and some of his troops coming up at the same time to relieve the garrisons in those places, he joined them to those already with him, and without the least provocation began to plunder and lay waste the neighbouring country. This produced an immediate revolt, which quickly extended over all Media and Persia. The Medes, headed by Astyages and his son Cyaxares, drove back Evil-merodach and his party with great slaughter; nor doth it appear that they were afterwards reduced even by Nebuchadnezzar himself. The new empire continued daily to gather strength; and at last Cyrus, Astyages's grandson, a prince of great prudence and valour, being made generalissimo of the Median and Persian forces, took Babylon itself, in the year 538 B. C. See **BABYLONIA**, § 2.

The Romans, during this period, increased in power under the wise government of their king Servius Tullius, a pacific prince, who rendered his people more formidable by a peace of 20 years, than his predecessors had done by all their victories. The Greeks, even at this early period, began to interfere with the Persians, on account of the Ionians, or Grecian colonies in Asia Minor. These had been subdued by Crœsus king of Lydia about the year 562, the time of Nebuchadnezzar's death. Whether the Lydians had been subdued by the Babylonish monarch or not, is not ascertained; though it is probable that they were either in subjection to him, or greatly awed by his power, as before his death nothing considerable was undertaken by them. It is also very probable that during the insanity of Nebuchadnezzar, spoken of by Daniel, the affairs of his kingdom would fall into confusion; and many of those princes whom he formerly retained in subjection would set up

for themselves. Certain it is, however, that if the Babylonians did not regard Crœsus as their subject, they considered him as a very faithful ally; insomuch that they celebrated an annual feast in commemoration of a victory obtained by him over the Scythians. After the death of Nebuchadnezzar, Crœsus subdued many nations in Asia Minor, and among the rest the Ionians. They were, however, greatly attached to his government: for, though they paid him tribute, and were obliged to furnish him with some forces in time of war, they were yet free from all kind of oppression.

When Cyrus therefore was proceeding in his conquests of different parts of the Babylonish empire, before he proceeded to attack the capital, he offered very advantageous terms to the Ionians, but they refused to submit to him. But soon after, Crœsus himself being defeated and taken prisoner, the Ionians sent ambassadors to Cyrus, offering to submit on the terms formerly proposed. These were now refused; and the Ionians, being determined to resist, applied to the Spartans for aid. Though the Spartans at that time could not be prevailed upon to give their countrymen any assistance, they sent ambassadors to Cyrus with a threatening message, to which he returned a contemptuous answer, and then forced the Ionians to submit at discretion, 5 years before the taking of Babylon.

Thus commenced the hatred between the Greeks and Persians; and thus we see, that in the two first great monarchies the seeds of their destruction were sown even before the monarchies themselves were established. For while Nebuchadnezzar was raising the Babylonish empire to its utmost height, his son was destroying what his father built up; and at the very time when Cyrus was establishing the Persian monarchy, by his ill-timed severity to the Greeks he made that warlike people his enemies, whom his successors were by no means able to resist, and who would probably have overcome Cyrus himself, had they united to attack him. The transactions of Africa during this period are almost entirely unknown; though we cannot doubt that the Carthaginians enriched themselves by means of their commerce, which enabled them afterwards to attain to such a considerable share of power.

SECT. V. *From the ERECTION of the PERSIAN EMPIRE to its OVERTHROW by ALEXANDER; and to the DIVISION of the GRECIAN EMPIRE, upon his DEATH.*

CYRUS having now become master of all the east, the Asiatic affairs continued for some time in a state of tranquillity. The Jews obtained leave to return to their own country, rebuild their temple, and re-establish their worship, of all which an account is given in the sacred writings. Cambyfes, the successor of Cyrus, added Egypt to his empire, which had not either submitted to Cyrus, or revolted soon after his death. He intended also to have subdued the Carthaginians; but as the Phœnicians refused to supply him with ships to fight against their own countrymen, he was obliged to lay this design aside.

In 517 B. C. the Babylonians finding themselves grievously oppressed by their Persian masters, re-

solved to shake off the yoke, and set up for themselves. For this purpose, they stored their city with all manner of provisions; and when Darius Hystaspes, then king of Persia, advanced against them, they took the most barbarous method that can be imagined, of preventing an unnecessary consumption of those provisions which they had so carefully amassed. Having collected all the women, old men, and children, into one place, they strangled them without distinction, whether wives, fathers, mothers, brothers, or sisters; every one being allowed to save only the wife he liked best, and a maid-servant to do the work of the house. This cruel policy did not avail them: their city was taken by treachery (for it was impossible to take it by force); after which the king caused the walls of it to be beat down from 200 to 50 cubits height, that their strength might no longer give encouragement to the inhabitants to revolt.

Darius then turned his arms against the Scythians; but finding that expedition turn out both tedious and unprofitable, he directed his course eastward, and reduced all the country as far as the Indus. In the mean time, the Ionians revolted; and being assisted by the Greeks, a war commenced between the two nations, which was not thoroughly extinguished but by the destruction of the Persian empire in 330 B. C. The Ionians, however, were for this time obliged to submit, after a war of six years; and were treated with great severity by the Persians. The conquest of Greece itself was then projected: but the expeditions for that purpose ended most unfortunately for the Persians, and encouraged the Greeks to make reprisals on them, in which they succeeded to their utmost wishes; and had it only been possible for them to have agreed among themselves, the downfall of the Persian empire might have happened much sooner than it did. See ATTICA, PERSIA, and SPARTA.

In 459 B. C. the Egyptians attempted to recover their liberty, but were reduced after a war of six years. In 413 B. C. they revolted a second time; and, being assisted by the Sidonians, drew upon the latter that terrible destruction foretold by the prophets; while they themselves were so thoroughly humbled, that they never after made any attempt to recover their liberty.

The revolt of Cyrus the younger against his brother Artaxerxes Mnemon, in which, through his own rashness, he miscarried, and lost his life at the battle of Cunaxa, in the province of Babylon, happened in the year B. C. 401 or 403. See CYRUS, N° 2. Ten thousand Greek mercenaries, who served in his army, made their way back into Greece, though surrounded on all sides by the enemy, and in the heart of a hostile country. In this retreat they were commanded by XENOPHON, who has received the highest praises on account of his conduct and military skill in bringing it to a happy conclusion. Two years after, the invasion of Agelilaus king of Sparta threatened the Persian empire with total destruction; from which, however, it was relieved by his being recalled to defend his own country against the other Grecian states; and after this the Persian affairs continued in a more prosperous way till the time of Alexander.

During all this time, the volatile and giddy tem-

per of the Greeks, with their enthusiastic desire of romantic exploits, were preparing fetters for themselves, which indeed seemed to be necessary to prevent them from destroying one another. A zeal for liberty was what they all avowed; but, on every occasion, it appeared that this love of liberty was only a desire of dominion. No state in Greece could bear to see another equal to itself; and hence their perpetual contests for pre-eminence, which could not but weaken the whole body, and render them an easy prey to an ambitious and politic prince, who was capable of taking advantage of those divisions. Being all impatient of restraint, they never could submit long to any regular government; and hence their determinations were often nothing but the decisions of a mere mob, of which they had afterwards almost constantly reason to repent. Hence also their base treatment of those eminent men whom they ought most to have honoured: as Miltiades, Aristides, Themistocles, Cimon, Alcibiades, Socrates, Phocion, &c.

The various transactions between the Grecian states, though they make a very considerable figure in particular history, make but a very small one in a general sketch of the history of the world. We shall therefore only observe, that in 404 B. C. the Athenian power was totally broken by the taking of their city by the Spartans. See ATTICA, § 13, 14. In 370 that of the Spartans received a severe check from the Thebans at the battle of Leuctra; and 8 years after was still further reduced by the battle of Mantinea. Epaminondas, the great enemy of the Spartans, was killed; but this only proved a more speedy means of subjugating all the states to a foreign, and at that time despicable power. The Macedonians, a barbarous nation, lying to the N. of the states of Greece, were, two years after the death of Epaminondas, reduced to the lowest condition by the Illyrians, another nation of barbarians in the neighbourhood. The king of Macedon being killed in an engagement, Philip his brother departed from Thebes, where he had studied the art of war under Epaminondas, to take possession of his kingdom. Being a man of great prudence and policy, he quickly settled his own affairs; vanquished the Illyrians; and, being no stranger to the weakened situation of Greece, began almost immediately to meditate the conquest of it.

The particulars of this enterprise will be found related under the article MACEDON, § 6, 7, &c. Here it is sufficient to mention, that by first attacking those he was sure he could overcome, by corrupting those whom he thought it dangerous to attack, by sometimes pretending to assist one state and sometimes another, and by imposing upon all as best served his turn, he at last put it out of the power of the Greeks to make any resistance, at least such as could keep him from gaining his end. In 338 B. C. he procured himself to be elected general of the Amphictyons, or council of the Grecian states, under pretence of settling some troubles at that time in Greece; but having once obtained liberty to enter that country with an army, he quickly convinced the states that they must all submit to his will. He was opposed by the Athenians and Thebans; but the intestine wars of Greece had cut off all her great men, and no general

neral was now to be found capable of opposing Philip with success.

PHILIP, being now master of all Greece, projected the conquest of Asia. To this he was encouraged by the ill success which had attended the Persians in their expeditions against Greece, the successes of the Greeks in their invasions, and the retreat of the 10,000 under Xenophon. All these events showed the weakness of the Persians, their vast inferiority to the Greeks in military skill, and how easily their empire might be overthrown by a proper union among the states. Philip was preparing to enter upon his great design, when he was murdered by some assassins.

ALEXANDER his son was possessed of every quality necessary for the execution of so great a plan: and his impetuosity of temper made him execute it with a rapidity unheard of either before or since. It must be confessed, indeed, that the Persian empire was now ripe for destruction, and could not in all probability have withstood an enemy much less powerful than Alexander. The Asiatics have in all ages been much inferior to the Europeans in valour and military skill. They were now sunk in luxury and effeminacy; and what was worse, they seem at this period to have been seized with that infatuation and distraction of counsels which scarce ever fails to be a forerunner of the destruction of any nation. The Persian ministers persuaded their sovereign to reject the prudent advice that was given him, of distressing Alexander by laying waste the country, and thus forcing him to return for want of provisions. Nay, they even prevented him from engaging the enemy in the most proper manner, by dividing his forces; and persuaded him to put Charidemus the Athenian to death, who had promised, with 100,000 men, of whom one 3d were mercenaries, to drive the Greeks out of Asia.

In short, Alexander met with only two checks in his Persian expedition. The one was from the city of Tyre, which for 7 months resisted his utmost efforts; the other was from Memnon the Rhodian, who had undertaken to invade Macedonia. The first of these obstacles Alexander at last got over, and treated the governor and inhabitants with the utmost cruelty. The other was scarce felt; for Memnon died after reducing some of the Grecian islands, and Darius had no other general capable of conducting the undertaking. The power of the Persian empire was totally broken by the victory gained over Darius at Arbela, in the year 331 B. C. and next year a total end was put to it by the murder of the king by Bessus one of his subjects.

ALEXANDER's ambition was not to be satisfied with the possession of the kingdom of Persia, or indeed of any other on earth. Nothing less than the total subjection of the world itself seemed sufficient; and therefore he was prompted to invade every country of which he could only learn the name, whether it had belonged to the Persians or not. In consequence of this boundless ambition, he invaded and reduced Hyrcania, Bactria, Sogdiana, and all that vast tract of country now called *Bukharia*. At last, having entered India, he reduced all the nations to the river Hyphasis, one of the branches of the Indus. But when he would

have proceeded farther, and extended his conquests quite to the eastern extremities of Asia, his troops positively refused to follow him, and he was constrained to return.

While the Grecian empire thus suddenly sprang up in the east, the rival states of ROME and CARTHAGE were making considerable advances in the west. The Romans were establishing their empire on the most solid foundations; to which their particular situation naturally contributed. Being originally little better than a parcel of lawless banditti, they were despised and hated by the neighbouring states. This soon produced wars; in which at first, from accidental circumstances, and afterwards from their superior valour and conduct, the Romans proved almost constantly victorious. The jealousies which prevailed among the Italian states, and their ignorance of their true interest, prevented them from combining against that aspiring nation, and crushing it in its infancy, which they might easily have done; while in the mean time the Romans, being kept in a state of continual warfare, became at last such expert soldiers, that no state on earth could resist them. During the time of their kings, they had made a very considerable figure among the Italian nations; but after their expulsion, and the commencement of the republic, their conquests became much more rapid and extensive. In 501 B. C. they subdued the Sabines; 8 years after, the Latins; and in 399 the city of Veii, the strongest in Italy, excepting Rome itself, was taken after a siege of ten years. But in the midst of their successes a sudden irruption of the Gauls had almost put an end to their power and nation at once. The city was burnt to the ground in 383 B. C. and the capitol on the point of being surprised, when the Gauls, who were climbing up the walls in the night, were accidentally discovered and repulsed.

ROME was soon rebuilt with much greater splendour than before; but now a general revolt and combination of the nations formerly subdued took place. The Romans, however, still got the better of their enemies; but, even at the celebrated Camillus's death, which happened about 352 B. C. their territories scarce extended 6 or 7 leagues from the capital. The republic from the beginning was agitated by those dissensions which at last proved its ruin. The people had been divided by Romulus into two classes, namely *Patricians* and *Plebeians*, answering to our nobility and commonalty. Between these two bodies were perpetual jealousies and contentions; which retarded the progress of the Roman conquests, and revived the hopes of the nations they had conquered. The tribunes of the people were perpetually opposing the consuls and military tribunes. The senate had often recourse to a dictator endowed with absolute power; and then the valour and experience of the Roman troops made them victorious: but the return of domestic seditions gave the subjugated nations an opportunity of shaking off the yoke. Thus had the Romans continued for near 400 years, running the same round of wars with the same enemies, and reaping little advantage from their conquests, till at last matters were compounded, by choosing one of the consuls from among the plebeians; and from this time

chiefly, we may date the prosperity of Rome, so that by the time that Alexander the Great died they were held in considerable estimation among foreign nations. The Carthaginians in the mean time continued to enrich themselves by commerce; but, being less conversant in military affairs, were by no means equal to the Romans in power, though they excelled them in wealth.

A new state, however, made its appearance during this period, which may be said to have taught the Carthaginians the art of war, and, by bringing them into the neighbourhood of the Romans, proved the first source of contention between these two powerful nations. This was the island of Sicily. At what time it was first peopled cannot be ascertained. In the 2d year of the 17th Olympiad, or 710 B. C. some Greek colonies are said to have arrived on the island, and in a short time founded several cities, of which Syracuse was the chief. The Syracusans at last subdued the original inhabitants; though it does not appear that the latter were ever well affected to their government, and therefore were on all occasions ready to revolt.

The first considerable monarch of Syracuse was Gelon, who obtained the sovereignty about the year 483 B. C. At what time the Carthaginians first carried their arms to Sicily is not certainly known; only it is certain, that they possessed some part of the island as early as 505 B. C. For in the time of the first consuls, the Romans and Carthaginians entered into a treaty chiefly in regard to matters of navigation and commerce; by which it was stipulated, that the Romans, who should touch at Sardinia, or that part of Sicily which belonged to Carthage, should be received there in the same manner as the Carthaginians themselves. Whence it appears, that the dominion of Carthage already extended over Sardinia and part of Sicily: but in 28 years after, they had been totally driven out by Gelon. The Carthaginians made many attempts to regain their possessions in this island, which occasioned long and bloody wars between them and the Greeks.

The island also proved the scene of much slaughter and bloodshed in the wars of the Grecian states with each other. Before the year 323 B. C. however, the Carthaginians had made themselves masters of a very considerable part of the island; from whence all the power of the Greeks could not dislodge them. After the destruction of Tyre by Alexander the Great, almost all the commerce in the western part of the world fell to the share of the Carthaginians. Whether they had at this time made many settlements in Spain, is not known. It is certain, that they traded to that country for the sake of the silver, in which it was very rich; as they probably also did to Britain for tin. In the year 323 B. C. Alexander the Great died at Babylon, without settling the affairs of his vast extended empire, or even naming a successor; in consequence of which it fell to pieces, and four new empires arose out of it.

SECT. VI. *From the DIVISION of the GRECIAN EMPIRE, to the DESTRUCTION of the CARTHAGINIAN REPUBLIC by the ROMANS.*

The beginning of the 6th period presents us

with a state of the world entirely different from the foregoing. We now behold all the eastern part of the world, from the confines of Italy to the Indus, and beyond it, newly united into one vast empire, and at the same time ready to fall to pieces for want of a proper head; the western world filled with fierce and savage nations, whom the rival republics of Carthage and Rome were preparing to enslave as fast as they could. The first remarkable events took place in the Macedonian empire.—Alexander had left behind him a victorious, and, we may say, invincible army, commanded by most expert officers, all equally ambitious of supreme authority. Peace could not long exist in such a situation. For a number of years nothing was to be seen or heard of but the most horrid murders; until at last the mother, wives, children, brothers, and even sisters of Alexander, were cut off; not one of the family of that great conqueror being left alive, within 30 years after his death.

When matters were a little settled, 4 new empires, each of them of no small extent, had arisen out of the empire of Alexander. Cassander, the son of Antipater, had Macedonia and all Greece; Antigonus, Asia Minor; Seleucus had Babylon and the eastern provinces; and Ptolemy, Egypt and the western ones. One of these empires, however, soon fell; Antigonus being defeated and killed by Seleucus and Lysimachus at the battle of Ipsus, in 301 B. C. The greatest part of his dominions then fell to Seleucus: but several provinces took the opportunity of these confusions to shake off the Macedonian yoke altogether; and thus were formed the kingdoms of Pontus, Bithynia, Pergamus, Armenia, and Cappadocia.

The two most powerful and permanent empires, however, were those of SYRIA, founded by Seleucus, and EGYPT by Ptolemy Soter. The kings of Macedon, though they did not preserve the same authority over the Grecian states that Alexander, Antipater, and Cassander had done, yet effectually prevented them from those outrages upon one another, for which they had formerly been so remarkable. Indeed it is difficult to determine, whether their condition was better or worse, than before they were conquered by Philip; since, though they were now prevented from destroying one another, they were most grievously oppressed by the Macedonian tyrants.

While the eastern parts of the world were deluged with blood, and the successors of Alexander were pulling to pieces the empire which he had established; the Romans and Carthaginians proceeded in their attempts to enslave the nations of the west. The Romans, ever engaged in war, conquered one city and state after another, till about the year 253 B. C. when they had made themselves masters of almost the whole of Italy. During all this time they had met only with a single check in their conquests; and that was the invasion by Pyrrhus king of Epirus. That ambitious and fickle monarch had projected the conquest of Italy, which he fancied would be an easy matter. Accordingly, in 271 B. C. he entered that country, and maintained a war with the Romans for six years; till at last, being utterly defeated

defeated by *Curius Dentatus*, he was obliged to return.

The Romans had no sooner made themselves masters of Italy, than they wanted only a pretence to carry their arms out of it; and this soon occurred. Being invited into Sicily to assist the *Mamertines* against *Hiero II.* king of *Syracuse* and the *Carthaginians*, they immediately commenced a war with the latter, which continued with the utmost fury for 23 years. The war ended greatly to the disadvantage of the *Carthaginians*, chiefly owing to the bad conduct of their generals: none of whom, *Hamilcar Barcas* excepted, seem to have been possessed of any degree of military skill; and the state had suffered too many misfortunes before he entered upon the command, for him or any other to retrieve it at that time. The consequence of this war was the entire loss of Sicily to the *Carthaginians*; and soon after, the Romans seized on *Sardinia*.

HAMILCAR perceiving that there was now no alternative, but that in a short time either Carthage must conquer Rome, or Rome would conquer Carthage, thought of a method by which his country might become at least equal, if not superior to that haughty republic. This was by reducing all Spain, in which the *Carthaginians* had already considerable possessions, and from the mines of which they drew great advantages. He had, therefore, no sooner finished the war with the mercenaries, which succeeded that with the Romans, than he set about the conquest of Spain. This, however, he did not live to accomplish, though he made great progress in it. His son *Asdrubal* continued the war with success; till at last the Romans, jealous of his progress, persuaded him to enter into a treaty with them, by which he engaged to make the river *Iberus* the boundary of his conquests. This treaty probably was never ratified by the senate of Carthage; nor, though it had, would it have been regarded by *Hannibal*, who succeeded *Asdrubal* in the command, and had sworn perpetual enmity with the Romans.

The transactions of the 2d Punic war are perhaps the most remarkable recorded in history. Certain it is, that nothing can show more clearly the slight foundations upon which the greatest empires are built. We now see the Romans, the nation most remarkable for their military skill in the whole world, and who, for more than 500 years, had been constantly victorious, unable to resist the efforts of one single man. At the same time we see this man, though evidently the first general in the world, lost solely for want of a little support. In former times, the republic of Carthage had supplied her generals in Sicily with hundreds of thousands, though their enterprises were almost constantly unsuccessful; but now *Hannibal*, the conqueror of Italy, was obliged to abandon his design, merely for want of 20 or 30,000 men. That degeneracy and infatuation, which never fails to overwhelm a falling nation, or rather which is the cause of its fall, had now infected the counsels of Carthage, and the supplies were denied.

Nor was Carthage the only infatuated nation at this period. *Hannibal*, whose prudence never

forsook him either in prosperity or adversity, in the height of his good fortune had concluded an alliance with *Philip VI.* king of *Macedon*. Had that prince sent an army to the assistance of the *Carthaginians* in Italy immediately after the battle of *Cannæ*, there can be no doubt but the Romans would have been forced to accept of that peace which they so haughtily refused; and indeed, this offer of peace, in the midst of so much success, is an instance of moderation which perhaps does more honour to *Hannibal*, than all the military exploits he performed. *Philip*, however, could not be roused from his indolence, nor led to see that his own ruin was connected with that of Carthage. The Romans had now made themselves masters of Sicily; after which they recalled *Marcellus*, with his victorious army, to be employed against *Hannibal*; and the consequence at last was, that the *Carthaginian* armies, unsupported in Italy, could not conquer it, but were recalled into Africa, which the Romans had invaded. The southern nations seem to have been as blind to their own interest as the northern ones. They ought to have seen, that it was necessary for them to preserve Carthage from being destroyed; but instead of this, *Massinissa* king of *Numidia* allied with the Romans, and by his aid *Hannibal* was overcome at the battle of *Zama*, which finished the second Punic war, in the year 188 B. C. and thus determined the fate of almost all the other nations in the world. See *ZAMA*.

All this time, indeed, the empires of *Egypt*, *Syria*, and *Greece*, had been promoting their own ruin by mutual wars and intestine divisions. The *Syrian* empire was now governed by *Antiochus the Great*, who seems to have had little right to such a title. His empire, though diminished by the defection of the *Parthians*, was still very powerful; and to him *Hannibal* applied, after he was obliged to leave his country. *Antiochus*, however, had not sufficient judgment to see the necessity of following that great man's advice; nor could the *Carthaginians* be prevailed upon to contribute their assistance against the nation which was soon to exterminate them. The pretence for war on the part of the Romans was, that *Antiochus* would not declare his Greek subjects in Asia to be free and independent states; a requisition which neither the Romans nor any other nation had a right to make. The event was, that *Antiochus* was everywhere defeated, and forced to conclude a peace upon very disadvantageous terms.

In Europe, matters went on in the same way; the states of *Greece*, weary of the tyranny of the *Macedonians*, entered into a resolution of recovering their liberties. For this purpose was framed the *Achaean League*; but, as they could not agree among themselves, they at last came to the imprudent determination of calling in the Romans to defend them against *Philip VI.* king of *Macedon*. This produced a war, in which the Romans were victorious. The *Macedonians*, however, were still formidable; and, as the intention of the Romans to enslave the whole world could no longer be doubted, *Perseus*, the successor of *Philip*, renewed the war. Through his own cowardice he lost a decisive engagement, and with it his

his kingdom, which submitted to the Romans in 167 B. C.

MACEDON being thus conquered, the next step was utterly to exterminate the Carthaginians; whose republic, notwithstanding the many disasters that had befallen it, was still formidable. The Carthaginians were giving no offence; nay, they even made the most abject submissions to the republic of Rome; but all was not sufficient. War was declared a 3d time against that unfortunate state; there was now no Hannibal to command their armies, and the city was utterly destroyed in the year 146 B. C. The same year the Romans put an end to the liberties they had pretended to grant the cities of Greece, by the entire destruction of CORINTH.

After the death of Antiochus the Great, the affairs of Syria and Egypt went on from bad to worse. The degenerate princes who filled the thrones of those empires, regarding only their own pleasures, spent their time either in oppressing their subjects, or in attempting to deprive each other of their dominions, by which means they became a more easy prey to the Romans. So far indeed were they from taking any means to secure themselves against the overgrown power of that republic, that the kings both of Syria and Egypt sometimes applied to the Romans as protectors. Their downfall, however, did not happen within the period of which we now treat.

The only other transaction which makes any considerable figure in the Syrian empire is the oppression of the Jews by Antiochus Epiphanes. After their return from the Babylonish captivity, they continued in subjection to the Persians till the time of Alexander. From that time they were subject to the kings of Egypt or Syria, as the fortune of either happened to prevail. Egypt being reduced very low by Antiochus Epiphanes, the Jews fell under his dominion; and being severely treated by him, imprudently showed some signs of joy on a report of his death. This brought him against them with a powerful army; and in 170 B. C. he took Jerusalem by storm, committing the most horrid cruelties on the inhabitants, inasmuch that they were obliged to hide themselves in caverns and in holes of rocks to avoid his fury. Their religion was totally abolished, their temple profaned, an image of Jupiter Olympius set up, and a sow sacrificed on the altar of burnt offerings: which profanation is thought to be the *abomination of desolation* mentioned by the prophet Daniel. This revolution, however, was of no long continuance. In 167 B. C. Mattathias restored the true worship in most of the cities of Judea; and in 165 the temple was purified, and the worship there restored by Judas Maccabæus. This was followed by a long series of wars between the Syrians and Jews, in which the latter were almost always victorious; and before these wars were finished, the destruction of Carthage happened. See CARTHAGE, § 6.

SECT. VII. *From the DESTRUCTION of CARTHAGE to the DEATH of TRAJAN, when the ROMAN EMPIRE had attained to its UTMOST EXTENT.*

THE beginning of the 7th period presents us with a view of the ruins of the Greek empire in

the declining states of Syria and Egypt; both much circumscribed in their bounds. The empire of Syria at first comprehended all Asia to the river Indus, and beyond it; but in 312 B. C. most of the Indian provinces had been by Seleucus ceded to SANDROCOTTUS, or *Androcottus*, a native, who, in return gave him 500 elephants. Of the empire of Sandrocottus we know nothing farther than that he subdued all the countries between the Indus and the Ganges; so that from this time the greatest part of India became independent on the Syro-Macedonian princes. In 250 B. C. however, the empire sustained a much greater loss by the revolt of the Parthians and Bactrians from Antiochus Theos. The former could not be subdued; and as they held in subjection to them the extensive country now called PERSIA, their defection was an irreparable loss. Whether any part of their country was afterwards recovered by the kings of Egypt or Syria, is not certain; nor is it of much consequence, since we are assured that in the beginning of the 7th period, *i. e.* 146 B. C. the Greek empires of Syria and Egypt were reduced by the loss of India, Persia, Armenia, Pontus, Bithynia, Cappadocia, Pergamus, &c. The general state of the world in 146 B. C. therefore was as follows:

In Asia were the empires of India, Parthia, and Syria, with the lesser states of Armenia, Pontus, &c. to which we must add that of Arabia, which during the 6th period had become of some consequence, and had maintained its independence from the days of Ishmael the son of Abraham. In Africa were the kingdoms of Egypt and Ethiopia; the Carthaginian territories, now subject to the Romans; and the kingdoms of Numidia, Mauritania, and Getulia, ready to be swallowed up by the same ambitious and insatiable power, now that Carthage was destroyed, which had served as a barrier against it. To the south lay some unknown and barbarous nations, secure by their situation and insignificance, rather than their strength, or distance from Rome. In Europe we find none to oppose the progress of the Roman arms, except the Gauls, Germans, and some nations in Spain. These were brave indeed; but through want of military skill, incapable of contending with such masters in the art of war as the Romans then were.

The Spaniards had indeed been subdued by Scipio Africanus during the 2d Punic war; but, in 135 B. C. they revolted; and, under the conduct of one Viriathus, formerly a robber, held out for a long time against all the armies the Romans could send into Spain. Him the consul Cæpio caused to be murdered about 138 B. C. because he found it impossible to reduce him by force. NUMANTIA defied the whole Roman power for six years longer; till at last, by dint of numbers, perseverance and treachery, the inhabitants, reduced to extremity by famine, set fire to their houses, and perished in the flames, or killed one another; so that not one remained to grace the triumph of the conqueror: and this for a time quieted the rest of the Spaniards.

About this time, Attalus king of Pergamus left by will the Roman people heirs to all his goods; upon which they immediately seized on his kingdom as part of those goods, and reduced it to a Roman

Roman province, under the name of *Asia Proper*. Thus they continued to enlarge their dominions on every side, without the least regard to justice, to the means they employed, or the miseries they brought upon the conquered people. In 123 B. C. the Balearic islands, now called *Majorca*, *Minorca*, and *Ivica*, were subdued, and the inhabitants exterminated; and soon after, several of the nations beyond the Alps were obliged to submit.

In Africa the crimes of Jugurtha soon gave these ambitious republicans an opportunity of conquering the kingdoms of Numidia and Mauritania: and indeed this is almost the only war in which we find the Romans engaged, where their pretensions had the least colour of justice; though in no case whatever could a nation show more degeneracy than the Romans did on this occasion. The event of it was the total reduction of NUMIDIA, about the year 105 B. C. but Mauritania and Gétulia preserved their liberty for some time longer.

In the east, the empire of Syria continued daily to decline; by which means the Jews not only had an opportunity of recovering their liberty, but even of becoming almost as powerful, or at least of extending their dominions as far, as in the days of David and Solomon. The Syrian empire was still farther reduced by the civil dissensions between the two brothers, Antiochus Gryphus and Antiochus Cyzicenus; during which the cities of Tyre, Sidon, Ptolemais, and Gaza, declared themselves independent, and in other cities tyrants started up, who refused allegiance to any foreign power. This happened about 100 B. C.; and 17 years after, the whole was reduced by Tigranes king of Armenia. On his defeat by the Romans, the latter reduced Syria to a province of their empire. The kingdom of Armenia itself, with those of Pontus, Cappadocia, and Bithynia, soon shared the same fate; Pontus, the most powerful of them all, being subdued about 64 B. C.

The kingdom of Judea also was reduced under the same power much about this time. This state owed the loss of its liberty to the same cause that had ruined several others, namely, calling in the Romans to be arbitrators between two contending parties. The two sons of Alexander Jannæus (Hyrcanus and Aristobulus) contended for the kingdom. Aristobulus, being defeated by the party of Hyrcanus, applied to the Romans. Pompey the Great, who acted as ultimate judge in this affair, decided against Aristobulus, but at the same time deprived Hyrcanus of all power as a king, not allowing him even to assume the regal title, or to extend his territory beyond the ancient borders of Judea. He even obliged him to give up all those cities in Cœlosyria and Phœnicia, which had been gained by his predecessors, and added them to the newly acquired Roman province of Syria. Thus the Romans became masters of all the eastern parts of the world, from the Mediterranean sea to the borders of Parthia.

In the west, however, the Gauls were still free, and the Spanish nations bore the Roman yoke with great impatience. The Gauls infested the territories of the republic by their frequent incursions, which were sometimes very terrible; and though several attempts had been made to

subdue them, they always proved insufficient till the time of Julius Cæsar. By him they were totally reduced, from the Rhine to the Pyrenean mountains, and many of their nations almost exterminated. He carried his arms also into Germany and the southern parts of Britain; but in neither of these parts did he make any permanent conquests. The civil wars between him and Pompey gave him an opportunity of seizing on the kingdom of Mauritania, and those parts of Numidia which had been allowed to retain their liberty.

The kingdom of Egypt alone remained independent, but to it nothing belonged except the country properly so called. Cyrenaica was bequeathed by will to the Romans, and Cyprus was seized by them without any pretence, about the year 58 B. C. Egypt continued for some time longer free, which must be ascribed partly to the internal dissensions of the republic, but more especially to the amours of Pompey, Julius Cæsar, and Marc Antony, with Q. Cleopatra. The battle of Actium, however, determined the fate of Antony, Cleopatra, and Egypt itself; which was reduced to a Roman province, about the year 9 B. C.

While the Romans embraced every opportunity of reducing the world to their obedience, they were making one another feel the same miseries at home, which they inflicted upon other nations abroad. The first civil dissensions took their rise at the siege of Numantia in Spain. This small city had resisted the whole power of the Romans for 6 years. Once they gave them a most terrible and disgraceful defeat, wherein 30,000 Romans fled before 4000 Numantines: 20,000 were killed in the battle, and the other 10,000 were so shut up that it was not possible to escape. In this extremity they were obliged to negotiate with the enemy, and a peace was concluded upon the following terms: 1. That the Numantines should suffer the Romans to retire unmolested; and, 2. That Numantia should maintain its independence, and be reckoned among the Roman allies. The Roman senate, with an injustice and ingratitude hardly to be matched, broke this treaty, and in return ordered the commander of their army to be delivered up to the Numantines: but they refused to accept of him, unless his army was delivered along with him; upon which the war was renewed, and ended in the tragical manner above related.

The fate of Numantia, however, was soon avenged. Tiberius Sempronius Gracchus, brother-in-law to Scipio Africanus the younger, had been a chief promoter of the peace with the Numantines, and of consequence had been in danger of being delivered up to them along with the commander in chief. This disgrace he never forgot, and in revenge, undertook the cause of the plebeians against the patricians, by whom the former were greatly oppressed. He began with reviving an old law, which had enacted that no Roman citizen should possess more than 500 acres of land. The overplus he proposed to distribute among those who had no lands, and to reimburse the rich out of the public treasury. This law met with great opposition, bred many tumults, and at last ended

ended in the murder of Gracchus and the persecution of his friends, several hundreds of whom were put to cruel deaths without any form of law.

These disturbances did not cease with the death of Gracchus. New contests ensued on account of the Sempronian law, and the giving to the Italian allies the privilege of Roman citizens. This last not only produced great commotions in the city, but occasioned a general revolt of the states of Italy against the republic of Rome. This rebellion was not quelled without the utmost difficulty: and in the mean time, the city was deluged with blood by the contending factions of Sylla and Marius: the former of whom took part with the Patricians, and the latter with the Plebeians. These disturbances ended in the perpetual dictatorship of Sylla, about the year 80 B. C.

From this time we may date the loss of the Roman liberty; for though Sylla resigned his dictatorship two years after, the succeeding contests between Cæsar and Pompey proved equally fatal to the republic. These contests were decided by the battle of Pharsalia, by which Cæsar became master of the empire in 43 B. C. Without loss of time he then crossed over into Africa; totally defeated the republican army in that continent; and, by reducing Mauritania to a Roman province, completed the Roman conquests in these parts. His victory over the sons of Pompey at Munda, 40 B. C. secured him from any further apprehensions of a rival. Being therefore sole master of the Roman empire, and having all the power of it at his command, he projected the greatest schemes; tending, according to some, not less to the happiness than to the glory of his country: when he was assassinated in the senate-house, in the 56th year of his age, and 39 B. C.

Without investigating the political justice of this action, or the motives of the perpetrators, one cannot help regretting the death of this great man, when we contemplate his virtues, and the designs which he is said to have formed. Nor is it possible to justify, from ingratitude at least, even the most virtuous of the conspirators, when we consider the obligations under which they lay to him. As to the measure itself, even in the view of expediency, it seems to be generally condemned. In fact, from the transactions which had long preceded, as well as those which immediately followed the murder of Cæsar, it is evident that Rome was incapable of longer preserving its liberty, and that the people had become unfit for being free. The efforts of Brutus and Cassius were therefore unsuccessful, and ended in their own destruction, and that of great numbers of their followers in the battle of Philippi. The defeat of the republicans was followed by numberless disturbances, murders, proscriptions, &c. till at last Octavianus, having cut off all who had the courage to oppose him, and finally got the better of his rivals by the victory at Actium, put an end to the republic in the year 27 B. C.

The destruction of the Roman republic proved advantageous to the few nations of the world who still retained their liberty. That outrageous desire of conquest, which had so long marked the Roman character, now in a great measure ceased; because ambitious men could now gratify their

desires, by courting the favour of the emperor. After the final reduction of the Spaniards, therefore, and the conquest of Mæzia, Pannonia, and some other countries adjacent to the Roman territories, and which in a manner seemed naturally to belong to them, the empire enjoyed for some time a profound peace.

The only remarkable transactions, which took place during the remainder of this period, were the conquest of Britain by Claudius and Agricola, and the destruction of Jerusalem by Vespasian and Titus. The war with the Jews began A. D. 67; and was occasioned by their obstinately claiming the city of Cæsarea, which the Romans had added to Syria. It ended in 73, with the most terrible destruction of their city and nation; since which time they have never been able to assemble as a distinct people. The southern parts of Britain were totally subdued by Agricola about ten years after.

In the year 98 of the Christian æra, Trajan succeeded as emperor of Rome; and being a man of great valour and experience in war, carried the Roman conquests to their utmost extent. Having conquered the Dacians, a German nation beyond the Danube, and who had of late been very troublesome, he turned his arms eastward; reduced all Mesopotamia, Chaldæa, and Assyria; and having taken Ctesiphon, the capital of the Parthian empire, appointed them a king, which he thought would be a proper method for keeping that warlike people in subjection. After this, he proposed to return to Italy, but died by the way.

SECT. VIII. *From the COMMENCEMENT of the DECLINE of the ROMAN EMPIRE, to its DIVISION under CONSTANTINE.*

THE beginning of the 8th period presents us with a view of one vast empire, in which almost all the nations of the world were swallowed up. This empire comprehended the best part of Britain, all Spain, France, the Netherlands, part of Germany, Egypt, Barbary, Biledulgerid, Turkey in Europe, Turkey in Asia, and Persia. The state of India at this time is unknown. The Chinese lived in a remote part of the globe, unheard of and unmolested by the western nations, who struggled for the empire of the world. The northern parts of Europe and Asia were filled with barbarous nations, already formidable to the Romans, and who were soon to become more so.

The vast empire of the Romans, however, had no sooner attained its utmost degree of power, than, like its predecessors, it began to decline. The provinces of Babylonia, Mesopotamia, and Africa, almost instantly revolted, and were abandoned by Adrian, the successor of Trajan. The Parthians, having recovered their liberty, continued to be very formidable enemies, and the barbarians of the northern parts of Europe continued to increase in strength; while the Romans, weakened by intestine divisions, became daily less able to resist them. At different times, however, some warlike emperors arose, who put a stop to the incursions of these barbarians; and about the year 215, the Parthian empire was totally overthrown by the Persians, who had long been subject to them.

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This revolution proved of little advantage to the Romans. The Persians became enemies still more troublesome than the Parthians had been; and though often defeated, they still continued to infest the empire on the east, as the barbarous nations of Europe did on the north. In 260 the defeat and captivity of the emperor Valerian by the Persians, with the disturbances that followed, threatened the empire with utter destruction. Thirty tyrants seized the government at once, and the barbarians pouring in on all sides, in prodigious numbers, ravaged almost all the provinces of the empire. By the vigorous conduct of Claudius II. Aurelian, Tacitus, Probus, and Carus, the empire was restored to its former lustre; but as the barbarians were only repulsed, and never thoroughly subdued, this proved only a temporary relief. What was worse, the Roman soldiers, grown impatient of restraint, commonly murdered those emperors who attempted to revive among them the ancient military discipline, which alone could ensure the victory over their enemies.

Under Dioclesian, the disorders were so great, that though the government was held by two persons, they found themselves unable to bear the weight of it, and therefore took other two partners in the empire. Thus was the Roman empire divided into four parts; which by all historians is said to have been productive of the greatest mischiefs. As each of the four sovereigns would have as many officers both civil and military, and the same number of forces that had been maintained by the state when governed only by one emperor, the people were not able to pay the sums necessary for supporting them. Hence the taxes and imposts were increased beyond measure, the inhabitants in several provinces reduced to beggary, the land left untilld for want of hands, &c.

An end was put to these evils when the empire was again united under Constantine the Great; but in 330 a mortal blow was given to it, by his removing the imperial seat to Constantinople, and making it equal to Rome. The establishment of Christianity, now corrupted with the grossest superstitions, proved also no small detriment to the empire. Instead of that ferocious and obstinate valour, in which the Romans had so long been accustomed to put their trust, they now imagined themselves secured by signs of the cross, and other superstitious symbols of the Christian religion. These they used as a kind of magical incantations, which of course proved at all times ineffectual; and hence also in some measure proceeded the great revolution which took place in the next period.

SECT. IX. *From the DIVISION of the ROMAN EMPIRE to the DESTRUCTION of the WESTERN PART of it, and the RISE of MAHOMET and of the EUROPEAN STATES.*

THE 9th general period shows us the decline and miserable end of the western part of the Roman empire. We see that mighty empire, which formerly occupied almost the whole world, now weakened by division, and surrounded by enemies. On the east, the Persians; on the north, the Scythians, Sarmatians, Goths, and a multitude of other barbarous nations, watched all occasions to

break into it; and miscarried in their attempts, rather through their own barbarity, than the strength of their enemies. The devastations committed by those barbarians when they made their incursions are incredible, and the relation shocking to human nature. Some authors seem much inclined to favour them; and even insinuate, that barbarity and ignorant ferocity were their chief, if not their only faults: but from their history it plainly appears, that not only barbarity and the most shocking cruelty, but the highest degree of avarice, perfidy, and disregard to the most solemn promises, were to be numbered among their vices. It was ever a sufficient reason for them to make an attack, that they thought their enemies could not resist them. Their only reason for making peace or for keeping it, was because their enemies were too strong; and their only reason for committing the most horrid massacres, rapes, and all manner of crimes, was because they had gained a victory. The Romans, degenerate as they were, are yet to be esteemed much better than these savages; and therefore not a single province of the empire would submit to the barbarians, while the Romans could possibly defend them.

Some of the Roman emperors indeed withstood this inundation of savages; but as the latter grew daily more numerous, and the Romans continued to weaken themselves by their intestine divisions, they were at last obliged to take large bodies of barbarians into their pay, and teach them their military discipline, in order to drive away their countrymen or others who invaded the empire. This at last proved its total destruction; for, in 476, the barbarians who served in the Roman armies, and were dignified with the title of *allies*, demanded the third part of the lands of Italy as a reward for their services; but meeting with a refusal, they revolted, and made themselves masters of the whole country, and of Rome itself, which from that time ceased to be the head of an empire of any consequence.

This period exhibits a most unfavourable view of the western parts of the world: The Romans, from the height of grandeur, sunk to the lowest slavery, and were, in many places, almost exterminated; the provinces they formerly governed, inhabited by human beings scarce a degree above the brutes; every art and science lost; and even the savage conquerors in danger of starving for want of a sufficient knowledge of agriculture, having now no means of supplying themselves by plunder and robbery as before. S. Britain having long been abandoned to the mercy of the Scots and Picts, in 450 the inhabitants had called in the Saxons to their assistance, whom they soon found worse enemies than those against whom they had implored their aid. Spain was held by the Goths and Suevians; Africa (that is, Barbary and Biledulgerid), by the Vandals; the Burgundians, Goths, Franks, and Alans, had erected several small states in Gaul; and Italy was subjected to the Heruli under Odoacer, who had assumed the title of *king of Italy*.

In the east, indeed, matters wore an aspect somewhat more agreeable. The Roman empire continued to live in that of Constantinople, which was still very extensive. It comprehended all Asia Minor and Syria, as far as Persia; in Africa,

the kingdom of Egypt; and Greece in Europe. The Persians were powerful, and rivalled the emperors of Constantinople; and beyond them lay the Indians, Chinese, and other nations, who, unheard of by the inhabitants of the more western parts, enjoyed peace and liberty. The Constantinopolitan empire, however, gradually declined, by reason of its continual wars with the Persians, Bulgarians, and other barbarous nations; to which also superstition and relaxation of military discipline largely contributed. The Persian empire also declined from the same causes, together with the intestine broils from which it was seldom free more than that of Constantinople. The history of the eastern part of the world during this period, therefore, consists only of the wars between these two great empires, (see *CONSTANTINOPLE*, § 8—10; and *PERSIA*, § 16.) which were productive of no other consequence, but that of weakening them both, and making them a more easy prey to those enemies, who were now as it were in embryo, but shortly about to erect an empire almost as extensive as that of the Greeks or Romans.

Among the western nations, revolutions, as might be expected from the character of the people, succeeded one another with rapidity. The Heruli under Odoacer were driven out by the Goths under Theodoric. The Goths were expelled by the Romans; and while the two parties were contending, both were attacked by the Franks, who carried off an immense booty. The Romans were in their turn expelled by the Goths: the Franks again invaded Italy, and made themselves masters of the province of Venetia; but at last the superior fortune of the emperor of Constantinople prevailed, and the Goths were finally subdued in 553.

NARSES, the conqueror of the Goths, governed Italy as a province of the eastern empire till the year 568, when Longinus his successor made considerable alterations. The Italian provinces had, ever since the time of Constantine the Great, been governed by *consulares*, *corretores*, and *præfides*; no alteration having been made either by the Roman emperors or the Gothic kings. But Longinus, being invested with absolute power by Justinian, suppressed those magistrates; and, instead of them, placed in each city of note a governor, whom he distinguished with the title of *duke*. The city of Rome was not more honoured than any other; for Longinus, having abolished the very name of *senate* and *consuls*, appointed a *duke* of Rome as well as of other cities. To himself he assumed the title of *exarch*; and, residing at Ravenna, his government was styled the *exarchate of Ravenna*. But while he was establishing this new empire, the greatest part of Italy was conquered by the Lombards.

In FRANCE a considerable revolution also took place. In 487 Clovis, the founder of the late French monarchy, possessed himself of all the countries lying between the Rhine and the Loire. By force or treachery, he conquered all the petty kingdoms which had been erected in that country. His dominions had been divided, re-united, and divided again; and were on the point of being united a second time, when the great impostor MAHOMET began to make a figure in the world.

In SPAIN the Visigoths erected a kingdom ten years before the conquest of Rome by the Heruli. This kingdom they had extended eastward, about the same time that Clovis was extending his conquests to the west; so that the two kingdoms met at the river Loire. The consequence of this approach of such barbarous conquerors towards each other was an immediate war. Clovis proved victorious, and subdued great part of the country of the Visigoths, which put a final stop to their conquests on that side.

Another kingdom had been founded in the western parts of Spain by the Suevi, a considerable time before the Romans were finally expelled from that country. In 409 this kingdom was entirely subverted by Theodoric king of the Goths; and the Suevi were so pent up in a small district of Lusitania and Galicia, that it seemed impossible for them to recover themselves. During the above-mentioned period, however, while the attention of the Goths was turned another way, they had again erected themselves into an independent state, and become masters of considerably extended territories. But this success proved of short duration. In 584 the Goths attacked them; totally destroyed their empire a second time; and thus became masters of all Spain, except some small part which owed subjection to the emperors of Constantinople. Of this part, however, the Goths became masters also in the year 623.

AFRICA, properly so called, had changed its masters three times during this period. The Vandals had expelled the Romans, and erected an independent kingdom, which was at last overturned by the emperors of Constantinople; and from them the greatest part of it was taken by the Goths in 620.

SECT. X. From the RISE of the MAHOMETAN SUPERSTITION to the COMMENCEMENT of the CRUSADES.

AT the beginning of the 10th general period, which commences with the flight of Mahomet in the year 622, (from whence his followers date their era called the *HEGIRA*), we see every thing prepared for the great revolution which was now to take place: The Roman empire in the west annihilated; the Persian empire and that of Constantinople weakened by their mutual wars and intestine divisions; the Indians and other eastern nations unaccustomed to war, and ready to fall a prey to the first invader; the southern parts of Europe in a distracted and barbarous state; while the inhabitants of Arabia, from their earliest origin accustomed to war and plunder, and now united by the most violent superstition and enthusiastic desire of conquest, were like a flood pent up, and ready to overwhelm the rest of the world.

The northern nations of Europe and Asia, however formidable in after times, were at this period unknown, and peaceable, at least with respect to their southern neighbours; so that there was in no quarter of the globe any power capable of opposing the conquests of the ARABS. With amazing celerity, therefore, they over-ran all Syria, Palestine, Persia, Bukharia, and India, extending their conquests farther to the eastward than ever Alexander had done. On the west side, their em-

pire extended over Egypt, Barbary, Spain, Sicily, Sardinia, Majorca, Minorca, &c. and many of the isles in the Archipelago: nor were the coasts of Italy itself free from their incursions; nay, they are even said to have reached the distant and barren country of Iceland. At last this great empire, like others, began to decline. Its ruin was very sudden, and owing to its internal divisions. Mahomet had not taken care to establish the apostleship in his family, or to give any particular directions about a successor. The consequence was, that the caliphate, or succession to the apostleship, was seized by many usurpers in different parts of the empire; while the true caliphs, who resided at Bagdad, gradually lost all power; and were regarded only as a kind of high priests. Of these divisions the Turks took advantage, to establish their authority in many provinces of the Mohammedan empire: but as they embraced the same religion with the Arabs, and were filled with the same enthusiastic desire of conquest, it is of little consequence to distinguish between them; as indeed it signified little to the world in general, whether the Turks or Saracens were the conquerors, since both were equally cruel, barbarous, ignorant, and superstitious.

While the barbarians of the east were thus grasping at the empire of the whole world, great disturbances happened among the no less barbarous nations of the west. Superstition seems to have been the ruling motive with both. The Saracens and Turks conquered for the glory of God, and his apostle Mahomet and his successors; the western nations professed an equal regard for the divine glory, but which was only to be perceived in the respect they paid to the pope and the clergy. Ever since the establishment of Christianity by Constantine, the bishops of Rome had been gradually extending their power, and attempting not only to render themselves independent, but even to assume an authority over the emperors themselves. The destruction of the empire was so far from weakening their power, that it afforded them opportunities of greatly extending it, and becoming judges of the sovereigns of Italy themselves, whose barbarity and ignorance prompted them to submit to their decisions.

All this time, however, they themselves had been in subjection to the emperors of Constantinople; but on the decline of that empire, they found means to get themselves exempted from this subjection. The principal authority in the city of Rome was then engrossed by the bishop; though of right it belonged to the duke appointed by the exarch of Ravenna. But though they had now little to fear from the eastern emperors, they were in great danger from the ambition of the Lombards, who aimed at the conquest of all Italy. This aspiring people the bishops of Rome determined to check; and therefore, in 726, when Luitprand king of the Lombards had taken Ravenna and expelled the exarch, the pope undertook to restore him. For this purpose he applied to the Venetians, who are now first mentioned in history as a state of any consequence; and by their means the exarch was restored. Some time before, a quarrel had happened between pope Gregory II.

and Leo III. emperor of the east, about the worship of images. Leo, who, in the midst of so much barbarism, had still preserved some share of common sense, reprobated the worship of images in the strongest terms, and commanded them to be destroyed throughout his dominions. The pope, whose cause was favoured by the most absurd superstitions, and by these only, refused to obey the emperor's commands. The exarch of Ravenna, as a subject of the emperor, was ordered to force the pope to a compliance, and even to seize or assassinate him in case of a refusal. This excited the pious zeal of Luitprand to assist the pope, whom he had formerly designed to subdue: the exarch was first excommunicated, and then torn in pieces by the enraged multitude: the duke of Naples shared the same fate; and a vast number of the **ICONOCLASTS**, or Image-breakers, as they were called, were slaughtered without mercy: and to complete all, the subjects of the exarch, at the instigation of the pope, renounced their allegiance to the emperor.

LEO was no sooner informed of this revolt, than he ordered a powerful army to be raised, to reduce the rebels, and take vengeance on the pope. Alarmed at these warlike preparations, Gregory looked round for some power on which he might depend for protection. The Lombards were possessed of sufficient force, but they were too near and too dangerous neighbours to be trusted; the Venetians, though zealous Catholics, were as yet unable to withstand the force of the empire; Spain was over-run by the Saracens: the French seemed, therefore, the only people to whom it was advisable to apply for aid; as they were able to oppose the emperor, and were likewise enemies to his edict. Charles Martel, who then governed France as mayor of the palace, was therefore applied to; but before a treaty could be concluded, all the parties concerned were dead. Constantine Copronymus, who succeeded Leo at Constantinople, not only persisted in the opposition to image worship, begun by his predecessor, but prohibited also the invocation of saints.

ZACHARY, who succeeded Gregory III. in the pontificate, proved as zealous an adversary as his predecessors. Pepin, who succeeded Charles Martel in the sovereignty of France, proved as powerful a friend to the pope as his father had been. The people of Rome had nothing to fear from Constantinople; and therefore drove out all the emperor's officers. The Lombards, awed by the power of France, for some time allowed the pope to govern in peace the dominions of the exarchate; but in 752, Astolphus king of Lombardy not only reduced the greatest part of the pope's territories, but threatened the city of Rome itself. Upon this an application was made to Pepin, who obliged Astolphus to restore the places he had taken, and gave them to the pope, or, as he said, to St Peter. The Greek emperor, to whom they of right belonged, remonstrated to no purpose. The pope from that time became possessed of considerable territories in Italy; which, from the manner of their donation, go under the name of **ST PETER'S PATRIMONY**. It was not, however, before the year 774, that the pope was fully secured in these

new dominions. This was accomplished when the kingdom of the Lombards was totally destroyed by Charlemagne, who was thereupon crowned king of Italy. Soon after, this monarch made himself master of all the Low Countries, Germany, and part of Hungary; and in the year 800, was solemnly crowned emperor of the west by the pope.

Thus was the world once more shared among three great empires. The empire of the Arabs or Saracens extended from the Ganges to Spain; comprehending almost all of Asia and Africa which has ever been known to Europeans, the kingdoms of China and Japan excepted. The eastern Roman empire was reduced to Greece, Asia Minor, and the provinces adjoining to Italy. The empire of the west, under Charlemagne, comprehended France, Germany, and the greatest part of Italy. The Saxons, however, as yet possessed Britain unmolested by external enemies, though the 7 kingdoms erected by them were engaged in perpetual contests. The Venetians also enjoyed a nominal liberty; though it is probable that their situation would render them very much dependent on the great powers which surrounded them.

Of all nations on earth, the SCOTS and PICTS, and the remote ones of CHINA and JAPAN, seem to have enjoyed, from their situation, the greatest share of liberty; unless, perhaps we except the Scandinavians, who, under the names of DANES and NORMANS, were soon to infest their southern neighbours. But of all the European potentates, the popes certainly exercised the greatest authority; since even Charlemagne himself submitted to accept the crown from their hands, and his successors made them the arbiters of their differences. Matters, however, did not long continue in this state. The empire of Charlemagne was, on the death of his son Lewis, divided among his three children. Endless disputes and wars ensued among them, till at last the sovereign power was seized by Hugh Capet in 987.

The Saxon heptarchy was dissolved in 827, and the whole kingdom of England reduced under one head. The Danes and Normans began to make depredations, and infest the neighbouring states. The former conquered the Anglo-Saxons, and seized the government, but were in their turn expelled by the Normans in 1066. In Germany and Italy the greatest disturbances arose from the contests between the popes and emperors. To all this if we add the internal contests, which happened through the ambition of the powerful barons of every kingdom, we can scarce form an idea of times more calamitous than those of which we now treat. All Europe, nay, all the world, was one great field of battle; for the empire of the Mahometans was not in a more settled state than that of the Europeans. Caliphs, sultans, emirs, &c. waged continual war with each other in every quarter; new sovereignties every day sprung up, and were as quickly destroyed. In short, through the ignorance and barbarity with which the whole world was overspread, it seemed in a manner impossible that the human race could long continue to exist; when

happily the croisades, by directing the attention of the Europeans to one particular object, made them in some measure suspend their slaughters of one another.

SECT. XI. From the COMMENCEMENT of the CROISADES to that of the AMERICAN REVOLUTION.

THE croisades originated from the superstition of the two grand parties into which the world was at that time divided, namely, the Christians and Mahometans. (See CROISADES.) Both looked upon the small territory of Palestine, which they called the *Holy Land*, to be an invaluable acquisition, for which no sum of money could be an equivalent; and both took the most unjustifiable methods to accomplish their desires. The superstition of Omar, the second Caliph, had prompted him to invade this country, part of the territories of the Greek emperor, who was doing him no hurt; and now when it had been so long under the subjection of the Mahometans, a similar superstition prompted the pope to send an army for the recovery of it. The crusaders accordingly poured forth in multitudes, like those with which the kings of Persia formerly invaded Greece; and their fate was pretty similar. Their impetuous valour at first, indeed, carried every thing before them; they recovered all Palestine, Phœnicia, and part of Syria, from the infidels; but their want of conduct soon lost what their valour had obtained, and very few of that vast multitude which had left Europe ever returned. A 2d, a 3d, and several other crusades, were preached, and were attended with a like success in both respects: vast numbers took the cross, and repaired to the Holy Land; which they polluted by the most abominable massacres and treacheries, and from which very few of them returned. In the 3d crusade Richard I. of England was embarked, who seems to have been the best general that ever went into the east; but even his valour and skill were not sufficient to repair the faults of his companions; and he was obliged to return, even after he had entirely defeated his antagonists, and was within sight of Jerusalem.

But while the Christians and Mahometans were thus superstitiously contending for a small territory in the western parts of Asia, the nations in the most easterly parts were threatened with total extermination. Jenghiz Khan, the greatest as well as the most bloody conqueror that ever existed, now made his appearance. The rapidity of his conquests seemed to emulate those of Alexander the Great; and the cruelties he committed were altogether unparalleled. It is worth observing, that Jenghiz Khan and all his followers were neither Christians nor Mahometans, but strict *Deists*. For a long time even the sovereign had not heard of a temple, or any particular place on earth appropriated by the Deity to himself, and treated the notion with ridicule when it was first mentioned to him.

The Moguls, over whom Jenghiz Khan assumed the sovereignty, were a people of East Tary,

tary, divided into a great number of petty governments as they still are, but who owned a subjection to one sovereign, whom they called *Vang-Khan*, or the great Khan. Temujin, afterwards *Jenghis Khan*, was one of these petty princes; but unjustly deprived of the greatest part of his inheritance at the age of 13, which he could not recover till he arrived at that of 40. This corresponds with the year 1201, when he totally reduced the rebels; and as a specimen of his lenity, caused 70 of their chiefs to be thrown into as many cauldrons of boiling water. In 1201 he defeated and killed *Vang-khan* himself; (known to the Europeans by the name of *Prester John of Asia*;) and possessing himself of his vast dominions, became from thenceforward altogether irresistible. In 1206, having still continued to enlarge his dominions, he was declared khan of the Moguls and Tartars; and took upon him the title of *Jengbiz Khan*, or *The most great Khan of khans*. This was followed by the reduction of the kingdoms of Hya in China, Tangut, Kitay, Turkestan, Karazm, or the kingdom of GAZNA, Great Bukharia, Persia, and part of India; and all these vast regions were reduced in 26 years. The devastations and slaughters with which they were accompanied are unparalleled, no fewer than 14,470,000 persons being computed to have been massacred by Jenghis Khan during the last 22 years of his reign. In the beginning of 1227, he died, thereby freeing the world from the most bloody tyrant that ever existed. His successors completed the conquest of China and Korea; but were foiled in their attempts on Cochin-China, Tong-king, and Japan. On the western side the Tartar dominions were not much enlarged till the time of Hulaku, who conquered Media, Babylonia, Mesopotamia, Assyria, Syria, Georgia, Armenia, and almost all Asia Minor; putting an end to the empire of the Saracens by the taking of Bagdad, in 1258.

The empire of Jenghis Khan had the fate of all others. Being by far too extensive to be governed by one head, it split into a multitude of small kingdoms, as it had been before his time. All these princes, however, owned allegiance to the family of Jenghis Khan till the time of Timur Bek, or Tamerlane. The Turks, in the mean time, urged forward by the inundation of Tartars who poured in from the east, were forced upon the remains of the Greek empire; and at the time of Tamerlane they had almost confined this once mighty empire within the walls of Constantinople.

In 1335, the family of Jenghis Khan becoming extinct in Persia, a long civil war ensued; during which Timur Bek, one of the petty princes among whom the Tartar dominions were divided, found means to aggrandize himself in a manner similar to what Jenghis Khan had done. Jenghis, indeed, was the model whom he proposed to imitate; but it must be allowed that Timur was more merciful than Jenghis, if indeed the word can be applied to such inhuman tyrants. The plan on which Jenghis Khan conducted his expeditions was that of total extermination. For some time he utterly extirpated the inhabitants of those places which he conquered, designing to people them anew with his Moguls; and in consequence of this resolution,

he sometimes employed his army in beheading 100,000 prisoners at once. Timur's cruelty, on the other hand, seldom went farther than the pounding of 3000 or 4000 people in large mortars, or building them among bricks and mortar into a wall. Timur was not a deist, but a Mahometan, and conquered expressly for the purpose of spreading the Mahometan religion; for the Moguls had now adopted all the superstitions and absurdities of Mahomet. Thus was all the eastern quarter of the world threatened anew with the most dreadful devastations, while the western nations were exhausting themselves in fruitless attempts to regain the Holy Land. The Turks were the only people who at this period seem to have been gathering strength, and by their perpetual encroachments threatened to swallow up the western nations, as the Tartars had done the eastern.

In 1362, Timur invaded Bukharia, which he reduced in 3 years. He proceeded in his conquests, though not with the same celerity as Jenghis Khan, till 1387, when he had subdued all Persia, Armenia, Georgia, Karazim, and great part of Tartary. After this he proceeded westward, subduing all the countries to the Euphrates; made himself master of Bagdad; and even Russia, where he pillaged Moscow. From thence he turned his arms to the east, and totally subdued India. In 1393 he invaded and reduced Syria; and having turned his arms against the Turks, forced their Sultan Bajazet I. to raise the siege of Constantinople. This brought on an engagement, in which Bajazet was entirely defeated and taken prisoner; which broke the power of the Turks to such a degree, that they were not for some time able to recover themselves. At last this great conqueror died in 1405, while on his way to conquer China.

The death of Timur was followed almost immediately by the dissolution of his empire. Most of the nations he had conquered recovered their liberty. The Turks had now no farther obstacle to the conquest of Constantinople. The western nations having exhausted themselves in the crusades, had lost that insatiable thirst after conquest which for so long time possessed the minds of men. They had already made considerable advances in civilization, and began to study the arts of peace. Gunpowder was invented, and applied to the purposes of war; and though no invention threatened to be more destructive, none of the warlike kind was ever more beneficial to the human race. By the use of fire-arms, nations are put more on a level with each other than formerly; war is reduced to a regular system, which may be studied with as much success as any other science. Conquests are not now to be made with the same ease as formerly; and hence the last ages of the world have been much more quiet and peaceable than the preceding ages. In 1453, the conquest of Constantinople by the Turks fixed that wandering people to one place; and though they now possess very large regions in Europe, Asia, and Africa, an effectual stop has long been put to their further progress.

About this time, learning also began to revive in Europe, where it had long been lost; and the invention of PRINTING, which happened at the

the same time, rendered it impossible for barbarism ever to take place in such a degree as formerly. All nations of the world, indeed, seem now to have laid aside much of their former ferocity; and, though wars have by no means been given up, they have not been carried on with such circumstances of fury and savage cruelty as before. Instead of attempting to enrich themselves by plunder, and the spoils of their neighbours, mankind in general have applied themselves to commerce, the only true and durable source of riches. This soon produced improvements in navigation; and these improvements led to the discovery of many regions formerly unknown. At the same time, the European powers, being at last thoroughly sensible that extensive conquests could never be permanent, applied themselves more to provide for the security of those dominions which they already possessed, than to attempt the conquest of one another: and this produced the policy to which so much attention was lately paid, namely, the *preserving of the balance of Europe*; that is, preventing any one of the nations from acquiring sufficient strength to overpower another.

In the end of the 15th century, the vast continent of America was discovered; and about the same time, the passage to the East Indies by the Cape of Good Hope. The discovery of these rich countries gave a new turn to the ambition of the Europeans. To enrich themselves, either by the gold and silver produced in these countries, or by traffic with the natives, now became the object. The Portuguese had the advantage of being the first discoverers of the eastern, and the Spaniards of the western countries. The former did not neglect so favourable an opportunity of enriching themselves by commerce. Many settlements were formed by them in the East India islands, and on the continent; but their avarice and perfidious behaviour towards the natives proved at last the cause of their total expulsion. The Spaniards enriched themselves by the vast quantities of the precious metals imported from America; which were not obtained but by the most horrid massacres committed on the natives. See *HISPANIOLA*, § 4; *MEXICO*, and *PERU*. These possessions of the Spaniards and Portuguese soon excited other European nations to make attempts to share with them in their treasures, by planting colonies in different parts of America, and making settlements in the East Indies. Thus has the rage of war in some measure been transferred from Europe to these distant regions; and after various contests, the British at last obtained a great superiority both in America and the East Indies.

In Europe, the only considerable revolutions which happened in the 15th and 16th centuries were, the expulsion of the Moors and Saracens from Spain, by the taking of Grenada in 1491; the union of the kingdoms of Arragon and Castile, by the marriage of Ferdinand and Isabella; and the revolt of the states of Holland from the Spaniards. After much contention and bloodshed, these last obtained their liberty, and were declared a free people in 1609; since which time they have continued an independent and very considerable nation of Europe.

During the 17th century, two very important revolutions took place in Great Britain, which, though they may seem to be of a local nature, merit particular notice in a general history of the world, on account of their important consequences to the other nations of the globe. The bloody persecutions which had been carried on, both in Scotland and England, on account of religion, about the commencement of the reformation, in the 16th century, had awakened among mankind an attention to their civil as well as religious rights and privileges. The obstinate adherence to prerogative, on the part of the crown, produced a violent opposition on that of the people, which at last brought the king to the scaffold, and for a short time converted the monarchy of England into a commonwealth. See *ENGLAND*, § 43—51.

The principles of civil liberty, however, not being generally understood, the English republic was soon overturned, and a number of concurring circumstances enabled CROMWELL to usurp the supreme power, under the title of *Lord Protector of the liberties of Scotland, England, and Ireland*. But soon after Oliver's death, the people, tired of being subjected to a kingly power without the title, were easily influenced to recal the house of Stuart, and monarchy was once more restored. This being done, without conditions or limitations on the part of the crown, the royal brothers abused their power; persecutions on account of religious and political opinions were renewed; and vast numbers of British subjects, flying from civil and ecclesiastical despotism, took refuge in the American colonies. At last the arbitrary measures of James II. paved the way for the glorious revolution of 1688, by which those rights and privileges were established, which have ever been since the boast of Britons.

In the mean time most of those persons who had emigrated from Great Britain to America, on account of civil or religious persecution, being people of republican principles, and jealous of the smallest encroachments upon their rights, naturally instilled the same principles into the minds of their children; and thus laid the foundation for that jealousy of power, and spirit of resistance to the least appearance of oppression, which afterwards excited discontents among their posterity, the Anglo-Americans, long before 1775, when the flame of political discord broke out into actual rebellion, and gave rise to the war between Great Britain and her American colonies.

SECT. XII. *From the COMMENCEMENT of the AMERICAN WAR, to the CONCLUSION of the FRENCH REVOLUTIONARY WAR, by the PEACE in 1801.*

The origin of the AMERICAN WAR, the causes which gave rise to it, and its final issue in the establishment of the republic of the UNITED STATES, are already related under the article AMERICA, § 12—14, 27—33. The consequences of that contest, by the general diffusion of those principles, upon which the resistance of the Americans to the mother country was founded, throughout the different States of Europe, particularly in France, Germany, Holland, and Italy, are too well known, and

and have been too severely felt, during the late war, wherein all the powers of Europe have been at one period or another more or less engaged, to require particular illustration here.

In Asia nothing of importance has happened since the taking of Constantinople by the Turks. That continent is now divided among the following nations. The most northerly part, called *Siberia*, extending to the very extremity of the continent, is under the power of Russia. To the southward, from Asia Minor to China and Korea, are the Tartars, formidable indeed from their numbers, but, by reason of their barbarity and want of union, incapable of attempting any thing. The Turks possess the western part of the continent called *Asia Minor*, to the river Euphrates. The Arabs are again confined within their own peninsula; which they possess, as they have ever done, without owning subjection to any foreign power. To the east of Turkey in Asia lies Persia, now more confined to its limits than before; and to the eastward of Persia lies India, or the kingdom late of the Mogul, comprehending all the country from the Indus to the Ganges, and beyond that river. Still farther to the east lie the kingdoms of Siam, Pegu, Thibet, and Cochin-China, little known to the Europeans. The vast empire of China occupies the most easterly part of the continent; while that of Japan comprehends the islands which go by that name, and which are supposed to lie at no great distance from the western coasts of America.

In Africa the Turks, in consequence of British prowess and perseverance, still possess Egypt, which they conquered in 1517, but would never have been able to recover from the French, without the assistance of Britain. They have also a nominal jurisdiction over the states of Barbary. The interior parts are filled with barbarous and unknown nations, as they have always been. On the western coasts are many settlements of the European nations, particularly the British and Portuguese; and the S. extremity is by the peace to be restored to the Dutch. The eastern coasts are almost totally unknown. The Asiatic and African islands are either possessed by the Europeans, or inhabited by savage nations.

The European nations at the beginning of the 18th century were, Sweden, Muscovy, Denmark, Poland, Britain, Germany, Holland, France, Spain, Portugal, Italy, and Turkey in Europe. Of these the Russians, though the most barbarous, were by far the most considerable, both in regard to numbers and the extent of their empire; but their situation made them little feared by the others, who lay at a distance from them, till the time of Peter the Great. The kingdom of POLAND, which was first set up in the year 1000, proved a barrier betwixt Russia and Germany; and at the same time the policy above mentioned, of keeping up the balance of power in Europe, rendered it probable that no one European nation, whatever wars it might be engaged in, would have been totally destroyed, or ceased to exist as a distinct kingdom. The late dismemberment of Poland, however, and its partition between Russia, Hungary, and Prussia, was a step very inconsistent

with the above political system; and it is surprising with what tameness it has been acquiesced in by the other powers. Subsequent circumstances, particularly the passiveness with which the ambitious designs of Russia against the Porte have been so long beheld, seem to indicate a total dereliction of that scheme of equilibrium, formerly so wisely, though perhaps sometimes too anxiously, attended to. Several still more decisive evidences of this, indeed, have occurred in the course of the late and present war; evidences which at one time seemed to indicate important changes of dominion, of which humanity might augur permanent and ultimately happy consequences. The whole now (1801) indicates nothing but one universal and unrelenting despotism, which involves the whole continent of Europe.

The revolt of the British colonies in America, it was hoped by the enemies of Britain, would have given a fatal shock to her strength and wonted superiority. The consequences, however, have been very different. Although these colonies have been disjoined from the mother country, and have attained an independent rank among the nations, Britain has had no cause to repine at the separation. Divested only of a splendid encumbrance, an expensive and invidious appanage, she has been left to enjoy the undivided benefits of her native vigour, and to display new energies, which neither the late devastating and expensive war, nor the present, have in any serious degree affected.

On the other hand, the flame which was to have blazed only to her prejudice, entailed ruin on her chief foe, the late monarchy of France. For the details of these great events, we must refer to FRANCE, 57—59, and REVOLUTION and WAR.

On the whole, we seem evidently to be advancing to a great era in the history of human affairs; but the result, in the present state of things, it is utterly impossible to anticipate. A total change of the ancient dominion has taken place, and the Papal power, so long the scourge of nations, is at an end: but a new and apparently worse despotism has succeeded, of which, however, the ultimate effect may be beneficial.

PART II.

Of ECCLESIASTICAL HISTORY.

THE history of religion, among all the different nations that have existed in the world, is a subject no less important and interesting than that of civil history. It is, however, less fertile of great events, affords an account of fewer revolutions, and is much more uniform, than civil history. The reason of this is plain. Religion is conversant about things which cannot be seen; and which of consequence cannot suddenly and strongly affect the senses of mankind, as natural things are apt to do. The expectation of worldly riches can easily induce one nation to attack another; but it is not easy to find any thing that will induce a nation to change its religion. The invisible nature of spiritual things, the prejudices of habit and of early education, all stand in the way of changes of this kind. Hence the revolutions in religion have

have been but few, and the duration of almost any religion of longer standing than the most celebrated empires; the changes which have happened, in general, have required a long time to bring them about; and history scarce affords an instance of the religion of any nation being essentially and suddenly changed for another.

SECT. I. *Of the ORIGIN of IDOLATRY and PAGANISM.*

FOR the origin of religion, we must have recourse to the Scriptures; and are as necessarily constrained to adopt the account there given, as we are to adopt that of the creation given in the same book; namely, because no other hath made its appearance, which seems in any degree rational, or consistent with itself. In what manner the true religion given to Adam was falsified or corrupted by his descendants before the flood, doth not clearly appear from Scripture. Idolatry is not mentioned: nevertheless we are assured that the inhabitants of the world were then exceedingly wicked; and as their wickedness did not consist in worshipping false gods, it may be concluded that they worshipped none at all: i. e. that the crime of the antediluvians was a species of atheism.

After the flood, idolatry quickly made its appearance; but what gave rise to it is not certainly known. This superstition indeed seems to be natural to man, especially when placed in such a situation that he hath little opportunity of instruction, or of improving his rational faculties. This seems also probable from a caution given to the Jews, lest, when they looked up to the sun, moon, and stars, and the rest of the host of heaven, they should be *driven to worship them*. The origin of idolatry among the Syrians and Arabians, and also in Greece, is therefore accounted for, with great probability, in the following manner, by the author of the Ruins of Balbeck. "In those uncomfortable deserts, where the day presents nothing to the view but the uniform, tedious, and melancholy prospect of barren sands, the night discloses a most delightful and magnificent spectacle, and appears arrayed with charms of the most attractive kind. For the most part unclouded and serene, it exhibits to the wondering eye the host of heaven in all their variety and glory. In the view of this stupendous scene, the transition from admiration to idolatry was too easy to uninstructed minds; and a people, whose climate offered no beauties to contemplate but those of the firmament, would naturally look thither for the objects of their worship. The form of idolatry in Greece was different from that of the Syrians; which perhaps may be attributed to that smiling and variegated scene of mountains, valleys, rivers, woods, groves, and fountains, which the transported imagination, in the midst of its pleasing astonishment, supposed to be the seats of invisible deities."

A difficulty, however, arises on this supposition; for, if idolatry is naturally produced in the mind of uninstructed and savage man from a view of the creation, why hath not idolatry of some kind or other taken place among all the different

nations of the world? This certainly hath not been the case; of which the most striking examples are the Persians of old, and the Moguls in more modern times. Both these nations were strict deists: so that we must allow some other causes to concur in producing idolatry; and of these an imperfect and obscure notion of the true religion seems to be the most probable.

Though idolatry, therefore, was formerly very prevalent, it neither extended over the whole earth, nor were the superstitions of the idolaters all of one kind. Every nation had its respective gods, over which one more excellent than the rest was said to preside; yet in such a manner, that this supreme deity himself was controlled by the rigid empire of the *Fates*, or by what philosophers called *eternal necessity*. The gods of the east were different from those of the Gauls, the Germans, and the other northern nations. The Grecian divinities differed widely from those of the Egyptians, who deified plants, animals, and a great variety of the productions both of nature and art. Each people also had their own particular manner of worshipping and appeasing their respective deities, entirely different from the sacred rites of other countries.

All this variety of religions, however, produced neither wars nor dissensions among the different nations; each nation suffered its neighbours to follow their own method of worship, without discovering any displeasure on that account. There is nothing surprising in this mutual toleration, when we consider, that they all looked upon the world as one great empire, divided into various provinces, over each of which a certain order of divinities presided; for which reason they imagined that none could behold with contempt the gods of other nations, or force strangers to pay homage to theirs. The Romans exercised this toleration in the most ample manner; for though they would not allow any change to be made in the religions that were publicly professed in the empire, nor any new form of worship to be openly introduced, yet they granted to their citizens a full liberty of observing in private the sacred rites of other nations, and of honouring foreign deities as they thought proper.

The heathen deities were honoured with rites and sacrifices of various kinds, according to their respective natures and offices. Their rites were absurd and ridiculous; while the priests appointed to preside over this strange worship, abused their authority, by deceiving and imposing upon the people in the grossest manner.

SECT. II. *Of the JEWISH RELIGION.*

FROM the time of the flood to the coming of Christ, idolatry prevailed among almost all the nations of the world, the Jews alone excepted; and even they were on all occasions extremely ready to run into it, as is evident from their history in the Old Testament. At the time of Christ's appearance, the religion of the Romans, as well as their empire, extended over a great part of the world. Some people there were among the heathens who perceived the absurdities of that system; but being destitute of means, as well as of abilities,

abilities, to effect a reformation, matters went on in their old way. Though there were at that time various sects of philosophers, yet all of them proceeded upon false principles, and consequently could be of no service to the advancement or reformation of religion. Nay some, among whom were the Epicureans and Academics, declared openly against every kind of religion whatever.

Two religions at this time flourished in Palestine, viz. the Jewish and Samaritan; between whose respective followers reigned the most violent hatred and contempt. The difference between them seems to have been chiefly about the place of worship; which the Jews would have to be in Jerusalem, and the Samaritans on mount Gerizzim.

But though the Jews were certainly right as to this point, they had greatly corrupted their religion in other respects. They expected a Saviour indeed, but they mistook his character; imagining that he was to be a powerful and a warlike prince, who should set them free from the Roman yoke, which they bore with the utmost impatience. They also imagined that the whole of religion consisted in observing the rites of Moses, and some others which they had added to them, without the least regard to morality or virtue; as is evident from the many charges our Saviour brings against the Pharisees, who had the greatest reputation for sanctity among the whole nation. To these corrupt and vicious principles they added several absurd and superstitious notions concerning the divine nature, invisible powers, magic, &c. which they had partly imbibed during the Babylonian captivity, and partly derived from their neighbours in Arabia, Syria, and Egypt. The principal sects among them were the *Essenes*, *Pharisees*, and *Sadducees*. (See these articles.) The Samaritans, according to the most general opinion, had corrupted their religion still more than the Jews.

SECT. III. HISTORY of CHRISTIANITY, from its origin to its ESTABLISHMENT by CONSTANTINE the GREAT.

WHEN the true religion was preached by the Saviour of mankind, it is not to be wondered at, if he became on that account obnoxious to a people so deeply sunk in corruption and ignorance as the Jews then were. It is not here requisite to enter into the particulars of the doctrine advanced by him, or of the opposition he met with from the Jews, as a full account of these things, and likewise of the preaching of the gospel by the apostles, may be found in the New Testament. The rapid progress of the Christian religion, under these faithful and inspired ministers, soon alarmed the Jews, and raised various persecutions against its followers. The Jews, indeed, seem at first to have been everywhere the chief promoters of persecution; for we find that they officiously went from place to place, wherever they heard of the increase of the gospel, and by their calumnies and false suggestions endeavoured to stir up the people against the apostles.

The Heathens, though at first they showed no very violent spirit of persecution against the Chris-

tians, soon came to hate them as much as the Jews themselves. Tacitus acquaints us with the causes of this hatred, when speaking of the first general persecution under Nero. That inhuman tyrant having set fire to the city of Rome, to avoid the imputation of this wickedness, transferred it on the Christians. Our author informs us, that they were already abhorred on account of their many and enormous crimes. "The author of this name (*Christians*)," says he, "was CHRIST, who, in the reign of Tiberius, was executed under Pontius Pilate, procurator of Judæa. The pestilent superstition was for a while suppressed: but it revived again, and spread, not only over Judæa, where this evil was first broached, but reached Rome, whither from every quarter of the earth is constantly flowing whatever is hideous and abominable amongst men, and is there readily embraced and practised. First, therefore, were apprehended such as openly avowed themselves to be of that sect; then by them were discovered an immense multitude; and all were convicted, not of the crime of burning Rome, but of hatred and enmity to mankind. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, or wrapped up in combustible garments, that, when the day-light failed, they might, like torches, serve to dispel the darkness of the night. Hence, towards the miserable sufferers, however guilty, and deserving the most exemplary punishment, compassion arose; seeing they were doomed to perill, not with a view to the public good, but to gratify the cruelty of one man."

That this account of Tacitus is downright misrepresentation and calumny, must be evident to every one who reads it. It is impossible that any person can be convicted of hatred and enmity to mankind, without specifying a number of facts by which this hatred shewed itself. The burning of Rome would indeed have been a very plain indication of enmity to mankind, but of this Tacitus himself clears them, and mentions no other crime of which they were guilty. It is probable, therefore, that the only reason of this charge against the Christians was their absolute refusal to have any share in the Roman worship, or to countenance the absurd superstitions of paganism in any degree.

The persecution under Nero was succeeded by another under Domitian; during which the apostle John was banished to Patmos, where he saw the visions, and wrote the book called *Revelation*, which completes the canon of Scripture. This persecution commenced in the 95th year of the Christian era; and John is supposed to have written his Revelation the year after, or in the following one.

During the *first century*, the Christian religion spread over a great number of different countries; but as we have now no authentic records concerning the travels of the apostles, or the success which attended them in their ministry, it is impossible to determine how far the gospel was carried during this period. We are, however, as-

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ured, that even during this early period many corruptions were creeping in, the progress of which was with difficulty prevented even by the apostles themselves. Some corrupted their profession by a mixture of Judaism; others by mixing it with the oriental philosophy; while others were already attempting to deprive their brethren of liberty, setting themselves up as eminent pastors, in opposition even to the apostles, as we learn from the epistles of St Paul, and the 3d epistle of St John. Hence arose the sects of the Gnostics, Cerinthians, Nicolaitans, Nazarenes, Ebionites, &c. with which the church was agitated during this century. See these articles.

Concerning the ceremonies and method of worship used by the Christians of the first century, it is impossible to say any thing with certainty. Neither is the church order, government, and discipline, during this period, ascertained with any degree of exactness. All those parties, therefore, which exist at this day, contend with the greatest earnestness for that particular mode of worship which they themselves have adopted; and some of the most bigoted would willingly monopolize the word *church* in such a manner, as to exclude from all hope of salvation every one who is not attached to their particular party. It doth not however appear, that, excepting baptism, the Lord's supper, and anointing the sick with oil, any external ceremonies or symbols were properly of divine appointment. According to Dr Mosheim, "there are several circumstances which incline us to think, that the friends and apostles of our blessed Lord either tolerated through necessity, or appointed for wise reasons, many other external rites in various places. At the same time, we are not to imagine, that they ever conferred upon any person a perpetual, indelible, pontifical authority, or that they enjoined the same rites in all churches. We learn, on the contrary, from authentic records, that the Christian worship was from the beginning celebrated in a different manner in different places; and that, no doubt, by the orders, or at least with the approbation, of the apostles and their disciples. In those early times, it was both wise and necessary to shew, in the establishment of outward forms of worship, some indulgence to the ancient opinions, manners, and laws of the respective nations to whom the gospel was preached."

The *second century* commences with the 3d year of the emperor Trajan. The Christians were still persecuted; but as the Roman emperors were, for the most part of this century, princes of a mild and moderate turn, they persecuted less violently than formerly. Yet Marcus Aurelius, notwithstanding the clemency and philosophy for which he is so much celebrated, treated the Christians worse than Trajan, Adrian, or even Severus himself, who was noted for his cruelty. This respite from rigorous persecution proved a very favourable circumstance for the spreading of the Christian religion; yet it is by no means easy to point out the particular countries through which it was diffused. We are, however, assured, that in the 2d century, Christ was worshipped as God almost through the whole east; as also among the Germans, Spaniards, Celtes, and many other nations: but which of

them received the gospel in the first century, and which in the second, is a question unanswerable at this distance of time. The writers of this century attribute the rapid progress of Christianity chiefly to the extraordinary gifts that were imparted to the first Christians, and the miracles which were wrought at their command, without supposing that any part of the success ought to be ascribed to the intervention of human means, or secondary causes. Many of the moderns, however, are so far from being of this opinion, that they either deny the authenticity of all miracles said to have been wrought since the days of the apostles, or ascribe them to the power of the devil. To enter into the particulars of this controversy is foreign to our present purpose; for which reason we must refer to the writers of polemical divinity, who have largely treated of this and other points of a similar nature.

The corruptions which had been introduced in the first century, and which were almost coeval with Christianity itself, continued to gain ground in the second. Ceremonies, in themselves futile and useless, but which must be considered as highly pernicious when joined to a religion incapable of any other ornament than the upright and virtuous conduct of its professors, were multiplied for no other purpose than to please the ignorant multitude. The immediate consequence of this was, that the attention of Christians was drawn aside from the important duties of morality; and they were led to imagine, that a careful observance of the ceremonies might make amends for the neglect of moral duties. This was the most pernicious opinion that could possibly be entertained; and was indeed the very foundation of that enormous system of ecclesiastical power which afterwards took place, and held the whole world in slavery and barbarism for many ages.

Another corruption was the introduction of *mysteries*, as they were called, into the Christian religion; that is, insinuating that some parts of the worship in common use had a hidden efficacy and power, far superior to the plain and obvious meaning assigned to them by the vulgar: and by paying peculiar respect to these mysteries, the pretended teachers of the religion of Jesus accommodated their doctrines to the taste of their heathen neighbours, whose religion consisted in a heap of mysteries, of which nobody knew the meaning.

By these and other means of a similar kind, the Christian pastors greatly abridged the liberty of their flock. Being masters of the ceremonies and mysteries of the Christian religion, they had it in their power to make their followers worship and believe whatever they thought proper; and this they did not fail to make use of for their own advantage. They persuaded the people, that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood; and accordingly the bishops considered themselves as invested with a rank and character similar to those of the high priest among the Jews, while the presbyters represented the priests, and the deacons the Levites. This notion, which was first introduced in the reign of Adrian, proved a source of very considerable honour and profit to the clergy.

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The form of ecclesiastical government was in this century rendered permanent and uniform. One inspector or bishop presided over each Christian assembly, to which office he was elected by the voices of the whole people. To assist him in his office, he formed a council of presbyters, which was not confined to any stated number. To the bishops and presbyters the ministers or *deacons* were subject; and the latter were divided into a variety of classes, as the different exigencies of the church required. During a great part of this century, the churches were independent of each other; nor were they joined together by association, confederacy, or any other bonds but those of charity. Each assembly was a little state governed by its own laws, which were either enacted, or at least approved of, by the society. But in process of time all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate states, assembled at certain times, in order to deliberate about the common interests of the whole. This institution had its origin among the Greeks; but in a short time it became universal, and similar assemblies were formed in all places where the gospel had been planted. These assemblies, which consisted of the deputies or commissioners from several churches, were called *synods* by the Greeks, and *councils* by the Latins; and the laws enacted in these general meetings were called *canons*, i. e. *rules*.

These councils, of which we find not the smallest trace before the middle of this century, changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence, of these pious prelates hindered them from assuming all at once the power with which they were afterwards invested. At their first appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name and by the appointment of their people. But they soon changed this humble tone; imperceptibly extended the limits of their authority; turned their influence into dominion, their counsels into laws; and at length openly asserted, that Christ had empowered them to prescribe to his people *authoritative rules of faith and manners*.

Another effect of these councils was the gradual abolition of that perfect equality which reigned among all bishops in the primitive times: for the order and decency of these assemblies required, that some one of the provincial bishops met in council should be invested with a superior degree of power and authority; and hence the rights of metropolitans derive their origin. In the mean time, the bounds of the church were enlarged; the custom of holding councils was followed wherever the sound of the gospel had reached; and the universal church had now the appearance of one vast republic formed by a combination of a great number of little states. This occasioned the creation of a new order of ecclesiastics, who were appointed in different parts of the world as heads of the church, and whose office it was to

preserve the confidence and union of that immense body, whose members were so widely dispersed throughout the nations. Such was the nature and office of the *Patriarchs*; among whom, at length, ambition, being arrived at its most insolent period, formed a new dignity, investing the bishop of Rome with the title and authority of the *Prince of the Patriarchs*.

During the 2d century, all the sects continued which had sprung up in the first, with the addition of several others; the most remarkable of which were the *Ascetics*. These owed their rise to an error propagated by some doctors of the church, who asserted that Christ had established a *double rule of sanctity and virtue* for two different orders of Christians. Of these rules, one was ordinary, the other extraordinary; the one of a lower dignity, the other more sublime: the first for persons in the active scenes of life; the other for those who, in a sacred retreat, aspired after the glory of a celestial state. In consequence of this system, they divided into two parts all those moral doctrines and instructions which they had received either by writing or tradition. One of these divisions they called *precepts*, and the other *counsels*. They gave the name of *precepts* to those laws that were universally obligatory upon all orders of men; and that of *counsels* to those which related to Christians of a more sublime rank, who proposed to themselves great and glorious ends, and breathed after an intimate communion with the Supreme Being.

Thus were produced all at once a new set of men, who made pretensions to uncommon sanctity and virtue, and declared their resolution of obeying all the *precepts* and *counsels* of Christ, in order to their enjoyment of communion with God here; and also that, after the dissolution of their mortal bodies, they might ascend to him with the greater facility, and find nothing to retard their approach to the centre of happiness and perfection. They looked upon themselves as prohibited from the use of things which it was lawful for other Christians to enjoy; such as wine, flesh, matrimony, and commerce. They thought it their indispensable duty to extenuate their body by watchings, abstinence, labour, and hunger. They looked for felicity in solitary retreats and desert places; where, by severe and assiduous efforts of sublime meditation, they raised the soul above all external objects, and all sensual pleasures. They were distinguished from other Christians, not only by their titles of *Ascetics*, *Ἀσκηταί*, *Εὐαριστοί*, and philosophers, but also by their garb. In this century, indeed, those who embraced such an austere kind of life, submitted themselves to all these mortifications in private, without breaking asunder their social bands, or withdrawing themselves from mankind; but in process of time they retired into deserts, and, after the example of the *Essenes* and *Therapeutæ*, formed themselves into select companies.

This austere sect arose from an opinion, which has been more or less prevalent in all ages and in all countries, namely, that religion consists more in prayers, meditations, and a kind of secret intercourse with God, than in fulfilling the social duties of life in acts of benevolence and humanity to mankind.

Nothing can be more evident, than that the Scripture reckons the fulfilling of these infinitely superior to the observance of all the ceremonies that can be imagined: yet it somehow happens, that almost every body is more inclined to observe the ceremonial part of devotion than the moral; and hence, according to the different humours or constitutions of different persons, there have been numberless forms of Christianity, and the most virulent contentions among those who professed themselves followers of the Prince of Peace. It is obvious, that if the moral conduct of Christians was to be made to the standard of faith, instead of speculative opinions, all these divisions must cease in a moment; but while Christianity, or any part of it, is made to consist in speculation, or the observance of ceremonies, it is impossible there can be an end of sects or heresies. No opinion whatever is so absurd, but some people have pretended to argue in its defence; and no ceremony so insignificant, but it hath been explained and sanctified by hot-headed enthusiasts: and hence ceremonies, sects, and absurdities, have been multiplied without number, to the prejudice of society and of the Christian religion. This short relation of the rise of the Ascetic sect will also serve to account for the rise of any other; so that it is needless to enter into particulars concerning the rest, as they all took their origin from the same general principle variously modified, according to the different dispositions of mankind.

The Ascetic sect began first in Egypt, from whence it passed into Syria and the neighbouring countries. At length it reached the European nations: and hence that train of austere and superstitious vows and rites which totally obscured, or almost annihilated, Christianity; the celibacy of the clergy, and many other absurdities of the like kind. The errors of the Ascetics, however, did not stop here: in compliance with the doctrines of some Pagan philosophers, they affirmed, that it was not only lawful, but even praise-worthy, to deceive, and to use the expedient of a lie, in order to advance the cause of piety and truth; and hence the *pious frauds* for which the church of Rome hath been so notorious, and with which she hath been so often and justly reproached.

As Christians thus deviated more and more from the true practice of their religion, they became more zealous in the external profession of it. Anniversary festivals were celebrated in commemoration of the death and resurrection of Christ, and of the effusion of the Holy Ghost on the apostles. Concerning the days on which these festivals were to be kept, there arose violent contests. The Asiatic churches in general differed in this point from those of Europe: and towards the conclusion of the 2d century, Victor, bishop of Rome, took it in his head to force the eastern churches to follow the rules laid down by the western ones. This they absolutely refused to comply with: upon which Victor cut them off from communion with the church of Rome; though by means of the intercession of some prudent people, the difference was made up for a time.

During most of the 3d century, the Christians were allowed to enjoy their religion, such as it was, without molestation. The emperors Max-

iminus and Decius, indeed, made them feel all the rigours of a severe persecution; but their reigns were short, and from the death of Decius to the time of Dioclesian the church enjoyed tranquillity. Thus vast multitudes were converted: but at the same time the doctrine grew daily more corrupt, and the lives of professed Christians more wicked and scandalous. New ceremonies were invented in great numbers, and an unaccountable passion now prevailed for the oriental superstitions concerning demons; whence proceeded the whole train of exorcisms, spells, and fears for the apparition of evil spirits, which to this day are nowhere quite eradicated. Hence also the custom of avoiding all connections with those who were not baptized, or who lay under the penalty of excommunication, as persons supposed to be under the dominion of some evil spirit. And hence the rigour and severity of that discipline and penance imposed upon those who had incurred, by their immoralities, the censures of the church.

Several alterations were now made in the manner of celebrating the Lord's supper. The prayers used on this occasion were lengthened, and the solemnity and pomp with which it was attended were considerably increased. Gold and silver vessels were used in the celebration; it was thought essential to salvation, and for that reason administered even to infants.—Baptism was celebrated twice a year to such as, after a long course of trial and preparation, offered themselves candidates. The remission of sins was thought to be its immediate consequence; while the bishop, by prayer and imposition of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, that are necessary to a life of righteousness and virtue. An evil demon was supposed naturally to reside in every person, who was the author and source of all the corrupt dispositions and unrighteous actions of that person. The driving out of this demon was therefore an essential property of baptism; and in consequence of this opinion, the baptized persons returned home clothed in white garments, and adorned with crowns, as sacred emblems, the former of their inward purity and innocence, and the latter of their victory over sin and the world.

FASTING began now to be held in more esteem than formerly. A high degree of sanctity was attributed to this practice; it was even looked upon as indispensably necessary, from a notion that the demons directed their force chiefly against those who pampered themselves with delicious fare, and were less troublesome to the lean and hungry who lived under the severities of a rigorous abstinence. The sign of the cross also was supposed to administer a victorious power over all sorts of trials and calamities; and was more especially considered as the surest defence against the snares and stratagem of malignant spirits: for which reason, no Christian undertook any thing of moment, without arming himself, as he imagined, with the power of this triumphant sign. The heresies which troubled the church during this century, were the Gnostics, (whose doctrines were new models and improved by Manes, from whom they were afterwards chiefly called *Manicheans*), the Heretics,

CITES, NOETIANS, SABELLIANS, and NOVATIANS; for an account of which, see these articles.

The 4th century is remarkable for the establishment of Christianity by law in the Roman empire; which, however, did not take place till the year 324. In the beginning of the century, the empire was governed by four chiefs, viz. Dioclesian, Maximian, Constantius Chlorus, and Galerius, under whom the church enjoyed a perfect toleration. Dioclesian, though much addicted to superstition, had no ill-will against the Christians; and Constantius Chlorus, having abandoned polytheism, treated them with condescension and benevolence. This alarmed the Pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions, and who justly apprehended, that the Christian religion would at length prevail throughout the empire. To prevent the downfall of the Pagan superstition, therefore, they applied to Dioclesian and Galerius Cæsar; by whom a most bloody persecution was commenced A. D. 303, and continued till 311. An asylum, however, was opened for the Christians in the year 304. Galerius having dethroned Dioclesian and Maximian, declared himself emperor in the east; leaving all the western provinces, to which great numbers of Christians resorted to avoid the cruelty of the former, to Constantius Chlorus. At length Galerius being afflicted with an incurable and dreadful disease, published an edict ordering the persecution to cease, and restoring freedom to the Christians, whom he had most inhumanly oppressed for 8 years. Galerius died the same year; and in a short time after, when Constantine the Great ascended the throne, the Christians were freed from any farther uneasiness, by his abrogating all the penal laws against them, and afterwards issuing edicts, by which no other religion than the Christian was tolerated throughout the empire.

SECT. IV. *History of the CHURCH of ROME from its ESTABLISHMENT to the ERECTION of the POPE'S SUPREMACY by PHOCAS.*

THE civil establishment of the Christian religion, however favourable to the outward peace of the church, was far from promoting its internal harmony, or the reformation of its leaders. The clergy, who had all this time been augmenting their power at the expense of the liberty of the people, now set no bounds to their ambition. The bishop of Rome was the first in rank, and distinguished by a sort of pre-eminence above the rest of the prelates. He surpassed all his brethren in the magnificence and splendour of the church over which he presided, in the riches of his revenues and possessions, in the number and variety of his ministers, in his credit with the people, and in his sumptuous and splendid manner of living. Hence it happened, that when a new pontiff was to be chosen by the presbyters and people, the city of Rome was generally agitated with dissensions, tumults, and cabals, which often produced fatal consequences. The intrigues and disturbances which prevailed in that city in the year 366, when, upon the death of Liberius, another pontiff was to be chosen in his place, are a sufficient proof of this. Upon that occasion, one faction elected Damasus to that high dignity; while the opposite party chose Ursicinus,

a deacon of the vacant church, to succeed Liberius. This double election gave rise to a dangerous schism, and to a sort of civil war within the city of Rome; which was carried on with the utmost barbarity and fury, and produced the most cruel massacres and desolations. The inhuman contest ended in the victory of Damasus: but whether his cause was more just than that of Ursicinus, is not easily to be determined.

Notwithstanding the pomp and splendour which surrounded the Roman see, the bishops of Rome had not yet acquired that pre-eminence of power and jurisdiction which they afterwards enjoyed. In the ecclesiastical commonwealth, indeed, they were the most eminent order of citizens; but still they were citizens as well as their brethren, and subject, like them, to the laws and edicts of the emperors. All religious causes of extraordinary importance were examined and determined, either by judges appointed by the emperors, or in councils assembled for that purpose; while those of inferior moment were decided in each district by its respective bishop. The ecclesiastical laws were enacted either by the emperor or councils. None of the bishops acknowledged that they derived their authority from the permission and appointment of the bishop of Rome; or that they were created bishops by the favour of the apostolic see. On the contrary, they all maintained that they were the ambassadors and ministers of Jesus Christ, and that their authority was derived from above.

It must, however, be observed, that even in this century several of those steps were laid, by which the bishops of Rome mounted afterwards to the summit of ecclesiastical power and despotism. This happened partly by the imprudence of the emperors, partly by the dexterity of the Roman prelates themselves, and partly by the inconsiderate zeal and precipitate judgment of certain bishops. The imprudence of the emperor, and precipitancy of the bishops, were both remarkably obvious in the following circumstance, which favoured extremely the ambition of the Roman pontiff. About A. D. 371, Valentinian enacted a law, empowering the bishop of Rome to examine and judge other bishops; that religious disputes might not be decided by any profane or secular judges. The bishops assembled in council at Rome in 378, not considering the fatal consequences that must arise from this imprudent law, both to themselves and to the church, declared their approbation in the strongest terms, and recommended the execution of it in their address to the emperor Gratian. Some think, indeed, that this law empowered the Roman bishop to judge only the bishops within the limits of his jurisdiction; others, that his power was given only for a certain time, and for a particular purpose. This last notion seems the most probable: but still this privilege must have been an excellent instrument in the hands of sacerdotal ambition.

By removing the seat of empire to Constantinople, the emperor raised up, in the bishop of this new metropolis, a formidable opponent to the bishop of Rome, and a bulwark which threatened a vigorous opposition to his growing authority. For, as the emperor, to render Constantinople a second Rome, enriched it with all the rights and privileges,

privileges, honours and ornaments, of the ancient capital of the world; so its bishop, measuring his own dignity and rank by the magnificence of the new city, and its eminence as the residence of the emperor, assumed an equal degree of dignity with the bishop of Rome, and claimed a superiority over the rest of the episcopal order. Nor did the emperors disapprove of these high pretensions; as they considered their own dignity as connected in a certain measure with that of the bishop of their imperial city. Accordingly, in a council held at Constantinople in 381, by the authority of Theodosius the Great, the bishop of that city was, during the absence of the bishop of Alexandria, and against the consent of the Roman prelate, placed, by the 3d canon of that council, in the first rank after the bishop of Rome, and consequently above those of Alexandria and Antioch.

Nectarius was the first bishop who enjoyed these new honours accumulated upon the see of Constantinople. His successor, the celebrated John Chrysostom, extended still farther the privileges of that see, and included within its jurisdiction all Thrace, Asia, and Pontus; nor were the succeeding bishops of that imperial city deficient in equal zeal to augment their privileges and extend their dominion. By this unexpected promotion, the most disagreeable effects were produced. The bishops of Alexandria were not only filled with the most inveterate hatred against those of Constantinople, but a contention was excited between the bishops of Rome and the latter; which, after being carried on for many ages, concluded at last in the separation of the Greek and Latin churches.

CONSTANTINE the Great, to prevent civil commotions, and to fix his authority on a stable and solid foundation, made several changes not only in the laws of the empire, but also in the form of the Roman government. And as he had many reasons to suit the administration of the church to these changes in the civil constitution, this necessarily introduced among the bishops new degrees of eminence and rank. The four bishops of Rome, Constantinople, Antioch, and Alexandria, were distinguished by a certain degree of pre-eminence over the rest. These four prelates answered to the four prætorian prefects created by Constantine; and it is probable, that even in this century they were distinguished by the Jewish title of *patriarchs*. After these followed the *exarchs*, who had the inspection of several provinces, and answered to the appointment of certain civil officers who bore the same title. In a lower class were the *metropolitans*, who had only the government of one province; under whom were the *archbishops*, whose inspection was confined to certain districts. In this gradation the *bishops* brought up the rear; but the sphere of their authority was not in all places equally extensive; being in some considerably ample, and in others confined within narrow limits. To these various ecclesiastical orders we might add that of the *chorepiscopi*, or superintendants of the country churches; but this last order was in most places suppressed by the bishops, with a design to extend their own authority, and enlarge the sphere of their power and jurisdiction.

The administration of the church was divided by Constantine into an *external* and *internal* inspection. The latter, which was committed to bishops and councils, related to religious controversies, the forms of divine worship, the offices of priests, the vices of the ecclesiastical orders, &c. The external administration of the church the emperor assumed to himself. This comprehended all those things which related to the outward state and discipline of the church; it likewise extended to all contests that should arise between the ministers of the church, superior as well as inferior, concerning their possessions, their reputation, their rights and privileges, their offences against the laws, &c. but no controversies that related to matters purely spiritual were cognizable by this external inspection. In consequence of this artful division of the ecclesiastical government, Constantine and his successors called councils, presided in them, appointed the judges of religious controversies, terminated the differences which arose between the bishops and the people, fixed the limits of the ecclesiastical provinces, took cognizance of the civil causes that subsisted between the ministers of the church, and punished the crimes committed against the laws by the ordinary judges appointed for that purpose; giving over all causes purely ecclesiastical to the bishops and councils. But this famous division of the administration of the church was never explained with sufficient accuracy; so that both in the 4th and 5th centuries, there are frequent instances of the emperors determining matters purely ecclesiastical, and likewise of bishops and councils determining matters which related merely to the external form and government of the church.

After the time of Constantine many additions were made by the emperors and others to the wealth and honours of the clergy; and these additions were followed by a proportionable increase of their vices and luxury, particularly among those who lived in great and opulent cities. The bishops, on the one hand, contended with each other in the most scandalous manner concerning the extent of their respective jurisdictions: while, on the other, they trampled on the rights of the people, violated the privileges of the inferior ministers, and imitated, in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example was soon followed by the several ecclesiastical orders. The presbyters, in many places, assumed an equality with the bishops in point of rank and authority. Many complaints are also made by authors in this century about the vanity and effeminacy of the deacons. Those more particularly of the presbyters and deacons who filled the first stations of these orders, carried their pretensions to an extravagant length, and were offended at the notion of being placed on an equality with their colleagues. For this reason they not only assumed the titles of *arch-presbyters* and *arch-deacons*, but also claimed a degree of authority and power much superior to that which was vested in the other members of their respective orders.

In the 5th century, the bishops of Constantinople having already reduced under their jurisdiction all the Asiatic provinces, began to grasp at still further

further accessions of power. By the 28th canon of the council held at Chalcedon in 451, it was resolved, that the same rights and honours which had been conferred on the bishop of Rome were due to the bishop of Constantinople, on account of the equal dignity and lustre of the two cities in which these prelates exercised their authority. The same council confirmed also, by a solemn act, the bishop of Constantinople in the spiritual government of those provinces over which he had usurped the jurisdiction. Leo the Great, bishop of Rome, opposed with vehemence the passing of these laws; and his opposition was seconded by that of several other prelates. But their efforts were vain, as the emperors threw their weight into the balance, and thus supported the decisions of the Grecian bishops. In consequence, then, of the decisions of this famous council, the bishop of Constantinople began to contend obstinately for the supremacy with the Roman pontiff, and to crush the bishops of Antioch and Alexandria.

About this time, Juvenal bishop of Jerusalem attempted to withdraw himself and his church from the jurisdiction of the bishop of Cæsarea, and aspired after a place among the first prelates of the Christian world. The high degree of veneration and esteem in which the church of Jerusalem was held among all other Christian societies (on account of its rank among the apostolical churches, and its title to the appellation of *mother-church*, as having succeeded the first Christian assembly formed by the apostles), was extremely favourable to the ambition of Juvenal, and rendered his project much more practicable than it would otherwise have been. Encouraged by this, and likewise by the protection of Theodosius the younger, this aspiring prelate not only assumed the dignity of patriarch of all Palestine, a rank which rendered him independent of all spiritual authority; but also invaded the rights of the bishop of Antioch, and usurped his jurisdiction over the provinces of Phœnicia and Arabia. Hence arose a warm contest between Juvenal and Maximus bishop of Antioch; which the council of Chalcedon decided, by restoring to the latter the provinces of Phœnicia and Arabia, and confirming the former in the spiritual possession of all Palestine, and in the high rank which he had assumed in the church.

In 583, John bishop of Constantinople, sur-named the *Faster*, either by his own authority or that of the emperor Mauritius, summoned a council at Constantinople to inquire into an accusation brought against Gregory bishop of Antioch; and upon this occasion assumed the title of *æcumenical* or *universal bishop*. This title had been formerly enjoyed by the bishops of Constantinople without any offence; but now Gregory the Great, then bishop of Rome, suspecting that John was aiming at the supremacy over all the churches, opposed his claim with the greatest vigour. For this purpose he wrote to the emperor, and others whom he thought capable of assisting him in his opposition; but all his efforts were without effect; and the bishops of Constantinople were allowed to enjoy the disputed title, though not in the sense which had alarmed the Roman pontiff.

Gregory, however, adhered tenaciously to his

purpose, raised new tumults and dissensions among the clergy, and aimed at nothing less than an unlimited supremacy over the Christian church. This ambitious design succeeded in the west; while, in the eastern provinces, his arrogant pretensions were scarcely respected by any but those who were at enmity with the bishop of Constantinople. How much the people were at this time deluded by the Roman pontiffs, appears from the expression of Ennodius, one of the flatterers of Symmachus (who was a prelate of but ambiguous fame), that the Roman pontiff was constituted *judge in the place of God*, which he filled as the *vice-gerent of the Most High*. On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the see of Rome was arrogantly imposing on the whole church.

In the beginning of the 7th century, according to the most learned historians, Boniface III. engaged Phocas, emperor of Constantinople, to take from the bishop of that metropolis the title of *æcumenical* or *universal bishop*, and to confer it upon the Roman pontiff; and thus was first introduced the supremacy of the pope. The Roman pontiffs used all methods to maintain and enlarge this authority and pre-eminence, which they had acquired from one of the most odious tyrants that ever disgraced the annals of history.

SECT. V. HISTORY of the CHURCH of ROME from the ERECTION of the POPE'S SUPREMACY to his ASSUMPTION of UNIVERSAL POWER.

In the 8th century, the power of the bishop of Rome, and of the clergy in general, increased prodigiously. The chief cause of this, besides the superstition of the people, was the method at that time used by the European princes to secure themselves on their thrones. All these princes being then employed either in usurpation or in self-defence, and the whole continent being in the most unsettled and barbarous condition, they endeavoured to attach warmly to their interests those whom they considered as their friends and clients. For this purpose they distributed among them extensive territories, cities, and fortresses, with the various rights and privileges belonging to them; reserving only to themselves the supreme dominion and the military service of these powerful vassals. For this reason it was, by the European princes, reckoned a high instance of political prudence to distribute among the bishops and other Christian doctors the same sort of donations which had formerly been given to their generals and clients. By means of the clergy, they hoped to check the seditious and turbulent spirits of their vassals; and to maintain them in their obedience by the influence and authority of their bishops, whose commands were highly respected, and whose spiritual thunderbolts, rendered formidable by ignorance, struck terror into the boldest and most resolute hearts.

This prodigious accession to the opulence and authority of the clergy in the west, began at their head, viz. the Roman pontiff; from whence it spread gradually among the inferior sacerdotal orders. The barbarous nations, who had received the

the gospel, looked upon the bishop of Rome as the successor of their chief druid or high priest: and as this tremendous druid had enjoyed, under the darkness of Paganism, a kind of boundless authority; so these barbarous nations thought proper to confer upon the chief bishop the same authority which had belonged to the chief druid. The pope received the same august privileges with great pleasure; and lest, upon any change of affairs, attempts should be made to deprive him of them, he strengthened his title to these extraordinary honours by a variety of passages drawn from ancient history, and, what is still more astonishing, by arguments of a religious nature. This swelled the Roman druid to an enormous size; and gave to the see of Rome that high pre-eminence and despotic authority in civil and political matters, that were unknown in former ages. Hence, among other unhappy circumstances, arose that monstrous and pernicious opinion, that such persons as were excluded from the communion of the church by the pontiff himself, or any of the bishops, forfeited thereby not only their civil rights and advantages as citizens, but even the common claims and privileges of humanity. This horrid opinion, which was a fatal source of wars, massacres, and rebellions, without number, and which contributed more than any thing else to confirm and augment the papal authority, was borrowed by the clergy from the Pagan superstitions.

Though excommunication, from the time of Constantine the Great, was in every part of the Christian world attended with many disagreeable effects; yet its highest terrors were confined to Europe, where its aspect was truly formidable and hideous. It acquired also, in the 8th century, new accessions of terror; so that from that period the excommunication practised in Europe differed entirely from that which was in use in other parts of Christendom. Excommunicated persons were indeed considered, in all places, as objects of hatred both to God and man: but they were not, on that account, robbed of the privileges of citizens nor of the rights of humanity; much less were those kings and princes, whom an insolent bishop had thought proper to exclude from the communion of the church, supposed to forfeit on that account their crowns or their territories. But from this century it was quite otherwise in Europe. Excommunication received that infernal power which dissolved all connections; so that those whom the bishops, or their chief, excluded from church communion, were degraded to a level with the beasts.

The origin of this unnatural and horrid power was as follows. On the conversion of the barbarous nations to Christianity, these ignorant proselytes confounded the excommunication in use among Christians with that which had been practised in the times of Paganism, and which was attended with all the dreadful effects above mentioned. The Roman pontiffs, on the other hand, were too artful not to encourage this error; and therefore employed all sorts of means to gain credit to an opinion so well calculated to gratify their ambition, and to aggrandize in general the episcopal order. The annals of the French nation furnish us with the following instance of the enormous power which was at this time vested in the Roman pontiff.

PEPIN, who was mayor of the palace to Childeric III. king of France, and who, in the exercise of that high office, was possessed in reality of the royal power and authority, aspired to the titles and honours of majesty also, and formed a scheme of dethroning his sovereign. For this purpose he assembled the states in 751; and though they were devoted to the interests of this ambitious usurper, they gave it as their opinion, that the bishop of Rome was previously to be consulted, whether the execution of such a scheme was lawful or not. In consequence of this, ambassadors were sent by Pepin to Zachary, the reigning pontiff, with the following question, "Whether the divine law did not permit a valiant and warlike people to dethrone a publicanous and indolent prince, who was incapable of discharging any of the functions of royalty; and to substitute in his place a more worthy to rule, and who had already rendered most important services to the state?" The situation of Zachary, who stood much in need of the succours of Pepin against the Greeks and Lombards, rendered his answer such as the usurper desired; and when this favourable decision of the Roman oracle was published in France, the unhappy Childeric was stripped of his royalty without the least opposition; and Pepin, without the smallest resistance, stepped into the throne of his master and his sovereign. This decision was solemnly confirmed by Stephen II. the successor of Zachary, who undertook a journey into France in 754, to solicit assistance against the Lombards. The pontiff at the same time dissolved the obligation of the oath of fidelity and allegiance which Pepin had sworn to Childeric, and violated by his usurpation in 751; and to render his title to the crown as sacred as possible, Stephen anointed and crowned him, with his wife and two sons, for the second time. This complaisance of the pope was rewarded with the exarchate of Ravenna and all its dependencies.

In the succeeding centuries, the Roman pontiffs continued to increase their power by every kind of artifice and fraud; and by continually taking advantage of the civil dissensions which prevailed throughout Italy, France, and Germany, their influence in civil affairs arose to an enormous height. The increase of their authority in religious matters was not less rapid. The wisest and most impartial among the Roman Catholic writers acknowledge, that from the time of Lewis the Meek, the ancient rules of ecclesiastical government were gradually changed in the courts of Europe by the counsels and instigation of the church of Rome, and new laws substituted in their place. The European princes suffered themselves to be divested of the supreme authority in religious matters, which they had derived from Charlemagne; the power of the bishops was greatly diminished; and even the authority of both provincial and general councils began to decline.

The Popes, elated with their overgrown prosperity, and become arrogant beyond measure by the daily accessions that were made to their authority, were eagerly bent upon establishing the maxim, That the bishop of Rome was constituted and appointed by Jesus Christ supreme legisla-

tor and judge of the church universal; and that therefore the bishops derived all their authority from him. This opinion, which they inculcated with the utmost zeal, was opposed in vain by such as were acquainted with the ancient ecclesiastical constitutions, and the government of the church in the earlier ages. To gain credit to this new ecclesiastical code, and to support the pretensions of the popes to supremacy, it was necessary to produce the authority of ancient deeds, in order to stop the mouths of such as were disposed to set bounds to their usurpations. The bishops of Rome were aware of this; and as those means were looked upon as the most lawful that tended best to the accomplishment of their purposes, they employed some of their most ingenious and zealous partizans in forging conventions, acts of councils, epistles, and such-like records, by which it might appear, that in the first ages of the church, the Roman pontiffs were clothed with the same spiritual majesty and supreme authority which they now assumed. There were, however, among the bishops, some men of prudence and sagacity, who saw through these impious frauds, and perceived the chains that were forging both for them and the church. The French bishops distinguished themselves eminently in this respect: but their opposition was soon quashed; and as all Europe was sunk in the grossest ignorance and darkness, none remained who were capable of detecting those odious impostures, or disposed to support the expiring liberty of the church. This may serve as a general specimen of the character and behaviour of the pretended vicegerents of Jesus Christ in the 16th century.

In the 11th century, their power seems to have risen to its utmost height. They now received the pompous titles of *Masters of the World*, and *Popes, i. e. universal fathers*. They presided over every council, by their legates, assumed the authority of supreme arbiters in all controversies that arose concerning religion or church discipline, and maintained the pretended rights of the church against the encroachments and usurpations of kings and princes. Their authority, however, was confined within certain limits: for, on the one hand, it was restrained by sovereign princes, that it might not arrogantly aim at civil dominion; and on the other, it was opposed by the bishops themselves, that it might not arise to a spiritual despotism, and utterly destroy the privileges and liberty of synods and councils.

From the time of Leo IX. the popes employed every method which the most artful ambition could suggest, to remove those limits, and to render their dominion both despotic and universal. They not only aspired to the character of supreme legislators in the church, to an unlimited jurisdiction over all synods and councils whether general or provincial, to the sole distribution of all ecclesiastical honours and benefices, as divinely authorised and appointed for that purpose; but they carried their insolent pretensions so far as to give themselves out for *lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers of the kings and princes of the earth*. Hence we find instances of their giving away kingdoms, and loosing subjects from their allegiance to their

sovereigns; among which the history of John king of England is very remarkable. At last they plainly affirmed the whole earth to be their property, as well where Christianity was preached as where it was not; and therefore, on the discovery of America and the East Indies, the pope, by virtue of this spiritual property, granted to the Portuguese a right to all the countries lying eastward, and to the Spaniards all those lying to the westward of Cape Non in Africa, which they were able to conquer by force of arms; and that nothing might be wanting to complete their character, they pretended to be lords of the future world also, and to have a power of restraining even the divine justice itself, and remitting that punishment which the Deity hath denounced against the workers of iniquity.

SECT. VI. Account of VARIOUS SUPERSTITIONS that prevailed, from the 5th CENTURY to the REFORMATION.

ALL this time the powers of superstition reigned triumphant over those remains of Christianity which had escaped the corruptions of the first 4 centuries. In the 5th century commenced the invocation of the happy souls of departed saints. Their assistance was intreated by many fervent prayers, while none stood up to oppose this preposterous kind of worship. The images of those who during their lives had acquired the reputation of uncommon sanctity, were now honoured with a particular worship in several places; and many imagined that this drew into the images the propitious presence of the saints, or celestial beings, which they were supposed to represent. A singular and irresistible efficacy was attributed to the bones of martyrs, and to the figure of the cross, in defeating all the attempts of Satan, removing all sorts of calamities, and in healing not only the diseases of the body, but also those of the mind. The famous Pagan doctrine concerning the *purification of departed souls* by means of a certain kind of fire, *i. e.* purgatory, was also confirmed and explained more fully than it had formerly been; and every one knows of how much consequence this absurd doctrine once was to the wealth and power of the Romish clergy.

In the 6th century, Gregory the Great advanced an opinion, That all the *words* of the sacred writings were *images* of invisible and spiritual things; for which reason he loaded the churches with a multitude of ceremonies the most insignificant and futile that can be imagined; and hence arose a new and most difficult science, namely, the explication of these ceremonies, and the investigation of the causes and circumstances whence they derived their origin. A new method was contrived of administering the Lord's supper, with a magnificent assemblage of pompous ceremonies. This was called the *canon of the mass*. Baptism, except in cases of necessity, was administered only on the great festivals. An incredible number of temples were erected in honour of the saints. The places set apart for public worship were also very numerous: but now they were considered as the means of purchasing the protection and favour of the saints, and the ignorant and barbarous multitude were persuaded, that these departed spirits

spirits defended and guarded, against evils and calamities of every kind, the provinces, lands, cities, and villages in which they were honoured with temples. The number of these temples was almost equalled by that of the festivals, which seem to have been invented in order to bring the Christian religion as near the model of Paganism as possible.

In the 7th century, religion seemed to be altogether buried under a heap of superstitious ceremonies; the worship of the true God and Saviour of the world was exchanged for the worship of bones, bits of wood (said to be of the cross), and the images of saints. The eternal state of misery threatened in Scripture to the wicked was exchanged for the temporary punishment of purgatory; and the expressions of faith in Christ by an upright and virtuous conduct, for the augmentation of the riches of the clergy by donations to the church, and the observance of a heap of idle ceremonies. New festivals were still added; one in particular was instituted in honour of the *true cross* on which our Saviour suffered; and churches were declared to be sanctuaries to all such as fled to them, whatever their crimes might have been.

Superstition, it would seem, had now attained its highest pitch; nor is it easy to conceive a degree of ignorance and degeneracy beyond what we have already mentioned. If any thing can possibly be imagined more contrary to true religion, it is an opinion which prevailed in the 8th century, viz. That Christians might appease an offended Deity by voluntary acts of mortification, or by gifts and oblations lavished on the church; and that people ought to place their confidence in the works and merits of the saints. The piety in this and some succeeding ages consisted in building and embellishing churches and chapels; in endowing monasteries and basilics; hunting after the relics of saints and martyrs, and treating them with an absurd and excessive veneration; in procuring the intercession of the saints by rich oblations or superstitious rites; in worshipping images; in pilgrimages to those places which were esteemed holy, particularly to Palestine, &c. The genuine religion of Jesus was now utterly unknown both to clergy and people, if we except a few of its general doctrines contained in the creed. In this century also, the superstitious custom of *solitary masses* had its origin. These were celebrated by the priest alone in behalf of souls detained in purgatory, as well as upon some other occasions. They were prohibited by the laws of the church, but proved a source of immense wealth to the clergy. Under Charlemagne they were condemned by a synod assembled at Mentz, as criminal effects of avarice and sloth.

A new superstition, however, still sprung up in the 10th century. It was imagined, from Rev. xx. 1. that Antichrist was to make his appearance on the earth, and that soon after the world would be destroyed. An universal panic ensued; vast numbers of people, abandoning all their connections in society, and giving over to the churches and monasteries all their worldly effects, repaired to Palestine, where they imagined that Christ would descend from heaven to judge the world.

Others devoted themselves by a solemn and voluntary oath to the service of the churches, convents, and priesthood, whose slaves they became, in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the supreme judge would diminish the severity of their sentence, and look upon them with a favourable and propitious eye, on account of their having made themselves the slaves of their minister. When an eclipse of the sun or moon happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to hollow caverns, and hid themselves among the craggy rocks, and under the bending summits of steep mountains. The opulent attempted to bribe the saints and the Deity himself by rich donations conferred upon the sacerdotal tribe, who were looked upon as the immediate vicegerents of heaven. In many places, temples, palaces, and noble edifices both public and private, were suffered to decay, nay, were deliberately pulled down, from a notion, that they were no longer of any use, as the final dissolution of all things was at hand.

In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion. The general delusion was indeed opposed and combated by the discerning few, who endeavoured to dispel these terrors, and to efface the notion from which they arose in the minds of the people. But their attempts were ineffectual; nor could the dreadful apprehensions of the superstitious multitude be removed before the end of the century, and this terror became one of the accidental causes of the *CROISADES*. That nothing might now be wanting to complete that antichristian religion which had overspread all Europe, it was in the 11th century determined that divine worship should be celebrated in the Latin tongue, though now unknown throughout the continent. During the whole of this century, also, Christians were employed in rebuilding and ornamenting their churches, which they had destroyed through the superstitious fear already mentioned.

In much the same way with what is above related, or worse if possible, matters went on till the time of the reformation. The clergy were immersed in crimes of the deepest dye; and the laity imagining themselves able to purchase pardon of their sins for money, followed the example of their pastors without remorse. The absurd principle, that religion consists in acts of austerity, and an unknown mental correspondence with God, produced the most extravagant and ridiculous behaviour in the devotees and reputed saints. They not only lived among the wild beasts, but also after the manner of those savage animals; they ran naked through the lonely deserts with a furious aspect, and all the agitations of madness and phrenzy; they prolonged a wretched life by grass and wild herbs, avoided the light and conversation of men, remained almost motionless in certain places for several years, exposed to the rigour and inclemency of the seasons, and towards the conclusion of their lives shut themselves up in narrow and miserable huts; and all this was considered as true piety, the only acceptable method of worshipping the Deity, and attaining a share in his favour.

But

But of all the instances of superstitious phrenzy which disgraced these times, none was held in higher veneration, or excited more the wonder of the multitude, than that of a certain order of men who were called *Stilites* by the Greeks, and *Sancti Columnares*, or Pillar Saints, by the Latins. These were persons of a most singular and extravagant turn of mind, who stood motionless on the tops of pillars, expressly raised for this exercise of their patience, and remained there for several years amidst the admiration and applause of the stupid populace. The inventor of this strange discipline was one *Simeon* a Syrian, who began his follies by changing the agreeable employment of a shepherd for the austerities of a monkish life. He began his devotion on the top of a pillar 6 cubits high; but as he increased in sanctity, he also increased the height of his pillar, till, towards the conclusion of his life, he had got up on the top of a pillar 40 cubits in height. Many of the inhabitants of Syria and Palestine, seduced by a false ambition, and an utter ignorance of true religion, followed the example of this fanatic, though not with the same degree of austerity. This superstitious practice began in the 5th century, and continued in the east for 600 years. The Latins, however, had too much wisdom to imitate the Syrians and Orientals in this whimsical superstition; and when a certain fanatic, or impostor, named *Wulfilaicus*, erected one of these pillars in the county of Treves, and proposed to live on it after the manner of *Simeon*, the neighbouring bishops ordered it to be pulled down.

The practices of austere worship and discipline in other respects, however, gained ground throughout all parts of Christendom. Monks of various kinds were to be found in every country in prodigious numbers. But though their discipline was at first exceedingly severe, it became gradually relaxed, and the monks gave into all the prevailing vices of the times. Other orders succeeded, who pretended to still greater degrees of sanctity, and to reform the abuses of the preceding ones; but these in their turn became corrupted, and fell into the same vices which they had blamed in others. The most violent animosities, disputes, and hatred, also reigned among the different orders of monks; and, indeed, between the clergy of all ranks and degrees, whether we consider them as classed in different bodies, or as individuals of the same body.

To enter into a detail of their wranglings and disputes, the methods which each of them took to aggrandize themselves at the expense of their neighbours, and to keep the rest of mankind in subjection, would require many volumes. We shall only observe, therefore, that even the external profession of the austere and absurd piety which took place in the 4th and 5th centuries, continued gradually to decline. Some, indeed, boldly opposed the torrent of superstition and wickedness which threatened to overflow the whole world; but their opposition proved fruitless, and all these towards the era of the reformation had either been silenced or destroyed; so that, at that time, the pope and clergy reigned over mankind without controul; had made themselves masters of almost all the wealth in every country of Europe, and

may truly be said to have been the only *sovereigns*; the rest of the human race, even kings and princes, being only their vassals and slaves.

While the Popish superstition reigned thus violently in the west, the absurd doctrines of *Mahomet* overspread all the east. See *ARABIA*, § 9; *MAHOMET*, and *MAHOMETANISM*. His successors conquered in order to establish the religion of their apostle; and thus the very name of Christianity was extinguished in many places where it had formerly flourished. The conquests of the Tartars having intermingled them with the Mahometans, they greedily embraced the superstitions of that religion, which thus almost entirely overspread the whole continents of Asia and Africa; and, by the conquest of Constantinople by the Turks in 1453, was likewise established throughout a considerable part of Europe.

About the beginning of the 16th century, the Roman pontiffs lived in the utmost tranquillity; nor had they, according to the appearance of things at that time, any reason to fear an opposition to their authority in any respect, since the commotions which had been raised by the Waldenses, Albigenses, &c. were now entirely suppressed. We must not however conclude, from this apparent tranquillity and security of the pontiffs and their adherents, that their measures were universally applauded. Not only private persons, but also the most powerful princes and sovereign states, exclaimed loudly against the tyranny of the popes, and the unbridled licentiousness of the clergy of all denominations. They demanded, therefore, a reformation of the church in its head and members, and a general council to accomplish that necessary purpose. But these complaints and demands were not carried to such a length as to produce any good effect; as they came from persons who never entertained the least doubt about the supreme authority of the pope in religious matters; and who of consequence, instead of attempting themselves to bring about that reformation which was so ardently desired, remained entirely inactive, or looked for redress to the court of Rome, or to a general council.

But while the so much desired reformation seemed to be at a great distance, it suddenly arose from a quarter whence it was not at all expected. *MARTIN LUTHER*, a monk of the order of St Augustine, ventured to oppose himself to the whole torrent of papal power and despotism. This bold attempt was first made public on the 30th of Sept. 1517; and notwithstanding all the efforts of the pope and his adherents, the doctrines of Luther continued daily to gain ground. Others, encouraged by his success, lent their assistance in the work of reformation; which at last produced new churches, founded upon principles quite different from that of Rome, and which still continue. But for some account of the transactions of the first reformers, see *LUTHER* and *REFORMATION*.

SECT. VIII. Of the PRESENT STATE of RELIGION throughout the WORLD.

AMONG the many important advantages arising to mankind from the reformation, this is none of the least, that it has introduced a general spirit of toleration, forbearance, and mutual charity, among the

the different sects of Christians throughout Europe and America. Persecution has now almost totally ceased, even in those countries where the Roman Catholic religion is still established; and the power of the Inquisition, even where it is not abolished, is seldom or never exerted.

In the united kingdoms of Great Britain and Ireland, universal toleration respecting religious opinions has been established since the revolution; although the *Test Act*, and some unrepealed statutes against Roman Catholics, still disgrace the British code. By the constitutions of the American, French, Batavian, Cisalpine, Helvetic, and Ligurian republics, the most unlimited liberty of conscience is established, and all religions are put upon a level with respect to civil rights. Even that long persecuted race, the posterity of Abraham, (whose singular situation, during the last 18 centuries, as a distinct people, though dispersed among all nations, is a kind of *standing miracle* in proof of the truth of Christianity), now enjoy the rights of men and of citizens in these new republics, and seem to be getting rid of the consequences of that dreadful curse imprecated upon them by their ancestors 1768 years ago; and thus paving the way for that happy period, when the Jews shall be brought in with the fulness of the Gentiles.

The state of religion in other parts of the world seems as yet to be but little altered. Asia and Africa are sunk in the grossest superstitions either of the Mahometan or pagan kinds. The Christians of Abyssinia, from the latest accounts, seem to be not in a much more enlightened state. The southern continent of America, belonging to the Spaniards, continues immersed in the most absurd superstitions of popery. The northern continent, being mostly peopled with colonies from Great Britain, professes the reformed religion. At the same time it must be owned, that some kind of reformation hath taken place even in popery and Mahometanism themselves. The popes have no longer that authority over states and princes, even those most bigoted to popery, which they formerly had. Neither are the lives either of the clergy or laity so corrupt as formerly. The increase of learning in all parts of the world has contributed to make men open their eyes to the light of reason, and this has been attended with a proportional decrease of superstition. Even in Mahometan countries, that furious enthusiasm which formerly emboldened the inhabitants to face the greatest dangers, has now almost vanished; so that the credit of Mahomet himself seems to have sunk much in the estimation of his followers. This is to be understood even of the most ignorant and bigoted multitude; and the sensible part of the Turks are said to incline much towards Deism.

With regard to those nations which still profess paganism, the intercourse of Europeans with them is so small, that it is impossible to say any thing concerning them. As none of them are in a state of civilization, however, it may be supposed that their religion is of the same unpolished cast with their manners; and that it consists of a heap of barbarous superstitions, which have been handed down among them from time immemorial, and which they continue to observe merely on that account.

It would perhaps be improper to conclude this

branch of our subject, without taking notice of a considerable revolution in religious sentiments, that appears to have taken place, within these last 20 or 30 years, in a greater or less degree, in most countries of Europe, but more particularly in Great Britain and France, by the rapid influx of infidelity, or, (as its admirers affect to style it), the *NEW PHILOSOPHY*. The numberless absurdities of popery, with the dreadful and bloody persecutions excited by it, had been long preparing the minds of the public to shake off the fetters of superstition, when Messrs Hume, Voltaire, Rousseau, Gibbon, &c. by confounding Christianity with superstition and priestcraft, and mingling ridicule with sophistical arguments, attempted to overthrow the Christian system altogether. The authority of such great names, their reputation for learning, and above all, the wit and humour that runs through their writings, made up for all deficiencies in solid reasoning, and easily led numbers to adopt their sentiments, who had never taken the trouble to examine either the external or internal evidences of Christianity.

DEISM had accordingly made considerable progress among the higher classes of society all over Europe, long before Paine's *Age of Reason* spread the infection among the lower ranks. But the remark long ago made, that no rational being can seriously be an atheist, (see *ATHEIST*, § 3.) was still credited by Christians, as well as by most Deists; till the end of the 18th century produced the singular moral phenomenon, of many of the most learned men of France openly avowing themselves to be atheists; and even despising Thomas Paine himself and his followers, for assuming the title and character of *THEO-PHILANTHROPISTS*.

The Christian, however, whose faith is firmly built on revelation, instead of allowing it to be shaken by such fluctuations in public opinion, will have it more and more confirmed by these events: And he will consider, that, as the enormous power of the popish hierarchy, and the other corruptions of Christianity, afford a decisive proof of its divine origin, from their having been long ago foretold by St Paul and St John, so the progress of infidelity affords an additional proof of it, by showing that our Saviour's words will ere long be fulfilled; viz. That "at his second coming he shall hardly find faith on the earth."

PART III.

Of the Composition of History.

CICERO has given us the whole art of composing history, in a very concise and comprehensive manner. "No one is ignorant (says he) that the first law in writing history is, Not to dare to say any thing that is false; and the next, Not to be afraid to speak the truth: that on the one hand there be no suspicion of affectation, nor of prejudice on the other. These foundations are what all are acquainted with. But the superstructure consists partly in things, and partly in the style of language. The former require an order of times and descriptions of places. And because in great and memorable events we are desirous to know first their causes, then the actions themselves, and lastly their consequences; the historian should take notice

notice of the springs or motives that occasioned them; and, in mentioning the facts themselves, should not only relate what was done or said, but likewise in what manner; and, in treating upon their consequences, shew if they were the effects of chance, wisdom, or imprudence. Nor should he only recite the actions of great and eminent persons, but likewise describe their characters. The style ought to be fluent, smooth, and even, free from that harshness and poignancy which is usual at the bar.

A history written in this manner, and furnished with all these properties, must be equally entertaining and instructive. Perhaps few have come nearer this plan than Tacitus; though his subject is attended with this unhappy circumstance, or at least unpleasant one, that it affords us examples, rather of what we ought to avoid than what to imitate. But it is the business of the historian, as well as of the philosopher, to represent both virtues and vices in their proper colours; the latter doing it by precepts, and the former by examples. Their manner is different; but the end and design of both is, or should be, the same; and therefore history has not improperly been said by some, to be moral philosophy exemplified in the lives and actions of mankind.

The requisites mentioned by Cicero may be arranged under 4 heads, Truth, Subject, Order, and Style. We shall treat upon each of them separately.

SECT. I. OF HISTORICAL TRUTH.

TRUTH is the basis and foundation of all history. It is the very life and soul of it, by which it is distinguished from fable or romance. An historian therefore ought not only to be a man of probity, but void of all passion or bias. He must have the steadiness of a philosopher, joined with the vivacity of a poet or orator. Without the former, he will be insensibly swayed by some passion to give a false colouring to the actions or characters he describes, as favour or dislike to parties or persons affects his mind; whereas he ought to be of no party, nor to have either friend or foe while writing; but to preserve himself in a state of the greatest indifference to all, that he may judge of things as they really are in their own nature, and not as connected with this or that person or party. And with this firm and sedate temper, a lively imagination is requisite; without which his descriptions will be flat and cold, nor will he be able to convey to his readers a just and adequate idea of great and generous actions. Nor is the assistance of a good judgment less necessary than any of the former qualities, to direct him what is proper to be said and what to be omitted, and to treat every thing in a manner suitable to its importance. As these are the qualifications necessary for an historian, it may seem the less strange that we have so few good histories extant.

But historical truth consists of two parts; one is, Not to say any thing we know to be false. Nor is it sufficient to excuse an historian in relating a falsehood, that he did not know it to be so when he wrote it, unless he first used all the means in his power to inform himself of the truth; for, undoubtedly, a voluntary falsehood is as unpar-

donable in history as in morality. But the generality of writers of this kind content themselves with taking their accounts from hearsay, or transcribing them from others, without duly weighing the evidence on which they are founded, or giving themselves the trouble of a strict inquiry. Few will use the diligence necessary to inform themselves of the certainty of what they undertake to relate. And as the want of this greatly abates the pleasure of reading the works of such authors, while we read with diffidence; so nothing more recommends an historian than such industry. Thus we are informed of Thucydides, that when he wrote his history of the Peloponnesian war, he did not satisfy himself with the best accounts he could get from his countrymen the Athenians, fearing they might be partial in their own cause; but spared no expense to inform himself how the same facts were related by their enemies the Lacedaemonians; that, by comparing the relations of both parties, he might better judge of the truth. And Polybius took greater pains than he, in order to write his history of the Roman affairs; for he travelled into Africa, Spain, Gaul, and other parts of the world, that, by viewing the several scenes of action, and informing himself from the inhabitants, he might come at a greater certainty of the facts, and represent them in a juster light. But as a historian ought not to assert what he knows to be false; so he should likewise be cautious in relating things which are doubtful, and acquaint his readers with the evidence he goes upon in such cases, whence they may be able to judge how far it is proper to credit them. So Herodotus tells us what things he saw himself in his travels, and what he heard from the information of the Egyptian priests and others with whom he conversed. And Curtius, in his life of Alexander, speaking of the affairs of India, ingenuously confesses, that he wrote more than he fully believed. "For (says he) I neither dare to affirm positively what I doubt of; nor can I think it proper to omit what I have been told." By such a conduct the author secures his credit, whether the things prove really true or false; and gives room for farther inquiry, without imposing on his readers.

The other branch of historical truth is, Not to omit any thing that is true, and necessary to set the matter treated of in a clear and full light. In the actions of past ages or distant countries, wherein the writer has no personal concern, he can have no great inducement to break in upon this rule. But where interest or party is engaged, it requires no small candour, as well as firmness of mind, constantly to adhere to it. Affection to some, aversion to others, fear of disobliging friends or those in power, will often interpose and try his integrity. Besides, an omission is less obnoxious to censure than a false assertion; for the one may be easily ascribed to ignorance or forgetfulness; whereas the other will, if discovered, be commonly looked upon as design. He, therefore, who in such circumstances, from a generous love to truth, is superior to all motives to betray or stifle it, justly deserves the character of a good historian, as well as an honest man.

What Polybius says upon this head is perfectly just; "A good man ought to love his friends and his

his country, and to have a like disposition with them, both towards their friends and enemies. But when he takes upon him the character of an historian they must all be forgot. He must often speak well of his enemies, and commend them when their actions deserve it; and sometimes blame, and even upbraid his greatest friends, when their conduct makes it necessary. Nor must he forbear sometimes to reprove, and at other times to commend, the same persons; since all are liable to mistake in their management, and there are scarce any persons who are always in the wrong. Therefore, in history, all personal considerations should be laid aside, and regard had only to their actions." What a different view of mankind and their actions should we have, were these rules observed by all historians?

Integrity is undoubtedly the principal qualification of an historian; when we can depend upon this, other imperfections are more easily passed over. Suetonius is said to have written the lives of the 12 Cæsars with the same freedom wherewith they themselves lived. What better character can be given of a writer? The same ingenuous temper appears in Thucydides and Polybius: the former of whom, though banished by his countrymen the Athenians, yet expresses no marks of resentment against them in his history, either against them in general, or even against the chief authors of it, when he has occasion to mention them; and the latter does not forbear censuring what he thought blameable in his nearest relations and friends. But it is often no easy matter to know whether an historian speaks truth or not, and keeps up to the several characters here mentioned; though it seems reasonable, upon the common principles of justice due to all mankind, to credit him where no marks of partiality or prejudice appear in his writings.

Sometimes, indeed, a judgment may be formed of the veracity of an author, from his manner of expressing himself. A certain candour and frankness, that is always uniform and consistent, runs through their writings who have nothing in view but truth, which may be justly esteemed a very good evidence of their sincerity. Whereas those who have partial designs to answer are commonly more close and covert; and if at other times they assume an air of openness and freedom, yet this is not constant and uniform, but soon followed with the appearance of some bias and reserve; for it is very difficult to act a part long together without lying open to a discovery. And therefore, though craft and design are exceeding various, and, Proteus-like, assume very different shapes, there are certain characters by which it may often be perceived and detected.

Thus, where things are uncertain because of their being reported various ways, it is partiality in an historian to give the most unfavourable account, where others are as well known and equally credible. Again, it is a proof of the same bad temper, when the facts themselves are certain and evident, but the design and motives of those concerned in them are unknown and obscure, to assign some ill principle, such as avarice, ambition, malice, interest, or some other vicious habit, as the cause of them. This conduct is not

only unjust to the persons whose actions they relate, but hurtful to mankind, by tending to destroy one of the principal motives to virtue, example. Others, who affect to be more covert, content themselves with suspicions and sly insinuations; and then endeavour to come off, by intimating their unwillingness to believe them, though they would have their readers do so. And others, when they have loaded persons with unjust calumnies and reflections, will allow them some slight commendations, to make what they have said before look more credible, and themselves less partial. But the honest and faithful historian condemns all such mean arts; he considers things as they are in themselves, and relates them as he finds them, without prejudice or partiality.

Some of our most celebrated modern historians, particularly Messrs Hume, Voltaire, and Gibbon, have been accused of giving partial representations of facts, and of yielding to prejudice so far as to suppress direct evidence on the other side. The late lord Gardenstone, in his *Remarks on Eminent Historians*, is peculiarly severe on Mr Hume for this. See HUME, No. 1.

SECT. II. Of the SUBJECT of HISTORY.

BY the SUBJECT of history we mean facts themselves, together with such matters as are either connected with them, or may at least be requisite to set them in a just and proper light. But although the principal design of history be to record facts, yet all facts do not merit the regard of an historian; but such only as may be thought of use in regulating the conduct of human life. Nor is it allowable for him, like the poet, to form the plan and scheme of his work as he pleases. His business is to report things as he finds them, without any colouring or disguise to make them more pleasing and palatable to his reader, which would be to convert his history into a novel.

Some histories afford more entertainment than others, from the nature of the events which they record; and it may be esteemed the happiness of an historian to meet with such a subject, but it is not his fault if it be otherwise. Thus Herodotus begins his history with showing, that the barbarians gave the first occasion to the wars between them and the Greeks, and ends it with an account of the punishment which, after some ages, they suffered from the Greeks on that account. Such a relation must not only have been very agreeable to his countrymen the Grecians, for whose sakes it was written; but likewise very instructive, by informing them of the justice of Providence in punishing public injuries in this world, wherein societies, as such, are only capable of punishment. And therefore those examples might be of use to caution them against similar practices. On the other hand, Thucydides begins his history with the unhappy state of his countrymen the Athenians; and in the course of it plainly intimates, that they were the cause of the calamitous war between them and the Lacedæmonians: Whereas, had he been more inclined to please and gratify his countrymen than to write the truth, he might have set things in such a light as to have made their enemies appear the aggressors. But he scorned to court applause at the expense of truth and justice, and

has set a noble example of integrity to all future historians.

As all actions do not merit a place in history, it requires no small judgment in an historian to select such only as are proper. Cicero observes very justly, that history "is conversant in great and memorable actions." For this reason, an historian should always keep posterity in view; and relate nothing which may not, upon some account or other, be worth the notice of after ages. To descend to trivial and minute matters, such as frequently occur in the common affairs of life, is below the dignity of history. Such writers ought rather to be deemed journalists than historians, who have no view or expectation that their works should survive them. But the skilful historian is fired with a more noble ambition. His design is to acquaint succeeding ages with what remarkable occurrences happened in the world before them; to do justice to the memory of great and virtuous men, and at the same time to perpetuate his own. Pliny the younger has some fine reflections upon this head, in a letter to a friend. "You advise me (says he) to write a history; and not you only, for many others have done the same, and I am myself inclined to it. Not that I believe myself qualified for it, which would be rash to think till I have tried it; but because I esteem it a generous action not to suffer those to be forgotten, whose memory ought to be eternized; and to perpetuate the names of others, together with one's own. For there is nothing I am so desirous of ambitious of, as to be remembered hereafter; which is a thing worthy of a man, especially of one who, conscious of no guilt, has nothing to fear from posterity."

Such was Pliny's opinion with regard to the use and advantage of history; the subjects of which are generally matters of weight and importance. And therefore, when a prudent historian thinks it convenient to take notice of things in themselves less considerable, he either does it with brevity, or for some apparent reason, such as their necessary connection with affairs of more importance, or accounts for it by some just apology. So Dion Cassius, when he has mentioned some things of less moment in the life of Commodus (as indeed that emperor's life was chiefly filled up with cruelty and folly), makes this excuse for himself: "I would not have it thought that I descend below the gravity of history in writing these things: for, as they were the actions of an emperor, and I was present and saw them all, and both heard and conversed with him, I did not think it proper to omit them." He seems to think those actions, when performed by an emperor, might be worth recording, which, if done by a person of inferior rank, would scarce have deserved notice. Nor does he appear to have judged amiss, if we consider what an influence the conduct and behaviour of princes, even in the common circumstances of life, have upon all beneath them; which may sometimes render them not unworthy the regard of an historian, as examples either for imitation or abhorrence.

But although facts in general are the proper subject of history, yet they may be differently

considered with regard to the extent of them, as they relate either to particular persons or communities of men. And from this consideration history has been distinguished into three sorts, viz. *biography*, *particular* and *general history*. Writing the lives of single persons is called *biography*. By *particular history* is meant that of particular states, whether for a shorter or longer space of time. And *general history* contains an account of several states existing together in the same period of time.

I. The subjects of *biography* are the lives either of public or private persons; for many observations useful in the conduct of human life may be made from just accounts of those who have been eminent and beneficial to the world in either station. Nay, the lives of vicious persons are not without their use, as warnings to others, by observing the fatal consequences which sooner or later generally follow such practices. But, for those who exposed their lives, or otherwise employed their time and labour, for the service of their fellow creatures, it seems but a just debt that their memories should be perpetuated after them, and posterity acquainted with their benefactors. The expectation of this was no small incentive to virtue in the pagan world. And perhaps every one, upon due reflection, will be convinced how natural this passion is to mankind in general. For this reason, Virgil places not only his heroes, but also the inventors of useful arts and sciences, and other persons of distinguished merit, in the Elysian Fields. See *Æneid*, lib. vi. v. 66.

In the lives of public persons, their public characters are principally, but not solely, to be regarded. The world is inquisitive to know the conduct of princes and other great men, as well in private as in public: and both, as has been said, may be of service, considering the influence of their examples. But to be too inquisitive in searching into the weaknesses and infirmities of the greatest or best of men, is, to say no more of it, but a needless curiosity. Among writers of this kind, Plutarch is justly allowed to excel.

It has been much disputed among the learned, whether any one ought to write his own history. It may be pleaded in favour of this, that no one can be so much master of the subject as the person himself: and besides, there are many instances, both ancient and modern, to justify such a conduct. But, on the other hand, it must be owned, that there are many inconveniencies which attend it; some of which are mentioned by Cicero. "If (says he) there is any thing commendable, persons are obliged to speak of themselves with greater modesty, and to omit what is blameable in others. Besides, what is said is not so soon credited, and has less authority; and after all, many will not stick to censure it." *Ad Fam.* lib. v. Ep. 12. And Pliny says to the same purpose, "Those who proclaim their own virtues, are thought not so much to proclaim them because they did them, as to have done them that they might proclaim them. So that which would have appeared great if told by another, is lost when related by the party himself. For when

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men cannot deny the fact, they reflect upon the vanity of its author. Wherefore, if you do things not worth mentioning, the actions themselves are blamed; and if the things you do are commendable, you are blamed for mentioning them." *Lib. viii. Ep. 1.* These reflections will be generally allowed to be very just; and yet, considering how natural it is for men to love themselves, and to be inclined in their own favour, it seems to be a very difficult task for any one to write an impartial history of his own actions. There is scarce any treatise of this kind that is more celebrated than Cæsar's Commentaries. And yet Suetonius tells us, that "Afinius Pollio (who lived at that time) thought they were neither written with due care nor integrity: that Cæsar was often too credulous in his accounts of what was done by other persons; and misrepresented his own actions, either designedly, or through forgetfulness: and therefore he supposes he would have revised and corrected them."

Sometimes, however, it may doubtless be justifiable for a person to be his own historian. Plutarch mentions two cases wherein it is allowable for a man to commend himself, and be the publisher of his own merits. These are, when the doing of it may be of considerable advantage either to himself or others. It is indeed less invidious for other persons to undertake the province; and especially for a person to talk or write of his own virtues, at a time when vice and a general corruption of manners prevails, let what he says be ever so true, it will be apt at least to be taken as a reflection upon others. "Anciently (says Tacitus) many wrote their own lives, rather as a testimony of their conduct than from pride." Upon which he makes this judicious remark: "That the more virtue abounds, the sooner the reports of it are credited." But the ancient writers had a way of taking off the reader's attention from themselves in recording their own actions, and so rendering what they said less invidious: and that was, by speaking of themselves in the third person, and not in the first. Thus Cæsar never says, "*I did,*" or, "*I said,* this or that:" but always "*Cæsar did,* or said, so and so." Why the moderns have not more chosen to follow them in this, we know not, since it seems less exceptionable.

II. In a continued history of PARTICULAR STATES, some account may be given of their original and founders; the nature of their soil and situation; what advantages they have for their support or improvement, either within themselves, by foreign traffic, or conquests; with the form of their government. Then notice should be taken of the methods by which they increased in wealth or power, till they gradually advanced to their highest pitch of grandeur; whether by their virtue, the goodness of their constitution, trade, industry, wars, or whatever cause. After this the reasons of their declensions should be shown; what were the vices that principally occasioned it (for that is generally the case); whether avarice, ambition, luxury, discord, cruelty, or several of these in conjunction.

And lastly, where that has been their unhappy fate, how they received their final ruin and subversion.

Most of these things Livy had in view, when he wrote his history of the Roman State, as he acquaints his readers in the preface. "The accounts (says he) of what happened either before or while the city was building, consisting rather of poetical fables than any certain records of facts, I shall neither assert nor confute them. Let antiquity be allowed to make the origin of all their cities more venerable, by uniting things human and divine. But if any nation may be suffered to fetch their origin from the gods, such is the military glory of the Romans, that when they represented Mars as the father of their founder, other nations may as easily acquiesce in this as they do in their government. But I lay no great stress upon these things, and others of the like nature, whatever may be thought of them. What I am desirous every one should carefully attend to, are our lives and manners: by what men, and what arts, civil and military, the empire was both acquired and enlarged: then let him observe, how our manners gradually declined with our discipline; afterwards grew worse and worse; and at length so far degenerated, that at present we can neither bear with our vices, nor suffer them to be remedied. This is the chief benefit and advantage to be reaped from history, to fetch instruction from eminent examples of both kinds; in order to imitate the one, which will be of use both to yourself and your country, and avoid the other, which are equally base in their rise and event." How well Livy has executed this design, must be acknowledged by all who have perused his work.

III. As a particular history consists in a number of facts relating to the same state, properly connected together, so a GENERAL HISTORY is made up of several particular histories, whose separate transactions within the same period of time, or part of it, should be so distinctly related as to cause no confusion. Such was the history of Diodorus Siculus, which contained an account of most of the eminent states and kingdoms in the world, though far the greatest part of it is now unhappily lost. Of the same nature is the history of Herodotus, though not so extensive; to whom we are especially indebted for the Persian affairs. And to this kind may likewise be referred Justin's history, though it be only the epitome of a larger work written by another hand. The rules proper for conducting such histories are much the same as those above mentioned concerning particular histories; excepting what relates to the *order*, of which afterwards.

The histories, both of particular states and those which are more general, frequently contain only the affairs of some short period of time. Thus the history of the Peloponnesian war, written by Thucydides, comprised only what was done in the first 26 years of that war, which lasted 7 years longer than his account reaches; the reason of which might be, because Thucydides died before the war was finished, otherwise he would probably have continued his history to the conclusion of it.

it. But the history of the war between the Romans and king Jugurtha in Africa, given us by Sallust, and Cæsar's histories of the Gallic and civil wars, are all confined within a much less number of years than that of Thucydides. Nay, sometimes one single transaction is thought sufficient to furnish out an history. Such was the conspiracy of Catiline to subvert the Roman state, written likewise by Sallust. As to more general histories, Xenophon's history of Greece may be esteemed as such; which in order of time succeeds that of Thucydides, and contains the affairs of 48 years. And Polybius called his a *general history*; which, though it principally contained the Roman affairs, yet took in the most remarkable transactions of several other states, for the space of 53 years: though it has met with the same hard fate as that of Diodorus Siculus, so that only the first five books out of 40, of which it consisted at first, now remain entire. And to mention no more, the celebrated history of Thuanus is another instance of this sort, in which the principal transactions of Europe for about 60 years, chiefly in the 16th century, are described with that judgment and fidelity, and in a manner so accurate and beautiful, that he has been thought scarcely inferior to any of the ancient historians. In such histories as these, to go farther back than is necessary to set the subject in a just light, seems as improper as it is unnecessary.

The general subject or argument of history, in its several branches, may be reduced to these 4 heads; *narration, reflection, speeches, and digressions.*

I. By *NARRATION* is meant a description of facts or actions, with such things as are necessarily connected with them; namely, persons, time, place, design, and event.

As to *actions* themselves, it is the business of the historian to acquaint his readers with the manner in which they were performed; what measures were concerted on all sides, and how they were conducted, whether with vigilance, courage, prudence, and caution, or the contrary, according to the nature of the action; as likewise, if any unforeseen accidents fell but, by which the designed measures were either promoted or impeded. All actions may be referred to two heads, military and civil. And as war arises from injustice and injuries received on one side or the other, it is fit the reader should be informed who were the aggressors. For though war is never to be desired, yet it is sometimes necessary. In the description of battles, regard should be had equally to both parties; the number of forces, conduct of the generals, in what manner they engaged, what turns and chances happened in the engagement, either from accidents, courage, or stratagem, and what the event. The like circumstances should also be observed in sieges and other actions. But the most agreeable scene of history arises from a state of peace. Here the writer acquaints us with the constitution of states, the nature of their laws, the manners and customs of the inhabitants, the advantages of concord and unanimity, with the disadvantages of contention and discord; the invention of arts and sciences; in what manner they were improved and cultivated, and by whom;

with many other things, both pleasant and profitable in the conduct of human affairs.

As to *persons*, the characters of all those should be described who act any considerable part in a history. This excites the curiosity of the reader, and makes him more attentive to what is said of them; as every one is more inquisitive to hear what relates to others in proportion to his knowledge of them. And it will likewise be of use to observe, how their actions agree with their characters, and what were the effects of their different qualifications and abilities.

The circumstances of *time* and *place* are carefully to be regarded by an historian, without which his accounts of facts will be frequently very lame and imperfect. And therefore chronology and geography seem not improperly to have been called *the two eyes of history*. Besides, they very much assist the memory: for it is much easier to remember any thing said to be done at such a time, and in such a place, than if only related in general; nay, the remembrance of these often recalls those things to mind which otherwise had been obliterated. By time is meant not only the year of any particular era or period, but likewise the season, as summer or winter; and the age of particular persons. For it is oftentimes hence that we are principally enabled to make a just estimate of facts. Thus Cicero commends Pompey for undertaking and finishing the piratic war, at a season of the year when other generals would not have thought it safe to venture out at sea. This double danger, as well from the weather as the enemy, considering the necessity of the case, heightens the glory of the action; since, to have done the same thing in summer would not have been an equal proof of the courage and intrepidity of the general. And there is nothing more surprising in the conquests of Alexander, than that he should subdue so large a part of the world by the time he was little more than 30 years old; an age at which few other generals have been much distinguished. Had we not known this, a considerable part of his character had been lost.

Similar advantages arise from the other circumstance of *place*. And therefore in marches, battles, and other military actions, the historian should take notice of the nature of the country, the passes, rivers, distances of places, situation of the armies, and strength of the towns either by nature or art; from which the reader may the better form a judgment of the difficulties and greatness of any enterprise. Cæsar is generally very particular in these things, and seems to have thought it highly requisite, in order to give his readers a just idea of his actions. The descriptions of countries, cities, and rivers, are likewise both useful and pleasant; and help us to judge of the probability of what is related concerning the temper and genius of the inhabitants, their arts, traffic, wealth, power, or whatever else is remarkable among them.

But an accurate historian goes still further, and considers the *causes* of actions, and what were the *designs* and views of those who were principally concerned in them. Some, as Polybius has well observed, are apt to confound the beginnings of

actions with their springs and causes, which ought to be carefully separated. For the causes are often very remote, and to be looked for at a considerable distance from the actions themselves. Thus, as he tells us, some have represented Hannibal's besieging Saguntum in Spain, and passing the Ebro, contrary to a former agreement between the Romans and Carthaginians, as causes of the second Punic war. But these were only the beginnings of it. The true causes were the jealousies and fears of the Carthaginians from the growing power of the Romans; and Hannibal's inveterate hatred to them, with which he had been impressed from his infancy. For his father, whom he succeeded in the command of the Carthaginian army, had obliged him, when but 9 years old, to take a most solemn oath upon an altar never to be reconciled to the Romans: and therefore he was no sooner at the head of the army, than he took the first opportunity to break with them.

Again, the true springs and causes of actions are to be distinguished from such as are only feigned and pretended. For, generally, the worse designs men have in view, the more solicitous they are to cover them with specious pretences. It is the historian's business, therefore, to lay open and expose to view these arts of politicians. So, as the same judicious historian remarks, we are not to imagine Alexander's carrying over his army into Asia to have been the cause of the war between him and the Persians. That had its being long before. The Grecians had formerly two armies in Asia, one under Xenophon, and the other commanded by Agesilaus. Now the Asiatics did not venture to oppose or molest either of these armies in their march. This made king Philip, who was an ambitious prince, and aspired after universal monarchy, think it might be a practicable thing to make a conquest of Asia. Accordingly, he kept it in his view, and made preparations for it; but did not live to execute it. That was left for his son. But as Philip could not have done this without first bringing the other states of Greece into it, his pretence to them was only to avenge the injuries they had all suffered from the Persians; though the real design was an universal government, both over them and the Persians, as appeared afterwards by the event.

In order to our being well assured of a person's real designs, and to make the accounts of them more credible, it is proper we should be acquainted with his disposition, manners, way of life, virtues, or vices; that by comparing his actions with these, we may see how far they agree and suit each other. For this reason Sallust is so particular in his description of Catiline, and Livy of Hannibal; by which it appears credible, that the one was capable of entering into such a conspiracy against his country, and the other of performing such great things as are related concerning him. But if the causes of actions lie in the dark, and unknown, a prudent historian will not trouble himself or his readers with vain and trifling conjectures unless something very probable offers itself.

Lastly, an historian should relate the *issue*, and *end* of the actions he describes. This is undoubtedly the most useful part of history; since the greatest advantage arising from it is to teach us

experience from what has happened in the world before us. When we learn from the examples of others the happy effects of wisdom, prudence, integrity, and other virtues, it naturally excites us to imitate them, and to pursue the same measures in our own conduct. And, on the contrary, by perceiving the unhappy consequences which have followed from violence, deceit, rashness, or the like vices, we are deterred from such practices. But as the wisest and most prudent measures do not always meet with the desired success, and many cross accidents happen to frustrate the best concerted designs; when we meet with such instances, it prepares us for the like events, and keeps us from too great a confidence in our own schemes. However, as this is not commonly the case, but in the ordinary course of human affairs like causes usually produce like effects; the numerous examples of the happy consequences of virtue and wisdom recorded in history are sufficient to determine us in the choice of our measures, and to encourage us to hope for answerable success, though we cannot be certain we shall in no instance meet with a disappointment. And therefore Polybius justly observes, that "he who takes from history the causes, manner, and end of actions, and omits to take notice whether the event was answerable to the means made use of, leaves nothing in it but a bare amusement, without any benefit or instruction." These, then, are the several things necessary to be attended to in historical narrations; but the proper disposition of them must be left to the skill and prudence of the writer.

II. REFLECTIONS made by the writer have been condemned by many, as having a tendency to bias the reader, who should be left to draw such conclusions from the accounts of facts as he sees proper. But as all readers are not capable of doing this for themselves, what disadvantage is it, for the author to suggest to them such observations, as may assist them to make the best use of what they read? And if the philosopher is allowed to draw such inferences from his precepts as he thinks just and proper, why should not the historian have an equal right to make reflections upon the facts he relates? The reader is equally at liberty to judge for himself in both cases. And therefore we find, that the best historians have taken this liberty. One or two instances may suffice as proofs of this.

After Sallust has given a very distinct account of the designs of Catiline, and of the whole scheme of the conspiracy, he concludes it with this reflection: "All that time the empire of the Romans seems to me to have been in a very unhappy state. For when they had extended their conquests through the whole world from east to west, and enjoyed both peace and plenty, which mankind esteem their greatest happiness; some persons were obstinately bent upon their own ruin, and that of their country. For notwithstanding two decrees were published by the senate, not one out of so great a multitude was prevailed with, by the rewards that were offered, either to discover the conspiracy or to leave the army of Catiline—So desperate a disease, and as it were infection, had seized the minds of most people!" *Bell. Catil. c. 37.* And Livy makes a very suitable observation

observation upon the ill conduct of Hannibal in quartering his army in Capua after the battle of Cannæ; by which means they lost their martial vigour through luxury and ease. "Those (says he) who are skilled in military affairs reckon this a greater fault in the general, than his not marching his army immediately to Rome after his victory at Cannæ; for such a delay might have seemed only to defer the victory, but this ill step deprived him of the power to gain it." *Lib. xxiii. c. 11.*

Livy's modesty in this passage is worth remarking, in that he does not represent this as his own private opinion, and thus undertake to censure the conduct of so great a general as Hannibal was, but as the sense of those who were skilled in such affairs. However, an historian should be brief in such remarks; and consider, that although he does not exceed his province by applauding virtue, expressing a just indignation against vice, and interposing his judgment upon the nature and consequences of the facts he relates; yet there ought to be a difference between his reflections and the encomiums or declamations of an orator. Lord GARDENSTONE remarks of Mr HUME, that "his account of the house of Stuart is not the statement of an *historian*, but the memorial of a *pleader* in a court of justice." *Gard. Miscell. p. 109.*

ALL SPEECHES inserted by historians are of two sorts, namely, oblique and direct. The former are such as the historian recites in his own person, and not in that of the speakers. Of this kind is that of HANNIBAL in Justin, by which he endeavours to persuade king Antiochus to carry the seat of the war against the Romans into Italy. It runs thus: "Having desired liberty to speak (he said), none of the present counsels and designs pleased him; nor did he approve of Greece for the seat of the war, which might be managed in Italy to greater advantage: because it was impossible to conquer the Romans but by their own arms, or to subdue Italy but by its own forces; since both the nature of those men, and of that war, was different from all others. In other wars, it was of great importance to gain an advantage of place or time, to ravage the countries and plunder the towns; but though you gain some advantage over the Romans, or defeat them, you must still fight with them when beaten. Wherefore, should any one engage with them in Italy, it was possible for him to conquer them by their own power, strength, and arms, as he himself had done; but should he attempt it out of Italy, the source of their power, he would be as much deceived, as if he endeavoured to alter the course of a river, not at the fountain-head, but where its streams were largest and deepest. This was his judgment in private, and what he had offered as his advice, and now repeated in the presence of his friends, that all might know in what manner a war ought to be carried on against the Romans, who were invincible abroad, but might be conquered at home. For they might sooner be driven out of their city than their empire, and from Italy than their province; having been taken by the Gauls, and almost subdued by himself. That he was never defeated till he withdrew out

of their country; but upon his return to Carthage, the fortune of the war was changed with the place." *Lib. xxxi. c. 5.*

HANNIBAL seems to intimate by this speech, that the Romans were like some fierce and impetuous animals, which are no otherwise to be subdued than by wounding them in some vital part. In speeches related after this manner, we are not necessarily to suppose the historian gives us the very words in which they were at first delivered; but only the sense. But in direct speeches, the person himself is introduced as addressing his audience; and therefore the words as well as the sense are to be suited to his character. Such is the speech of EUMENES, one of Alexander's captains and successors, made to his soldiers when they had traiterously bound him in chains, to deliver him up to his enemy Antigonus, as we have it in the same author. "You see, soldiers (says he), the habits and ornaments of your generals, which have not been put upon me by mine enemies; that would afford me some comfort: it is by you, that of a conqueror I am become conquered, and of a general captive; though you have sworn to be faithful to me four times within the space of a year. But I omit that, since reflections do not become persons in calamity. One thing I entreat; that, if Antigonus must have my life, you would let me die among you. For it no way concerns him how or where I suffer, and I shall escape an ignominious death. If you grant me this, I free you from your oath, with which you have been so often engaged to me. Or, if shame restrains you from offering violence to me at my request, give me a sword, and suffer your general to do that for you without the obligation of an oath which you have sworn to do for your general." *Lib. xiv. c. 4.*

After all, this is a matter in which critics are divided in their sentiments; whether any or what kind of speeches ought to be allowed in history. Some think all speeches should be excluded: and the reason they give is this; it breaks the thread of the discourse, and interrupts the reader, when he is desirous to come to the end of an action, and knows how it issued. This is true, indeed, when speeches are either very long or too frequent; but otherwise they are not only entertaining, but likewise instructive. For it is of service to know the springs and reasons of actions; and these are frequently opened and explained in the speeches of those by whom they were performed. Others therefore are not against all speeches in general, but only direct ones. And this was the opinion of Trogus Pompeius, as Justin informs us; though he did not think fit to follow him in that opinion, when he abridged him, as we have seen by the above speech of Eumenes.

The reason offered against direct speeches is, because they are not true; and truth is the foundation of all history, from which it ought never to depart. Such speeches, therefore, are said to weaken the credit of the writer; since he who will tell us, that another person spoke such things which he does not know that he ever did speak, and in such language as he could not use, may take the same liberty in representing his actions. Thus, for example, when Livy gives us the

speeches of Romulus, the Sabine women, Brutus, and others, in the first ages of the Roman state, both the things themselves are imaginary, and the language wholly incongruous with the times in which those persons lived. Accordingly we find, that when several historians relate some particular speech of the same person, they widely differ both in the subject, matter, and expressions. So the speech of Veturia, by which she dissuaded her son Coriolanus from besieging Rome, when he came against it with an army of Volscians to avenge the injuries he had received, is very differently related by Livy, Dionysius of Halicarnassus, and Plutarch. Such fictitious speeches therefore are judged more fit for poets, who are allowed a greater liberty to indulge their fancy than historians. And if any direct speeches are to be inserted, they should be such only as are really spoken by the persons to whom they are ascribed, where any such have been preserved.

These have been the sentiments of judicious critics both ancient and modern. See Voss. *Ars Hist.* c. 20. However, there is scarce an ancient historian now extant, either Greek or Latin, who has not some speeches, more or less, in his works; and those not only oblique, but also direct. They seem to have thought it a necessary ornament to their writings: and even where the true speeches might be come at, have chosen rather to give them in their own words; in order, probably, to preserve an equality in the style. Since therefore the best and most faithful historians have generally taken this liberty, we are to distinguish between their accounts of facts and their speeches. In the former, where nothing appears to the contrary, we are to suppose they adhere to truth, according to the best information they could get; but in the latter, that their view is only to acquaint us with the causes and springs of actions, which they chose to do in the form of speeches, as a method most ornamental to the work, and entertaining to the reader; though the best historians are cautious of inserting speeches, but where they are very proper, and upon some solemn and weighty occasions. Thucydides is said to have been the first who brought complete and finished speeches into history, those of Herodotus being but short and imperfect. And though Dionysius of Halicarnassus, in his censure upon Thucydides, seems then to have disliked that part of his conduct; yet he afterwards thought fit to imitate it in his *Antiquities of Rome*, where we find many not only oblique, but also direct orations.

The above remarks on speeches may also be applied in some degree to letters, which we sometimes meet with in histories; as that of Alexander to Darius in Q. Curtius, those of Tiberius and Drusus in Tacitus, and many others: although it must be allowed, that there is much more probability, that a historian may procure an exact copy of a letter, wrote by a monarch or general, than of a speech delivered extempore at the head of an army, and therefore an author's credit is less injured by the former than the latter. Some letters, however, are wholly fictitious; and in others perhaps the historian represents the substance of what was really said, but gives it his own dress.

Thus we find that short letter of Lentulus to Catiline at the time of his conspiracy differently related by Cicero and Sallust; the reason of which seems to be this: That as Cicero recited it publicly to the people of Rome in his 3d oration against Catiline, it is reasonable to imagine he did it in the very words of the letter which he had by him: whereas Sallust, as an historian, might think it sufficient to give the sense of it in his own words.

IV. DIGRESSIONS. These, if properly managed, afford the reader both pleasure and advantage. Like speeches, they should neither be too long nor frequent; lest they interrupt the course of the history, and divert the reader from the main design of the work. But now and then to introduce a beautiful description, or some remarkable incident, which may throw light on the subject, is so far from an interruption, that it is rather a relief to the reader, and excites him to go on with greater pleasure and attention. See ORATORY.

SECT. III. Of ORDER.

As most histories consist of an introduction and the body of the work, in each of which some order is requisite, we shall treat of them separately.

I. The design of the introduction is the same here as in orations. For the historian proposes three things by his introduction, which may be called its parts: 1. To give his reader some general view of the subject; 2. To engage his attention, and to possess him with a candid opinion of himself and his performance. Some have thought this last unnecessary for an historian; but if we consider how differently mankind are apt to judge of the same persons and actions, it seems as requisite for an historian to be well esteemed as an orator; and therefore we find some of the best historians have not omitted this part. Livy's introduction has been very much applauded by the learned, as a master-piece in its kind. It begins with an account of his design:

"Whether (says he) it may answer any valuable end for me to write the history of the Roman affairs from the beginning of the city, I neither am certain, nor if I was should I venture to declare it." Soon after he endeavours to prepare the reader's attention, by representing the grandeur and usefulness of the subject in the following words: "Either I am prejudiced in favour of my subject, or there never was any state greater, more virtuous, and fruitful of good examples, or in which avarice and luxury had a later admittance, or poverty and thristiness were either more highly or longer esteemed, they always coveting less, the less they enjoyed." And then he presently proceeds to ingratiate himself with his readers, and gain their favourable opinion: "Although my name is obscure in so great a number of writers, yet it is a comfort that they cloud it by their fame and character. But I shall gain this advantage by my labour, that I shall be diverted for a time from the prospect of those evils which the age has seen for so many years; while my mind is wholly intent upon former times, free from all that care which gives the writer an uneasiness, though it cannot bias him against the truth." In

In this passage, Livy endeavours to gain the good esteem of his readers from two very powerful motives, modesty and a strict regard to truth. It may scarce seem necessary to observe, that those introductions are esteemed the best which are most natural; that is, such as are taken from the subject matter of the history itself, and closely connected with it. Such are those of Herodotus, Thucydides, Livy, Tacitus, and others. And therefore Sallust is greatly blamed by Quintilian on the account of his introductions, which are so general, that they might suit other histories as well as those to which they are prefixed. Introductions should likewise be proportioned to the length of the work. We meet with some few histories, in which the writers immediately enter upon their subject, without any introduction; as Xenophon in his Expedition of the younger Cyrus, and Cæsar in his Commentaries of the Gallic and Civil Wars. But the latter does not profess to write a just history; and therefore left himself more at liberty, as well in this respect as in some others.

II. But order is principally to be regarded in the body of the work. And this may be managed two ways; either by attending to the time in a chronological series, or the different nature and circumstances of the things contained in the history. However, as these two methods do not equally suit all subjects, we shall a little consider to what kind of histories each of them seems more properly adapted. All history, then, as above observed, may be reduced to 3 sorts; *biography*, *particular*, and *general history*.

1. In *BIOGRAPHY*, or the lives of particular persons, most writers follow the order of time; though some reduce them to certain general heads, as their virtues and vices, or their public and private character. Plutarch and Cornelius Nepos have taken the former method, and Suetonius the latter.

2. As to the *HISTORY OF PARTICULAR STATES*, the order of time is generally best, as being most natural and easy. And therefore it has usually been observed by the best historians, as Thucydides, Livy, &c. Tacitus, indeed, wrote two distinct works; one of which he called *Annals*, and the other *Histories*. And as in both he has kept to the order of time, critics have been at a loss to assign any other reason for these different titles, unless that in the former work he confines himself more closely to the facts themselves, and does not treat so largely upon the causes, manner, and event of them, as he has done in the latter. And even in the circumstances of facts, there is a certain order proper to be observed, for rendering the account more plain and intelligible. Thus in the description of a battle or siege, the time should first be mentioned; then the chief person, or persons who conducted it; then the number of forces, and other requisites; afterwards the nature of the places; then the action itself, and lastly the event. But sometimes it is necessary to add the time in which several of the other circumstances happened, especially in actions of any considerable length. Where the order of these circumstances is confused, it perplexes the account, and renders it both less entertaining to the reader, and more difficult to be remembered.

3. In a *GENERAL HISTORY*, the order of time cannot always be preserved; though, where the actions of different communities have respect to one as the principal, they should all, as far as possible, be referred to the transactions of that state. But even here the several affairs of those different states ought to be related separately, which will necessarily occasion the anticipating some things, and postponing others, so that they cannot all stand in the exact order of time in which they were performed. However, Velleius Paterculus says very justly on this subject, "That every entire action, placed together in one view, is much better apprehended than if divided by different times." In this case, therefore, for better preserving the chronology, it is usual with historians, when they have finished any particular narrative, in passing to the next, to express the time by some short and plain transition; and sometimes to apologize for themselves, by assigning the reasons of their conduct. So Polybius, whose history is of this kind, says concerning himself: "As in writing the actions of each year in the order of time, I endeavour to represent the affairs of the same nation together in one summary view, it is plain that inconvenience must of course attend this way of writing." Curtius professes only to write the actions of Alexander king of Macedon; but his history contains in it the principal affairs of the greatest states in the world during that period. Now, although, in the course of those transactions, the war between Archelaus governor of Macedonia and Agis king of Sparta happened before the battle of Alexander at Arbela; yet the historian not only relates the battle first, but carries on the account of Alexander's affairs in Asia to the death of Darius without interruption; for which he gives this reason: "If I should relate the affairs of Alexander, which happened in the mean time, either in Greece or Illyrium and Thrace, each in their proper order and time, I must interrupt the affairs of Asia; which it is much better to represent together in one continued series as they tell out, to the flight and death of Darius." *Lib. v. init.*

Such anachronisms, therefore, are nothing more than what necessarily arise sometimes from the nature of the subject: as every thing the more complex it is, and containing under it a greater number of parts, is more difficult to be digested in a regular order. But in a history composed of several states, whose affairs are independent of one another, the actions of each nation must necessarily be separated, in order to represent them in a just view, and prevent confusion. This is the method which Herodotus has taken, as well as Diodorus Siculus and Justin. Now, both the pleasure and benefit which such histories afford, arise from observing the conduct of each state separately, in the course of their affairs, and then comparing one with the other. And as the order of time must frequently be interrupted, it is not unusual to continue the chronology at proper distances in relating the affairs of each nation; which preserves an unity in the whole, and connects it in one consistent body.

The division of histories into *books* was designed for the better distinction of the subject, and ease of

of the reader. The dividing these books into chapters, is rather a practice of modern editors, founded on similar reasons, than countenanced by the example of ancient authors.

SECT. IV. OF STYLE.

AN historical style is said to be of a middle nature, between that of a poet and orator, differing from both, not only in the ornamental parts, but also in the common idioms and forms of expression.

Cicero observes, (*De Clar. Orat. c. 75*), that "nothing is more agreeable in history than brevity of expression, joined with purity and perspicuity." Purity indeed is not peculiar to history, but yet is absolutely necessary; for nobody will think one fit to write a history, who is not master of the language in which he writes: and therefore, when Albinus had written a history of the Roman affairs in Greek, and apologized for any slips or improprieties that might be found in the language upon the account of his being a Roman, Cato called him a trifler, for choosing to do that which, after he had done it, he was obliged to ask pardon for doing. Nor is perspicuity less requisite in an historical style. The nature of the subject plainly directs to this. For, as history consists principally in narration, clearness and perspicuity is nowhere more necessary than in a relation of facts. But these two properties are to be accompanied with brevity, since nothing is more disagreeable than a long and tedious narrative. And in this respect a historical style differs both from the poetical and rhetorical. For the poet frequently heightens and enlarges his descriptions of facts, by dwelling upon every circumstance, placing it in different views, and embellishing it with the finest ornaments of wit and language, to render his images more agreeable; and the orator often does the same, in order to interest the passions. But such colouring is not the province of a historian, who aims at nothing more than a just and faithful representation of what he relates, in a way best suited to its nature, and in such language as is most proper to set it in a plain and satisfactory light.

Cicero again, treating of a historical style, (*De Orat. lib. ii. c. 15, 20.*) says: "It ought to be fluent, smooth, and even; free from that harshness and poignancy which is usual at the bar." The properties here mentioned distinguish this style from that of judicial discourses, in which the orator often finds it necessary to vary his manner of speaking, in order to answer different views, either of pursuing an argument, pressing an adversary, addressing a judge, or recommending the merits of his cause. This occasions an inequality in his style, while he speaks sometimes directly, at other times by way of question, and intermixes short and concise expressions with round and flowing periods. But the historian has no necessity for such variations in his style. It is his province to espouse no party, to have neither friend nor foe, but to appear wholly disinterested and indifferent to all; and therefore his language should be smooth and equal in his relations of persons and their actions.

Dionysius (*Epist. ad. Gn. Pompeium*) makes decency a principal virtue in an historian; which he explains by saying, that "he ought to preserve

the characters of the persons and dignity of the actions of which he treats." And to do this it is necessary, that an historical style should be animated with some degree of life and vigour; without which neither the characters of eminent persons, nor their remarkable actions, which make up the main business of history, can be duly represented: for even things in themselves great and excellent, if related in a cold and lifeless manner, often do not affect us in a degree suitable to their dignity and importance. And this seems particularly necessary in speeches, in order to represent what every one says, according to his different country, age, temper, and station of life, in the same manner we may suppose he either really did, or would have spoken himself on that occasion. Besides, there are some scenes of action which require very pathetic and moving language to represent them agreeably to their nature: and in descriptions, the most beautiful tropes and lively figures are often necessary to set the ideas of things in a proper light: Whence it appears, that painting and imagery make up no small part of the historian's province, though his colours ought not to be so strong and glittering as those of either the poet or orator. He ought therefore to be well acquainted with the manners of men and the nature of the passions, since he is often obliged to describe both; in the former of which Herodotus excels, and Thucydides in the latter.

From these several properties, laid down by ancient writers as requisite for an historical style, it seems upon the whole to agree best with the middle character. And this will further appear by what they say relating to the ornamental parts of style; namely, composition and dignity. As to the former of these, which respects the structure of sentences, and the several parts of them, Demetrius remarks, that "An historical period ought neither to rise very high, nor sink very low, but to preserve a medium." This simplicity (he says) "becomes the gravity and credit of history; and distinguishes it from oratory on the one hand, and dialogue on the other." His meaning is, that historical periods should neither be so full and sonorous as is frequent in oratory; nor yet so short and flat as in dialogue: the former of which, as he says, require a strong voice to pronounce them; and the latter have scarce the appearance of periods. So that, according to this judicious writer, the periods best suited for history are those which being of a moderate length, will admit of a just rise and cadency, and may be pronounced with ease. And Dionysius tells us, that "History should flow smooth and even, where consistent with itself, without roughness or chasms in the sound." This relates to the harmony of periods, which arises from such a position of the words, as renders the sound pleasant and agreeable; and, as he thinks, ought to be attended to in history.

As to dignity, which respects the use of tropes and figures, the same author says, that "History should be embellished with such figures as are neither vehement nor carry in them the appearance of art." This is agreeable to what Cicero observes, in comparing Xenophon and Callisthenes, two Greek historians. "Xenophon the Socratic (says he) was the first philosopher, and after him Callisthenes,

these, the scholar of Aristotle, who wrote an history: the latter almost a rhetorician; but the style of the former is more moderate, and has not the force of an orator, less vehement, perhaps, but in my opinion more sweet and pleasant." The difference between these two writers, with regard to their style, consisted chiefly in the choice of their figures; which in Xenophon were more gentle and moderate, and therefore in the judgment of Cicero more agreeable to history.

Notwithstanding this general account of the several properties which constitute an historical style, it admits of several varieties from the different nature and dignity of the subject. The lives of particular persons do not require such strength and majesty of expression, nor all those ornaments of language, as an history of the Roman empire. And accordingly we find the style of Nepos and Suetonius very different from that of Livy. The former is smooth and easy, scarce rising above the low character; but the latter often approaches near to the sublime; and other historians again have kept a medium between these.

Upon the whole, therefore, we may conclude, that the middle style is the proper character for history; though historians may sometimes sink into the low character, and at other times rise to the grandeur and magnificence of the sublime, from the different nature of their subject, or of particular parts of it; for that is to be esteemed the proper character of any writing which in general best suits it. And this distinction may help us in some measure to reconcile the sentiments of writers upon this head, who seem to attribute different characters to an historical style; or at least to judge where the truth lies; since a variety of style is not only requisite in different subjects, but likewise in different parts of the same work.

EXPLANATION of the HISTORICAL CHART.

By the plan set forth in *Plate CLXXXIII.* events may be referred to the year of the world; and, within the proper periods, to the eras of the Olympiads, of Nabonassar, and of Rome; but the principal reference is to the birth of Christ, marked by a deep black line. The plan extends only to the Flood; the preceding period of 1656 years is therefore left blank in the chart. There being 2348 years from the Flood to the birth of Christ, the space between them is divided into 23 parts, each representing an hundred years or century, and a fraction representing the remaining 48 years.

As we are now entered into the 19th century,

the space from the birth of Christ downwards is divided into 18 parts or centuries: and all these parts, together with some centuries preceding the birth of Christ, are subdivided into tens.

The vertical columns, titled at top, are geographical divisions; and events are marked in their proper centuries and proper columns. Thus the rise of any state, as that of Assyria, is marked in its proper geographical column, and in that place of the 11st century before Christ at which the beginning of its history is dated; from thence we trace its continuance to the end of the 7th century before Christ, when it became extinct. The building of Rome is marked about the middle of the 8th century before Christ. Its territory extends by degrees to the conquest of all Italy; next to Spain, Macedonia, &c. until it comes to extend from Britain to Egypt. It continues of this greatness until about the middle of the 5th century after Christ, when it begins to lose those provinces out of which the modern kingdoms of Europe have been formed in the order here set down. As the order in which the states have risen or fallen, relatively to one another, appears on mere inspection, it will be more easily remembered than when it is conveyed in numbers only. The dates are taken chiefly from *Blair's Chronological Tables*. Use has likewise been made of the Chart of Universal History, formed on a similar plan, but differently executed. Compared to that chart, the present may be thought incomplete; but it would have been easy to have extended it; and filled it up with remarkable events, successions of kings, and great men, if clearness and simplicity had not appeared a preferable object. It was therefore thought proper to leave to every person the filling up of his own plan with such articles as are most in the way of his curiosity and study. We have given a few specimens in the succession of the Roman emperors, of the kings of England and France; and in the eras of one or two remarkable men, as in those of Tacitus the historian, and Attila. One person may choose to fill his plan with the names of statesmen and warriors, another with scholars and men of letters. To attempt inserting all that deserve being recorded, however, would crowd and embarrass the whole. As *space* is here employed to represent *time*, it is material that equal periods should be represented by equal spaces; and, if possible, that the parts of the same empire should be placed together. Both these circumstances are neglected in the chart of Universal History.

HIS

HIS

HISTORY OF NATURE. See **NATURAL HISTORY.**

* **HISTORY PIECE.** *n. s.* A piece representing some memorable event—His works resemble a large *history piece*, where even the less important figures have some convenient place. *Pope.*

HISTRIO, in the ancient drama, signified an actor or comedian; but more especially a panto-

mime, who exhibited his part by gestures and dancing. Livy informs us, that the histriones were brought to Rome from Etruria A. U. C. 391. *Dec. 1. lib. 7.*

* **HISTRIONICALLY.** *adv.* [from *histrionical*.] Theatrically; in the manner of a buffoon.

* **HISTRIONICAL.** *adj.* [from *histrion*, Lat.]

* **HISTRIONICK.** *adj.* [from *histrion*, French.] Be-

fitting

sitting the stage; suitable to a player; becoming a buffoon; theatrical.

HISTRIX. See HYSTRIX.

(1.) HIT, a river of Asiatic Turkey, in the Arabian Irak, which runs into the Euphrates.

(2.) HIT, a town seated on the above river, (N^o 1.) near a spring of naphtha and bitumen: 100 m. W. of Bagdad, and 190 S. of Mosul.

(3.) * HIT. *n. f.* [from the verb.] 1. A stroke. —The king hath laid, that, in a dozen passes between you and him, he shall not exceed you three *hits*. *Shak.*

So be the fam'd Cilician fencer prais'd,
And at each *hit* with wonder seem'd amaz'd.

Dryden.

2. A chance; a fortuitous event.—To suppose a watch, by the blind *hits* of chance, to perform diversity of orderly motions, without the regulation of art, this were the more pardonable absurdity. *Glanville.*—If the rule we judge by be uncertain, it is odds but we shall judge wrong; and if we should judge right, yet it is not properly skill, but chance; not a true judgment, but a lucky *hit*. *South.*

But with more lucky *hit* than those

That use to make the stars depose. *Hudibras.*

—The fisherman's waiting, and the lucky *hit* it had in the conclusion, tell us, that honest endeavours will not fail. *L'Estrange.*

If casual concurrence did the world compose,

And things and *hits* fortuitous arose,

Then any thing might come from any thing;

For how from chance can constant order spring?

Blackmore.

3. A lucky chance.—Have all his ventures fail'd? What, not one *hit*? *Shak.*—These *hits* of words a true poet often finds without seeking. *Dryden.*

As at first he minds his *hits*,

And drinks champagne among the wits,

Five deep he toasts the tow'ring lasses. *Prior.*

(1.) * To HIT. *v. a.* [from *idus*, Latin, *Minisbew*; from *bitte*, Danish, to throw at random, *Junius*.] 1. To strike; to touch with a blow.—

When I first saw her I was presently stricken: and I, like a foolish child, that when any thing *hits* him will strike himself again upon it, would needs look again, as though I would persuade mine eyes that they were deceived. *Sidney.*—His conscience shall *hit* him in the teeth, and tell him his sin and folly. *South.* 2. To touch the mark; not to miss.—

Is he a god that ever flies the light?

Or naked he, disguis'd in all untruth?

If he be blind, how *hitteth* he so right? *Sidney.*

—So hard it is to tremble, and not to err, and to *hit* the mark with a shaking hand. *South.* 3. To attain; to reach; not to fail: used of tentative experiments.—

Were I but twenty-one,

Your father's image is so *hit* in you,

His very air, that I should call you brother,

As I did him.

Shak.

Search every comment that your care can find,
Some here, some there, may *hit* the poet's mind.

Roscommon.

—Birds learning tunes, and their endeavours to *hit* the more right, put it past doubt that they have perception and retain ideas, and use them

for patterns. *Locke.*—Here's an opportunity to shew how great a bungler my author is in *bitting* features. *Atterbury.* 4. To suit; to be conformable to.—

Hail, divinest melancholy!

Whose faintly-visage is too bright

To *hit* the sense of human sight.

Milton.

5. To strike; to catch by the right bait; to touch properly.—There you *hit* him: St Dominick loves charity exceedingly; that argument never fails with him. *Dryden.* 6. To HIT off. To strike out; to fix or determine luckily.—What prince soever can *hit off* this great secret, need know no more either for his own safety, or that of the people he governs. *Temple.* 7. To HIT out. To perform by good luck.—Having the sound of ancient poets ringing in his ears, he mought needs in singing *hit out* some of their tunes. *Spenser.*

(2.) * To HIT. *v. n.* 1. To clash; to collide.—If bodies be extension alone, how can they move and *hit* one against another? or what can make distinct surfaces in an uniform extension? *Locke.*—Bones, teeth, and shells being sustained in the water with metallic corpuscles, and the said corpuscles meeting with and *bitting* upon those bodies, become conjoined with them. *Woodward.* 2. To chance luckily; to succeed by accident; not to miss.—

Oft expectation fails, and most oft there

Where most it promises: and oft it *bits*

Where hope is coldest, and despair most fits.

Shak.

3. To succeed; not to miscarry.—The experiment of binding of thoughts would be diversified, and you are to note whether it *bits* for the most part. *Bacon.*

But thou bring'st valour too and wit,

Two things that seldom fail to *bit*. *Hudibras.*

—This may *bit*, 'tis more than barely possible. *Dryden.*

All human face would fain be wits,

And millions miss for one that *bits*. *Swift.*

4. To light on.—There is a kind of conveying of effect and imprinting passages amongst compliments, which is of singular use if a man can *hit* upon it. *Bacon.*

You've *hit* upon the very string, which

touch'd,

Echoes the sound, and jars within my soul;

There lies my grief. *Dryden.*

—It is much, if men were from eternity, that they should not find out the way of writing sooner; sure he was a fortunate man, who, after men had been eternally so dull as not to find it out, had the luck at last to *hit* upon it. *Tillotson.*—There's a just medium betwixt eating too much and too little; and this dame had *hit* upon't, when the matter was so ordered that the hen brought her every day an egg. *L'Estrange.*—None of them *bit* upon the art. *Addison.*—There's but a true and a false prediction in any telling of fortune; and a man that *bits* on the right side, cannot be called a bad guesser, but must miss out of design. *Bentley.*

HITA, a town of Spain, in New Castile.

* To HITCH. *v. n.* [*biegan*, Saxon, or *bocker*, French. *Skinner.*] To catch; to move by jerks. I know not where it is used except in the following passage; nor here know well what it means.

Whoe'er offends, at some unlucky time

Slides

Slides in a verse, or *hitches* in a rhyme;
 Sacred to ridicule his whole life long,
 And the sad burthen of some merry song. *Pope.*

* **HITCHEL**. *n. f.* [*heckel*, German.] The instrument with which flax is beaten or combed.

* **To HITCHEL**. *v. a.* [See **HATCHEL**.] To beat or comb flax or hemp.

HITCHEN, or) a large and populous town of
HITCHING, } Hertfordshire, near HITCH-
 wood, 25 m. NNW. of Hertford, and 34 NW.
 of London. The manor was the ancient demesne
 of the kings of England, as it continues at this
 day; and it has been the dower of several of their
 queens. The town was reckoned the second in
 the county, and was formerly famous for the sta-
 ple commodities of the kingdom; when divers
 merchants of the staple of Calais resided in it; but
 that trade is lost. The inhabitants make large
 quantities of malt; and the market is one of the
 greatest in England for wheat. Lon. $\circ$. 20. W.
 Lat. 51. 55. N.

HITCHWOOD, a wood in Herts, near HITCHIN.

HITERO, a town in Spain, in Navarre.

(1.) * **HITHE**. *n. f.* [*hythe*, Saxon.] A small
 haven to land wares out of vessels or boats; as
Queenhithe, and *Lambhithe*, now *Lambeth*.

(2.) **HITHES**, a town of Kent; 70 miles from
 London. It is one of the Cinque Ports, and had
 formerly 5 parishes; but by the choaking up of
 its harbour and other accidents, these are now re-
 duced to one. In the reign of Henry IV. num-
 bers of its inhabitants were cut off by a pestilence,
 200 of their houses burnt, and 3 of their ships
 sunk at sea, with the loss of 100 men. It was in-
 corporated by Q. Elizabeth. The mayor, jurats,
 and commonalty, with the freemen, elect the
 members of parliament. It has a market on Sa-
 turday, and fairs in July and December. From
 hence to Canterbury is a paved Roman military
 way, called *Stoney Street*; and at a little distance
 are the remains of the walls of a castle, which in-
 cluded 10 acres. There is a remarkable pile of
 dry bones, 18 feet long, 6 broad, and 8 high, kept
 in a vault under the church, in as good order as
 books in a library, consisting of several thousand
 heads, arms, legs, thigh-bones, &c. some very gi-
 gantic. They appear by an inscription to be the
 remains of the Danes and Britons killed in battle
 near this place before the Norman conquest.
 From hence to Boulogne is reckoned the shortest
 cut to France. Lon. 1. 27. E. Lat. 51. 6. N.

(1.) * **HITHER**. *adj. superl. hithermost.* Near-
 er; towards this part.—

After these,

But on the *hither* side, a different sort,
 From the high neighb'ring hills descended.

Milton.

—An eternal duration may be shorter or longer
 upon the *hither* end, namely, that extreme where-
 in it is finite. *Hale.*

(2.) * **HITHER**. *adv.* [*hither*, Saxon.] 1. To
 this place from some other.—

Cæsar, tempted with the fame
 Of this sweet island, never conquered,
 And envying the Britons blazed name,
 O hideous hunger of dominion! *hither* came.

Spenser.

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Men must endure

Their going hence, even as their coming *hither*.

Shak.

Who brought me *hither*

Will bring me hence, no other guide I seek.

Milton.

2. It is used in opposition: *hither* and *thither*, to this
 place and that. 3. To this end; to this design; to
 this topick of argument; [*huc*, Lat. *Huc refer ex-
 itum.*] Not much used.—Hereupon dependeth
 whatsoever difference there is between the states of
 saints in glory; *hither* we refer whatsoever belong-
 eth unto the highest perfection of man, by way of
 service towards God. *Hooker.*—*Hither* belong all
 those texts, which require of us that we should
 not walk after the flesh, but after the spirit. *Til-
 lotson.*

* **HITHERMOST**. *adj.* [of *hither*, *adv.*] Near-
 est on this side.—That which is eternal can be
 extended to a greater extent at the *hithermost* ex-
 treme. *Hale.*

* **HITHERTO**. *adv.* [from *hither*.] 1. Yet; to
 this time.—*Hitherto* I have only told the reader
 what ought not to be the subject of a picture or
 of a poem. *Dryden.* 2. In any time till now.—

More ample spirit than *hitherto* was wont,
 Here needs me, while the famous ancestries
 Of my most dreadful sovereign I recount. *P. 2.*

3. At every time till now.—In this we are not
 their adversaries, though they in the other *hither-
 to* have been ours. *Hooker.*—

Hitherto, lords, what your commands impos'd
 I have perform'd, as reason was, obeying. *Milt.*

Hitherto she kept her love conceal'd,
 And with those graces ev'ry day beheld

The graceful youth. *Dryden.*

—He could not have failed to add the opposition
 of ill spirits to the good: this alone has *hitherto*
 been the practice of the moderns. *Dryden.*—To
 correct them, is a work that has *hitherto* been as-
 sumed by the least-qualified hands. *Swift.*

* **HITHERWARD**. } *adv.* [*hytherward*, Sax.]

* **HITHERWARDS**. } This way; towards this
 place.—

Some parcels of their power are forth already,
 And only *hitherward*. *Shak.*

The king himself in person hath set forth,
 Or *hitherwards* intended speedily. *Shak.*

A puissant and mighty power
 Is marching *hitherward* in proud array. *Shak.*

Look now for no enchanting voice, nor fear
 The bait of honey'd words; a rougher tongue
 Draws *hitherward*. *Milton.*

HITSACKER, a town of Lunenburg Zell, on
 an Island in Jetze; 29 miles E. of Lunenburg, and
 36 NE. of Zell. Lon. 28. 48. E. of Ferro. Lat.
 53. 14. N.

HITTENDORF, a town of Austria.

HITTERN, or) an island on the coast of
HITTERO, } Norway, 60 m. in circuit.

HITTITES, the descendants of Heth, the se-
 cond son of Canaan, not the *eldest*, as some *Ency-
 clopedists* assert. Gen. x. 15. Some maintain that
 there was a city called HETH, but we find no tra-
 ces of it in Scripture. See HETH.

(1.) * **HIVE**. *n. f.* [*hyfe*, Saxon.] 1. The ha-
 bitation, or receptacle of bees,—

Z z

80

So bees with smoke, and doves with noisome
stench,
Are from their *hives* and houses driv'n away.

Shak.

So wand'ring bees would perish in the air,
Did not a sound proportion'd to their ear,
Appease their rage, invite them to the *bive*.

Waller.

—Bees have each of them a hole in their *hives*:
their honey is their own, and every bee minds her
own concerns. *Addison.* 1. The bees inhabiting
a hive.—

The commons, like an angry *bive* of bees
That want their leader, scatter up and down.

Shak.

3. A company being together.—What modern
masons call a lodge, was by antiquity called a
bive of free masons; and therefore, when a dis-
sension happens, the going off is to this day called
swarming. *Swift.*

(2.) HIVE. See *APIS*, IV. and *BEE*, II. 10—16.

(1.) * *To HIVE.* *v. a.* [from the noun.] 1. To
put into hives; to harbour.—Mr Addison of Ox-
ford has been troublesome to me; after his bees,
my latter swarm is scarcely worth *hiving*. *Dryden.*
—When bees are fully settled, and the cluster at
the biggest, *bive* them. *Mortimer's Husb.* 2. To
contain, as in hives; to receive, as to an habita-
tion.—

Ambitious now to take excise

Of a more fragrant paradise,

He at Fuscara's sleeve arriv'd;

Where all delicious sweets are *biv'd*. *Cleaveland.*

(2.) * *To HIVE.* *v. n.* To take shelter together;
to reside collectively.—

He sleeps by day

More than the wild cat; drones *bive* not with me,

Therefore I part with him.

Shak.

—In summer we wander in a paradisaical scene,
among groves and gardens; but at this season we
get into warmer houses, and *bive* together in cities.
Pope's Letters.

1. *HIVER.* *n. s.* [from *bive*.] One who puts
bees in hives.—Let the *biver* drink a cup of good
beer, and wash his hands and face therewith.

Mort.

HIVITES, a people descended from Canaan,
who dwelt at first in the country afterwards pos-
sessed by the CAPHTORIMS, or PHILISTINES.
There were also Hivites in the centre of the pro-
mised land, for the Shechemites and the Gibeon-
ites were Hivites. Gen. xxxiv. 2. Josh. xi. 19.
There were also some beyond Jordan, at the foot
of mount Hermon. Josh. xi. 32. Bochart says,
that CADMUS, who carried a colony of Phœnici-
ans into Greece, was an Hivite. He derives *Cad-*
mus from the Hebrew *Kedem*, i. e. the east, be-
cause he was of the eastern part of Canaan; and
Hermon, from *Hermon*. See *HIVÆI*.

(1.) **HIWASSEE**, a river of the United States,
in Tennessee, which rises near the head of the
Coofee, and running NW. by W, falls into the
Tennessee.

(2.) **HIWASSEE**, a town in the State of Tennes-
see, 22 miles SW. of Fellico.

HLAWITZ, a town of Bohemia.

HLINKA, a town of Bohemia, in Chrudim.

HLYBOKIE, a town of Lithuania, in the pa-
latinate of Wilna; 44 miles SE. of Breslau.

HNARIZ, a town of Bohemia, 4 miles E. of
Turnau.

* **HO.** } *interj.* [*eho!* Lat.] A call; a sudden

* **HOA.** } exclamation to give notice of ap-
proach, or any thing else.—

What noise there, *ho?*

Shakespeare.

Here dwells my father Jew: *boa*, who's with-
in?

Shakespeare.

Stand, *ho!* speak the word along.

When I cried *boa!*

Like boys, kings would start forth, and cry,

Your will.

Shakespeare.

—*Ho, ho*, come forth and see. *Zach. ii. 6.*

Ho, swain, what shepherd owns that ragged
sheep?

Dryden.

HOACHE, in natural history, a kind of earth
approaching to the nature of chalk, but harder,
and feeling like soap; whence some think that it
is either the same with the soap rock of Cornwall,
or very like it. The Chinese dissolve it in water
till the liquor is of the consistence of cream, and
then varnish their China ware with it.

(1.) **HOADLEY**, Benjamin, successively bishop
of Bangor, Hereford, Salisbury, and Winchester,
was born in 1676. His first preferment was the
rectory of St Peter le Poor, and the lectureship of
St Mildred's in the Poultry. In 1706, he publish-
ed some Remarks on Bp. ATTERBURY's sermon
at the funeral of Mr Bennet, in which he had laid
down some dangerous propositions. Two years
after, Mr Hoadley again entered the lists against
this formidable antagonist; and in his *Exceptions*
against a sermon published by Dr Atterbury en-
titled "The Power of Charity to cover Sin," he
attacked the doctor with his usual strength of rea-
soning. In 1709, another dispute arose between
these two learned combatants, concerning the doc-
trine of non-resistance, occasioned by a perform-
ance of Mr Hoadley's, entitled, *The Measures of*
Obedience; some positions in which Dr Atterbury
endeavoured to confute, in his elegant Latin ser-
mon, preached that year before the London clerg-
y. In this debate Mr Hoadley signalized himself
in so eminent a degree, that the House of Com-
mons gave him a particular mark of their regard,
by representing, in an address to the queen, the
signal services he had done to the cause of civil
and religious liberty.—The principles, however,
which he espoused being repugnant to the general
temper of those times, drew on him the virulence
of a party; yet at this period, (1710, when, as he
himself expressed it, *fury seemed to be let loose upon*
him), Mrs Howland presented him to the rectory
of Streatham in Surry, unasked, and without his
having been seen by her. Soon after the accession
of K. George I. he was consecrated Bp. of Ban-
gor: But in 1717, having broached some opinions
concerning the nature of Christ's kingdom, &c. he
again became the object of popular clamour;
when he was distinguished by another mark of
royal regard, by the convocation being successively
prorogued, till that resentment had subsided.
In 1721, he was translated to Hereford; in 1723,
to Salisbury; and in 1734, to Winchester: when
he published his *Plain Account of the Sacrament*;
which

which also occasioned much controversy. His latter days were embittered by a vile instance of fraud and ingratitude, committed by a French priest, who, pretending to abjure his religion, was taken under his protection, with no other recommendation than his necessities; in return for which, the priest, getting the bishop's name written by his own hand, caused a note of some thousand pounds to be placed before it, and offered it in payment. But the bishop denying it to be his, it was brought before a court of justice, and was there found to be a gross imposition. The ungrateful villain had now recourse to a pamphlet, in which he charged the bishop with being a drunkard; and alleged that he had the note of him when he was in liquor. But the public acquitted the bishop of all suspicion of such a charge. As a writer, he possessed uncommon abilities. His sermons (published in 1754 and 1755) are esteemed inferior to few writings in the English language, for plainness and perspicuity, energy, and strength of reasoning, and a free and masterly style. In private life, he was naturally facetious, easy, and complying; fond of company, yet would frequently leave it for study or devotion. He was every where happy; and particularly in his own family, where he took all opportunities of instructing by his influence and example. He died in 1761, aged 83. Besides the above, he wrote, 1. *Terms of Acceptance*, 8vo. 2. *Reasonableness of Conformity*. 3. *On the Sacrament*. His tracts and pamphlets are extremely numerous; and the reader may see a catalogue of them in the Supplement to the *Biog. Brit.*

(1.) HOADLEY, Benjamin, M. D. and F. R. S. son of the bishop, (N^o 1.) was born in 1706; and studied at Bennet college, Cambridge, under the tuition of Dr Herring, (afterwards Abp.) Applying himself to mathematics and philosophy, he was, when very young, admitted a member of the Royal Society. He was made register of Hereford, and was appointed physician to his majesty's household, but died at his house in Chelsea, in 1757. He wrote, 1. *Three letters on the organs of respiration*, 4to. 2. *The Suspicious Husband*, a comedy. 3. *Observations on a series of electrical experiments*; and, 4. *Oratio anniversaria, in Theatro Col. Med. Londin. ex Harvey instituto, habita die OEob. 1742.*

HOAI-KING, a town of China, in the prov. of Honan, 15 miles SSW. of Peking. Lon. 130. 10. E. of Ferro. Lat. 35. 6. N.

HOAI-NGAN-FOU, a city of China, in the prov. of Kiang-nan, situated in a marsh, and enclosed by a triple wall. As the ground on which it stands is lower than the bed of the canal, the inhabitants live in continual dread of an inundation. The suburbs extend 3 miles on each side of the canal, and form a kind of port on the river Hoang-ho. This city is very populous, and has a brisk trade. One of those great mandarins who have the inspection of the canals and navigation, resides here. This city has 11 others under its jurisdiction; two of which are of the 2d, and nine of the 3d class. Lon. 136. 13. E. of Ferro. Lat. 53. 30. N.

HOANG-HO. See YELLOW RIVER.

(1.) HOANG-TCHEOU, a city of China of the

first rank, in the province of Hou-Quang, on the Yang-Tse, 585 miles S. of Peking.

(2.) HOANG-TCHEOU, a town of Corea.

* HOAR. *adj.* [*bar*, Sax.] 1. White.—

A people,

Whom Ireland sent from loughs and forests
bore. *Fairfax.*

Islands of bliss, all assaults

Baffling, like thy *boar* cliffs the loud sea-wave.
Thomson.

2. Grey with age.—

It govern'd was and guided evermore

Thro' wisdom of a matron grave and *boar*. *Spens.*

Now swarms the populace a countless throng;

Youth and *boar* age, and man drives man along.
Pope.

3. White with frost.

* HOARD. *n. f.* [*bord*, Saxon.] A store laid up in secret; a hidden stock; a treasure.—

I have a venturous fairy, that shall seek

The squirrel's *board*, and fetch thee thence new
nuts. *Shakespeare.*

—They might have even starved, had it not been for this providential reserve, this *board*, that was stowed in the strata underneath, and now seasonably disclosed. *Woodward.*

(1.) * To HOARD. *v. a.* 1. To lay in hoards; to husband privily; to store secretly.—

The *boarded* plague of the gods requite your
love! *Shakespeare.*

You *board* not health for your own private use,

But on the publick spend the rich produce. *Dryd.*

—You will be unsuccessful, if you give out of a great man, who is remarkable for his frugality for the publick, that he squanders away the nation's money; but you may safely relate that he *boards* it. *Arbutnot's Art of Political Lying.* A superfluous abundance tempts us to forget God, when it is *boarded* in our treasures, or considered as a safe, independent provision laid up for many years. *Rogers.* 2. It is sometimes enforced by the particle *up*.—I have just occasion to complain of them, who, because they understood Chaucer, would *board him up* as misers do their grandam's gold, only to look on it themselves, and hinder others from making use of it. *Dryden.*

The base wretch who *boards up* all he can,
Is prais'd, and call'd a careful thrifty man. *Dryd.*

(2.) * To HOARD. *v. n.* To make hoards; to lay up store.—

He fear'd not once himself to be in need,
Nor car'd to *board* for those whom he did breed.

Spenser.

Happy always was it for that son,

Whose father for his *boarding* went to hell. *Shak.*

* HOARDER. *n. f.* [*from board*.] One that stores up in secret.—Since commodities will be raised, this alteration will be an advantage to nobody but *hoarders* of money. *Locke.*

(1.) * HOAR-FROST. *n. f.* [*boar* and *frost*.] The congelations of dew in frosty mornings on the grass.—When the dew was gone up, behold upon the face of the wilderness there lay a small round thing, as small as the *boar-frost* on the ground. *Exod. xvi. 14.*—In Fahrenheit's thermometer, at thirty-two degrees, the water in the air begins to freeze, which is *hoar-frost*. *Arbutnot.*

(2.) **HOAR-FROST**, according to many Cartesians, is formed of a cloud, and either congealed in the cloud, and so let fall, or ready to be congealed as soon as it arrives at the earth. Hoar-frost, M. Regis observes, consists of an assemblage of little parcels of ice crystals, which are of various figures, according to the different dispositions of the vapours, when met and condensed by the cold.

(1.) * **HOARHOUND**. *n. f.* [*marrubium*, Lat.] A plant.—*Hoarhound* has its leaves and flower-cup covered very thick with a white hoariness: it is famous for the relief it gives in moist asthmas, of which a thick and viscous matter is the cause; but it is now little used. *Hill*.

(2.) **HOARHOUND**. See **MAKRUBIUM**.

(3.) **HOARHOUND**, WHITE. See **BALLOTA**.

* **HOARINESS**. *n. f.* [from *hoary*.] The state of being whitish; the colour of old men's hair.—

He grows a wolf, his *hoariness* remains,

And the same rage in other members reigns. *Dryd.*

* **HOARSE**. *adj.* [*bas*, Saxon; *beersch*, Dutch.] Having the voice rough, as with a cold; having a rough sound.—

Come, sit, sit, and a song.

—Clap into't roundly, without hawking or spitting, or saying we are *hoarse*. *Shak. As you like it.*

The raven himself is *hoarse*,

That crokes the fatal entrance of Duncan

Under my battlements. *Shak. Macbeth.*

He sped his steps along the *hoarse* resounding shore. *Dryden.*

The stock-dove only thro' the forest cooes,

Mournfully *hoarse*. *Thomson.*

* **HOARSELY**. *adv.* [from *hoarse*.] With a rough harsh voice.—

The hounds at nearer distance *hoarsely* bay'd;

The hunter close pursu'd the visionary maid. *Dryden.*

(1.) * **HOARSENESS** *n. f.* [from *hoarse*.] Roughness of voice.—The voice is sometimes intercluded by an *hoarseness*, or viscous phlegm. *Holder*.—

I had a voice in hear'n, ere sulph'rous steams

Had damp'd it to a *hoarseness*. *Dryden.*

—The want of it in the wind-pipe occasions *hoarseness* in the gullet, and difficulty of swallowing. *Arbutnot on Aliments.*

(2.) **HOARSENESS** is a diminution or temporary loss of the voice, sometimes attended with a preternatural asperity or roughness of utterance. The parts affected are the trachea and larynx. It is occasioned by a slight inflammation of the mucous membrane covering those parts; and is relieved by mucilaginous linctuses; warm diluting drinks, such as bran tea, linseed tea, &c.; assisted by opiates and sudorific medicines taken at bed-time.

* **HOARY**. *adj.* [*har*, *harung*, Sax. See **HOAR**.]

1. White; whitish.—

Thus she rested on her arm reelin'd,

The *hoary* willows waving with the wind. *Addis.*

2. White or grey with age.—

A comely palmer, clad in black attife,

Of ripest years, and hairs all *hoary* grey. *Spens.*

—Solyman, marvelling at the courage and majesty of the *hoary* old prince in his so great extremity, dismissed him, and sent him again into the city. *Knolles's History.*

Has then my *hoary* head deserv'd no better?

Rowe.

Then in full age, and *hoary* holiness,
Retire, great preacher, to thy promis'd bliss. *Prior.*

3. White with frost.—

The seasons alter; *hoary* headed frosts

Fall in the fresh lap of the crimson rose. *Shak.*

4. Mouldy; mossy; rusty.—There was brought out of the city into the camp very coarse, *hoary* moulded bread. *Knolles's History.*

HOATCHIT, a country of Chinese Tartary, governed by a Mogul Prince, who is a tributary to the empire: seated N. of Peking. Lat. 44. d. N.

HOATH, a promontory of Ireland, on the W. coast, N. of the entrance into Dublin bay.

HOATSIANG, a town of Thibet, 30 miles SE. of Hami.

HOBAL, in mythology, an idol of the ancient Arabs, the worship of which at Mecca was destroyed by Mahomet.

HOBBS, Thomas, a famous writer, born at

Malsbury in 1588, was the son of a clergyman.

He completed his studies at Oxford, and was afterwards governor to the E. of Devonshire's eldest son; whom he attended in his travels through France and Italy. He translated Thucydides into English; and published his translation in 1628, to show his countrymen, from the Athenian history, the disorders and confusions of a democratical government. In 1626 his patron the E. of Devonshire died; and in 1628 his son died also: which loss affected Mr Hobbes to such a degree, that he willingly accepted an offer of going abroad with the son of Sir Gervase Clifton; whom he accordingly accompanied into France, where he staid some time. While he continued there, he was solicited to return to England, and to resume his concern for the hopes of that family to whom he had attached himself so early, and to which he owed so many and so great obligations. In 1631 the countess dowager of Devonshire desired to put the young earl under his care, who was then about the age of 13. This was very suitable to Mr Hobbes's inclination, who discharged that trust with great fidelity. In 1634 he republished his translation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a long character of his father, and represents in the strongest terms the obligations he was under to that illustrious family. The same year he accompanied his noble pupil to Paris, where he applied his vacant hours to the study of natural philosophy; especially to the perfect understanding of mechanism, and the causes of animal motion. He had frequent conversations upon these subjects with father Marin Mersenne; a man deservedly famous, and who kept up a correspondence with almost all the learned in Europe. From Paris he attended his pupil into Italy, where at Pisa he became known to that great astronomer GALILEO, who communicated to him his notions very freely; and after having seen all that was remarkable in that country, he returned with the E. of Devonshire into England. Afterwards, foreseeing the civil wars, he went to seek a retreat at Paris; where, by the good offices of F. Mersenne, he became known to the famous DES CARTES, and afterwards held a correspondence with him upon several mathematical subjects, as appears

appears from his letters published in Des Cartes's works. But when this philosopher printed his *Meditations*, wherein he attempted to establish points of the highest consequence from innate ideas, Mr Hobbes dissented from him; as did also the illustrious Peter Gassendi, with whom Mr Hobbes contracted a very close friendship, which continued till Gassendi's death. In 1642, Mr Hobbes printed a few copies of his famous book *De Cive*, which, in proportion as it became known, raised him many adversaries, who charged him with instilling principles of a dangerous tendency. Among many illustrious persons who, upon shipwreck of the royal cause, retired to France for safety, was Sir Charles Cavendish, brother to the duke of Newcastle: and this gentleman, being skilled in every branch of the mathematics, proved a constant friend and patron to Mr Hobbes; who, by engaging, in 1645, in a controversy about squaring the circle, became so famous, that, in 1647, he was recommended to instruct Charles prince of Wales, afterwards king Charles II. in mathematics; an office which he discharged much to his satisfaction. In 1647 was printed in Holland, by M. Sorbier, a more complete edition of his book *De Cive*; to which are prefixed two Latin letters to the editor, by Mr Gassendi, and F. Merseune, in commendation of it: and in 1650 was published at London, a small treatise of Mr Hobbes's, entitled, *Human Nature*; and another, *De corpore politico*, or, Of the elements of the law. All this time he had been digesting his religious, political, and moral principles, into a complete system, called the *Leviathan*, which was printed at London in 1650 and 1651. After this he returned to England, and passed the summer commonly at the earl of Devonshire's seat, and some of his winters in town, where he had for his intimate friends some of the greatest men of the age. In 1660, upon the restoration, he came up to London, where he obtained from the king an annual pension of 100*l*. But, in 1666, his *Leviathan*, and his treatise *De Cive*, were censured by parliament; which alarmed him very much, as did also the bringing in of a bill into the house of commons to punish atheism and profaneness. When this storm was blown over, he procured a beautiful edition of his pieces in Latin, to be published in 4to, in 1668, by John Bleau. In 1669, he was visited by Cosmo de Medicis, afterwards duke of Tuscany, who gave him ample marks of his esteem; and having received his picture, and a complete collection of his writings, caused them to be deposited among his curiosities, and in his library at Florence. He was also visited by foreign ambassadors and other strangers, who were curious to see a person whose singular opinions had made so much noise. In 1672 he wrote his own life in Latin verse, when he had completed his 84th year: and in 1674, he published in English verse 4 books of Homer's *Odyssey*; which were so well received, that he translated the whole *Iliad* and *Odyssey*, which he likewise published in 1675. About this time he went to spend the remainder of his days in Derbyshire: where, notwithstanding his advanced age, he published several pieces, to be found in his works. He died in 1679, aged

92. His character and manners are thus described by Dr White Kennet, in his *Memoirs of the Cavendish family*. "The earl of Devonshire (says he) for his whole life entertained Mr Hobbes in his family, as his old tutor, rather than as his friend or confidant. He let him live under his roof in ease and plenty, and in his own way, without making use of him in any public, or so much as domestic affairs. He would often express an abhorrence of some of his principles in policy and religion; and both he and his lady would frequently put off the mention of his name, and say, 'He was a humourist, and nobody could account for him.' His professed rule of health was to dedicate the morning to his exercise, and the afternoon to his studies. And therefore, at his first rising, he walked out, and climbed any hill within his reach; or if the weather was not dry, he fatigued himself within doors by some exercise or other, to be in a sweat: recommending that practice upon this opinion, that an old man had more moisture than heat, and therefore by such motion heat was to be acquired and moisture expelled. He used to say, that it was lawful to make use of ill instruments to do ourselves good: 'If I were cast (says he) into a deep pit, and the devil should put down his cloven foot, I would take hold of it to be drawn out by it.' He could not endure to be left in an empty house. Whenever the earl removed, he would go along with him, even to his last stage, from Chatsworth to Hardwick. When he was in a very weak condition, he dared not to be left behind, but made his way upon a feather-bed in a coach, though he survived the journey but a few days. He could not bear any discourse of death, and seemed to cast off all thoughts of it: he delighted to reckon upon longer life. The winter before he died, he made a warm coat, which he said must last him three years, and then he would have such another. In his last sickness his frequent questions were, Whether his disease was curable? and when intimations were given, that he might have ease, but no remedy, he used this expression, 'I shall be glad to find a hole to creep out of the world at;' which are reported to have been his last sensible words; and his lying some days following in a silent stupefaction, did seem owing to his mind more than his body." The Rev. Mr Granger observes, that Hobbes's style is incomparably better than that of any other writer in the reign of Charles I. and was for its uncommon strength and purity scarcely equalled in the succeeding reign. "He has in translation (says he) done Thucydides as much justice as he has done injury to Homer; but he looked upon himself as born for much greater things than treading in the steps of his predecessors. He was for striking out new paths in science, government, and religion; and for removing the land-marks of former ages. His ethics have a strong tendency to corrupt our morals, and his politics to destroy that liberty which is the birthright of every human creature. He is commonly represented as a sceptic in religion, and dogmatist in philosophy; but he was a dogmatist in both. The main principles of his *Leviathan* are as little founded in moral or evangelical truths, as the rules he has laid down for

for squaring the circle are in mathematical demonstration. His book on human nature is esteemed the best of his works.

* **HOBBI**, Minderhout, an eminent landscape painter, born about 1611 at Antwerp. He studied entirely after nature, and his choice was exceedingly picturesque. He was particularly fond of describing slopes diversified with shrubs, plants, or trees, which conduct the eye to some building, ruin, grove, or piece of water, and frequently to a delicate remote distance, every object perspective-ly contributing to delude our observation to that point. The figures which he designed are but indifferent. Conscious of his inability in that respect, he admitted but few figures into his designs, and usually placed them somewhat removed from the immediate view at a prudent distance from the front line. However, most of his pictures were supplied with figures by Ostade, Teniers, and other famous masters, which give them a great additional value. They are very scarce.

* **HOB**, *n. f.* [from the verb.] Uneven awkward gait.—One of his heels is higher than the other, which gives him a *bobble* in his gait. *Gulliver's Travels*.

* **To HOB**, *v. n.* [to *hop*, to *hobble*, to *bobble*.]
1. To walk lamely or awkwardly upon one leg more than the other; to hitch; to walk with unequal and encumbered steps.—

The friar was *bobbling* the same way too. *Dryd.*
—Some persons continued a kind of *bobbling* march on the broken arches, but fell through. *Addison*.—Was he ever able to walk without leading-strings, without being discovered by his *bobbling*? *Swift*.
2. To move roughly or unevenly. Feet being ascribed to verses, whatever is done with feet is likewise ascribed to them.—Those ancient Romans had a sort of extempore poetry, or untuneable *bobbling* verse. *Dryden*.—

While you Pindarick truths rehearse,
She *hobbles* in alternate verse. *Prior*.

* **HOB**, *n. f.* [from *bobby*.] For twenty *hobblers* armed, Irishmen so called, because they served on hobbies, he paid six-pence a-piece *per diem*. *Davies*.

* **HOB**, *adv.* [from *bobble*.] Clumsily; awkwardly; with a halting gait.

(1.) * **HOB**, *n. f.* [*bobereau*, Fr.] 1. A species of hawk.—They have such a hovering possession of the Valteline, as an *hobby* hath over a lark, *Bacon*.—The people will chop like trouts at an artificial fly, and dare like larks under the awe of a painted *hobby*. *L'Esfrange*.—

Larks lie dar'd to shun the *bobby's* flight. *Dryd.*
2. [*Hoppe*, Gothick, a horse; *bobin*, Fr. a pacing horse.] An Irish or Scottish horse; a pacing horse; a garran. 3. A stick on which boys get astride and ride.—Those grave contenders about opinionative trifles look like aged Socrates upon his boy's *hobby* horse. *Glanville*.—

As young children, who are try'd in
Go-carts, to keep their steps from sliding,
When members knit, and legs grow stronger,
Make use of such machine no longer;
But leap *pro libitu*, and shout

On horse call'd *bobby*, or without. *Prior*.
No *bobby* horse, with gorgeous top,
Could with this rod of Sid compare. *Swift*.

4. A stupid fellow.—I have studied eight or nine wise words to speak to you, which these *bobby* horses must not hear. *Shakespeare*.

(2.) **HOB**, § 1, *def. 1.* See **FALCO**, N° 38.

HOBEIRA, a fortress of Asiatic Turkey, in the Arabian Irak; 70 miles S. of Bagdad.

* **HOBGOBLIN**, *n. f.* [according to *Skinner*, for *rob-goblins*, from *Robin*: *Goodfellow*, *Hob* being the nickname of *Robin*: but more probably, according to *Wallis* and *Junius*, *bop-goblins*, *empusa*, because they do not move their feet: whence, says *Wallis*, came the boys play of *fox in the hole*, the fox always hopping on one leg.] A frightful fairy.

Fairies, black, grey, green, and white,

Attend your office and your quality:

Crier *bobgoblin*, make the fairy o-yes. *Shak.*

* **HOB**, *n. f.* A small mortar to shoot little bombs.

HOBKIRK, anciently **HOBKIRK**, a parish of Scotland, in Roxburghshire, 12 miles long and 3 broad. The surface is mountainous; the soil partly light, sandy, and barren; partly a very fertile deep strong clay. It abounds with lime-stone, free-stone, and fine pebbles, beautifully variegated with red and yellow, great quantities of which are carried to Sheffield and Birmingham, and cut into buttons and seals. About 1000 acres are under tillage; and produce oats, barley, pease, turnips, potatoes, and some wheat. The climate is moist, but healthful. The population in 1791, stated by the Rev. J. Riccalton, in his report to Sir J. Sinclair, was 700; and had increased 170 since 1755. The number of horses was 150; of sheep, 9000; and of black cattle 500. The celebrated Lord **HEATHFIELD** was born in this parish. See **ELIOTT**.

HOBLERS, or **HOBILERS**, [*Hobelarii*,] in ancient English customs, were men who, by their tenure, were obliged to maintain a light horse or hobby, for the certifying any invasion towards the sea-side. The name was also used for certain Irish knights, who used to serve as light horsemen upon hobbies.

* **HOB**, *n. f.* [from *bobby* and *nail*.] A nail used in shoeing a hobby or little horse; a nail with a thick strong head.—Steel, if thou turn thine edge, I beseech Jove on my knees thou may'st be turned into *bobnails*. *Shak.*—We shall buy maidens as they buy *bobnails*, by the hundred. *Shak.*

* **HOB**, *adj.* [from *bobnail*.] Set with *bobnails*.

Would'st thou, friend, who hast two legs alone,

Would'st thou, to run the gauntlet, these expose
To a whole company of *bobnail'd* shoes? *Dryd.*

* **HOB**. This is probably corrupted from *hab-nab* by a coarse pronunciation. See **HAB-NAB**.—His incensement at this moment is so implacable, that satisfaction there can be none, but pangs of death and sepulchre: *hobnob* is his word; give't, or take't. *Shak.*

HOB, *n. f.* a name given by the people of Otaheite, and in the neighbouring islands of the South Sea, to their superfine cloth. It is the thinnest and most finished preparation of the aouta.

HOBROE,

HOBROE, a town of Denmark, in N. Jutland.

HOBBSHIE GORREES, a kind of Abyssinian slaves very frequent in Hindostan. They come mostly from Innariah, a province subject to the Negus of Ethiopia to the south of his other dominions, and bordering upon Negroland in Africa; from whence they are selected, and a great traffic made of them over all Mogolistan and Persia; but they are chiefly brought from the ports of Arabia and the Red Sea. Nothing can be imagined more smooth or glossy, and perfectly black, than their skin; in which they far surpass the negroes on the coast of Guinæa; and generally have not their thick lips, though they are as woolly-haired. They are highly valued for their courage, fidelity, and shrewdness; in which they so far excel, as often to be raised to posts of great honour, and made governors of places under the title of **SUNDERS**.

HOBSON'S CHOICE, a vulgar proverbial expression, applied to that kind of choice in which there is no alternative. It is said to be derived from the name of a carrier at Cambridge, who let out hackney horses, and obliged each customer to take in his turn that horse which stood next the stable door.

HOBY, a town of Sweden, in Sudermania.

HOCHAUS, a town of Austria, 9 miles S. W. of Aigen.

HOCHBERG, a marquise of Brisgaw, in the circle of Suabia, belonging to the prince of Baden Dourlach.

HOCHE, Lazarus, a late celebrated general in the service of the late French republic, was born on the 24th June 1768, in the suburbs of Versailles. His mother died in consequence of his birth. His father kept Lewis XV.'s dog-kennel. Such an origin precluded him from the advantages of a liberal education. By the kindness of his aunt, who was a green grocer at Versailles, he was taught to read and write, and while at school he was always at the head of his class. At from his infancy (says his biographer, citizen Alex. Rousselin) he always wanted to know the reason of things. He questioned older persons; listened eagerly to their replies, and often confounded them by his ingenuity in starting difficulties. That he might be no longer a burden on his aunt, he engaged as a stable-boy at Versailles. But an accidental glance at a work of Rousseau's determined him to travel. For this purpose he enlisted for the East Indies, but was tricked into the French guards. He was only 16, when he was ordered to join his regiment at Paris. Anxious to make up for the deficiency of his education, he employed all his leisure hours, and even part of those usually spent in sleep, in embroidering caps, the profits of which labour, he devoted chiefly to the purchase of books. These he read with avidity, and soon made himself master of the theory of military tactics. His merit soon attracted notice, and he was raised to the rank of Corporal in 1788. The French guards were the chief cause of turning the scale against the court in favour of the people; on the 14th July 1789, at the attack on the Bastille, and Hoche was one of the first in leading on the assault. When La Fayette new-modelled the corps, Hoche was promoted; and soon after, Servan, then minister at war, sent him

a lieutenant's commission in the regiment of Rouergue; which he joined, June 24, 1792, in the garrison at Thionville, where he first distinguished himself in action. After this, being drafted into the army of the Ardennes, he performed the most essential services under Gen. Leveneur; particularly at that critical period, when the treachery of Dumourier and Miranda had endangered the destruction of the army of the North. But it would swell this article beyond all due bounds, were we to follow our hero through all the glorious scenes in which he was engaged; from the time that he was appointed general in chief; or attempt to delineate his brilliant actions at Wert, Weissenbourg, Freilichweiler, Germerheim, Worms, Spire, Fort Vanlab, &c. It was in the midst of this career of victory, that the envy of his enemies procured him to be apprehended and lodged in the conciergerie at Paris, from which he was not liberated till the memorable 9th of Thermidor 1795. Upon his liberation he was put upon the most disagreeable service in which a patriot can be engaged,—a conflict with his countrymen. "How happy (said Hoche) are they who have only Prussians and Austrians to conquer!" But the result of the arduous service in La Vendee produced fresh laurels to Hoche. Instead of the horrid system of pillage, conflagration, and massacre, followed by his predecessors, Gen. Hoche, by adopting mild and conciliatory measures, acquired as much glory in the pacification of the agitated departments, as he had previously done by his undaunted bravery and military skill, in opposing the foreign enemies of the republic; and his wife plans were the chief cause of the failure of our unfortunate expedition to Quiberon. Hoche's zeal for his country led him to think that an invasion of England or Ireland was not only practicable, but that it would be crowned with success. The latter measure was at last attempted; and its failure is well known. Our hero's feelings may be easier conceived than described. His narrow escape in the Fraternité, through the midst of the British fleet, hardly lessened the disappointment. Being afterwards appointed to the command of the army of the Sambre and Meuse, he led his troops to new victories; and Montebaur, Dierdorf, Altenkirchen, &c. witnessed their valour.—But the career of this great general was now drawing near a close. The excessive fatigues he had undergone, with his extreme temperance, had impaired his constitution, and brought on a gradual decay, attended with an incessant cough and difficulty of breathing; while the unsettled state of affairs at Paris added to his distress of body, by increasing his anxiety of mind. At the anniversary of the 10th of Aug. 1797, however, he felt a temporary relief; delivered an animated address to the army, and presided at the entertainment; and the news of the revolution of the 18th Fructidor inspired him with fresh spirit and animation. But though he seemed to be better for some days after, he died on the 30th (Sept. 17) at Wetzlar, in the 30th year of his age, not without suspicion of slow poison. His last words were, "Farewell my friends! Define the Directory to take care of Belgium." He was interred with great pomp at Coblenz, and every mark of respect

respect was paid to his memory. He was married in 1795, and had one child. His character for probity, temperance, justice, and humanity, as well as for courage and military skill, has been equalled by few, excelled by none, during the whole course of the French revolution.

HOCHENAU, a town of Austria.

HOCHENEG, a town of Germany, in Stiria.

HOCHERLIZ, a town of Bohemia.

HOCHFELDEN, a town of France in the dep. of the Lower Rhine, 9 miles WSW. of Haguenau, and 12 NW. of Strasburg.

HOCHKIRCHEN, a town of Lusatia, near which Frederick the Great, K. of Prussia, was defeated in 1758. It is 6 miles SE. of Budissen.

HOCHSCHEID, a town of Germany, in the circle of the Upper Rhine, and ci-devant county of Sponheim; now annexed to France, and included in the dep. of Rhine and Moselle; 7 miles SE. of Taarbach.

(1.) HOCHST, a town of Franconia, in the county of Wertheim, 11 miles N. of Erbach.

(2.) HOCHST, a town of Germany, in the electorate of Mentz, on the Maine, 6 miles W. of Francfort, and 14 E. of Mentz.

(1.) HOCHSTADT, a town of Bohemia.

(2.) HOCHSTADT, a town of Germany, in Hana-Munzenberg, 3 miles NW. of Hanau.

(3.) HOCHSTADT, a town of Franconia, in Bamberg, 11 m. NW. of Erlang, and 21.8. of Bamberg.

(4.) HOCHSTADT, or } a town of Germany, in HOCHSTETT, } the circle of Suabia, and

principality of Newberg, remarkable for the great battle gained near it by the duke of Marlborough in 1704, called *the battle of Blenheim*, from a village 3 miles distant. See *BLENNHEIM*, and *ENGLAND*, § 72. It is seated on the Danube, 21 m. NE. of Ulm. Lon. 107° 33. E. Lat. 38° 48. N.

HOCHSTETTER, Andrew Adam, a protestant divine, born at Tubingen in 1698. He was professor of divinity in that university, and afterwards rector. His chief works are, 1. *Collegium Puffendorfanum*: 2. *De Feste Expiationis et litreo Azazel*: 3. *De Conradino, ultimo ex-Suevis duc*: 4. *De Rebus Albigenisibus*. He died in 1717.

HO-CHUN, a town of China, of the 3d rank, in the province of Chan-si: 32 m. S. of Ping-ting.

HOCHWBISH, a town of Hungary, 20 miles WSW. of Kremnitz.

* To HOCK. *v. a.* [from the noun.] To disable in the hock.

(1.) * HOCK. *n. s.* [The same with *bough*; *bob*, Sax.] The joint between the knee and the fetlock.

(2.) * HOCK. } *n. s.* [from *Hockheim* on the * HOCKAMORE. } *Maine.*] Old strong Rhenish.

Restor'd the fainting high and mighty,

With brandy, wine, and *aqua vite*;

And made 'em stoutly overcome

With bachrach, *hockamore*, and mumm *Hudibras*.

—Wine becomes sharp, as *hock*, like vitriolick acidity. *Flayer*.—If cyder, royal should become unpleasant, and as unfit to bottle as old *hockamore*, mix one hogshend of that and one of tart new cyder together. *Mortimer*.

(1.) HOCKHEIM, a town of the French republic, in the dept. of Mont Tonnerre, and ci-devant bishopric of Worms: 3 miles W. of Worms.

(2.) HOCKHEIM, a town of Germany, in the cir-

cle of the Lower Rhine, and electorate of Mentz, at the conflux of the Rhine and Maine; famous for its wine. (See *HOCK*, N° 2.) It is 4 m. ENE. of Mentz, and 16 W. of Francfort.

* HOCKHERB. *n. s.* [*hock* and *herb*.] A plant, the same with mallows. *Airsforth*.

HOCKHOCKING, a river of the United States, in the N. Western Territory, which runs into the Ohio, 18 miles SW. of Marietta. It is 20 yards broad at its mouth, and is navigable by large boats for 70 miles up.

* To HOCKLE. *v. a.* [from *hock*.] To hamstring; to cut the sinews about the ham or hough. *Hammer*.

(1.) * HOCUS POCUS. [The original of this word is referred by *Tillotson* to a form of the Romish church. *Junius* derives it from *hoccod*, Welsh, a cheat, and *poke* or *porus*, a bag, jugglers using a bag for conveyance. It is corrupted from some words that had once a meaning, and which perhaps cannot be discovered.] A juggle; a cheat.—This gift of *hocus focussing*, and of disguising matters, is surprising. *L'Estrange*.

(2.) HOCUS POCUS, is thought to be derived from that arch legerdemain trick of the Romish priests converting the sacramental bread into Deity; in which wonderful metamorphosis the words *hoc est corpus* make a conspicuous part of the ceremony.

* HOD. *n. s.* [corrupted perhaps in contempt from *hood*, a hod being carried on the head.] A kind of trough in which a labourer carries mortar to the masons.

A fork and a hook to be tampering in clay,

A lath, hammer, trowel, a *hod* or a tray. *Taffer*.

HODAL, a sea port of Sweden, in W. Gothia.

HODDER, a river of Yorkshire, which runs into the Ribble, 6 miles N. of Blackburn.

HODDESDON, a town of England, in Hertfordshire, near the Lea, with a market on Wednesday: 4 m. S. of Hertford, and 17 N. of London.

(1.) HODDOM, a parish of Scotland in Dumfriesshire, in the district of Annandale, about 16 miles SE. of Dumfries. The old parishes of *Ecclesfechan* and *Linewere* conjoined with it, about 1640.

These united parishes are 5 miles long and 1½ broad. The soil is very various. Inclosures prevail, and husbandry is much improved, lime being plentiful, and the roads excellent, the turnpike to Moffat running through the parish. The chief crops are oats and barley: 1700 bushels of barley, 400 of oats, and 3500 stones of oatmeal, are exported annually. About 12 acres are under flax and hemp. The population, in 1799, stated by the Rev. J. Yorsfoun, in his report to Sir J. Sinclair, was 2198, and had decreased 295 since 1755. The number of horses was 459; of sheep 1078; of black cattle 1037; and of swine 235; which last Mr Yorsfoun reckons the most profitable stock of any.

(2.) HODDOM CASTLE, an ancient castle in the above parish; demolished several centuries ago, in terms of a border treaty. It was rebuilt by L. Herries, in the reign of Q. Mary, on the other side of the Annan, in the parish of Cummertres; enlarged in the 17th century by John E. of Annandale; and much improved in the 18th by Mr Sharp of Hoddum, the proprietor.

HODEGOS,

HODEGOS, [ὁδός, i. e. a guide.] is chiefly used as the title of a book composed by Anastasius the Sinate, in the end of the 5th century; being a method of disputing against the heretics, particularly the Acephali. Mr Toland published a dissertation under the same title. Its subject is the pillar of fire, &c. which went before the Israelites as a guide in the desert.

HODEIDA, a port of Arabia, on the Red Sea.

* **HODGE-PODGE**, *n. f.* [*hachè pachè, boche-pot*, quasi *hachis en pot*, French.] A medley of ingredients boiled together.—They have made our English tongue a gallimaufrey, or *hodge-podge* of all other speeches. *Spenser*.—It produces excellent corn, whereof the Turks make their trachana and bouhourt, a certain *hodge-podge* of sundry ingredients. *Sandys's Travels*.

HODGES, Nathaniel, M. D. a learned English physician, son of the Rev. Dr Thomas Hodges, dean of Hereford. He was educated in Westminster, and graduated at Oxford in 1659. He settled in London; practised with great success during the plague in 1665, and was made fellow of the college of physicians in 1672; but was afterwards confined in Ludgate jail for debt, where he died in 1684. He wrote, 1. *Vindicia Medicinæ et Medicorum*: 1660, 8vo. 2. *Ἀντιμετονομασία*; 1672, 8vo. This work was translated into English by Dr Quincy, and printed at London in 8vo, 1720. It gives an historical account of the plague in 1665. 3. *An Account of the rise, progress, symptoms, and cure of the plague*. Lond. 1721.

* **HODIERNAL**. *adj.* [*bodiernus*, Latin.] Of to-day.

(1.) * **HODMAN**. *n. f.* [*bod* and *man*.] A labourer that carries mortar.

(2.) **HODMAN** was also a cant term formerly used for a young scholar admitted from Westminster school to be student in Christ-church in Oxford.

* **HODMANDOD**. *n. f.* A fish.—Those that cast the shell are the lobster, the crab, the crawfish, and the *bodmandod* or *dodman*. *Bacon*.

HODUCISKI, a town of Lithuania, in the palatinate of Wilna, 36 miles S. of Breslau.

HODY, Humphry, a learned English divine, born in 1659. At 21 years of age he published his celebrated Dissertation against Aristeus's history of the 70 interpreters; which was received with great applause by all the learned, except Isaac Vossius, who could not bear to have his opinions opposed by such a youth. He treated the subject more fully 20 years after, in his *De Bibliorum textibus originalibus versionibus, Græcis & Latina vulgata, libri IV*. In 1689 he wrote the *Prolegomena* to John Melala's Chronicle, printed at Oxford; and in 1690 was made chaplain to Bp. Stillingfleet. The deprivation of the nonjuring bishops engaged him in a controversy with Mr Dodwell; which recommended him to Abp. Tillotson, to whom, and his successor Dr Tennison, he was chaplain. In 1698 he was made regius professor of Greek at Oxford, and archdeacon in 1704. On the controversy about the convocation, he, in 1701, published a History of English councils and convocations, and of the clergy's sitting in parliament, &c. He died in 1706, leaving in MS. an account of those learned Grecians who retired to Italy on the

taking of Constantinople, &c. which was published in 1742 by Dr Jebb.

(1.) * **HOE**. *n. f.* [*houe*, Fr. *houve*, Dutch.] An instrument to cut up the earth, of which the blade is at right angles with the handle.—They should be thinned with a *boe*. *Mortimer*.

(2.) A **HOE** is somewhat like a cooper's adze, to cut up weeds in gardens, fields, &c. This instrument is of great use, and ought to be much more employed than it is, in hacking and clearing the several corners and patches of land, in spare times of the year, which would be no small advantage to it. See **HORSE-HOE** and **HOEING**.

* **To HOE**. *v. a.* [*houer*, Fr. *houwen*, Dutch.] To cut or dig with a hoe.—They must be continually kept with weeding and *hoeing*. *Mortimer*.

(1.) **HOEDIC**, an island of France, in the British Channel, on the coast of the dep. of Morbihan, 9 miles E. of Belleisle, and 12 SE. of Quiberon.

(2.) **HOEDIC**, a town and fort on the above island. Lon. 14. 42. E. of Ferro. Lat. 47. 18. N.

HOEING, in the new husbandry, is the breaking or dividing the soil by tillage while the corn or other plants are growing thereon. It differs from common tillage (which is always performed before the corn or plants are sown or planted) in the time of performing it; and it is much more beneficial to the crops than any other tillage. This sort of tillage is performed various ways, and by means of different instruments, as described under **RURAL ECONOMY**, Part II. Sect. VIII.

(1.) **HOEI-TCHEOU**, the most southern city of the province of Kiang-nan, in China, and one of the richest of the empire. The people are economical, active, and enterprising. Their tea, varnish, and engravings, are the most esteemed in China. It has dependent upon it six cities of the third class; the mountains which surround this canton contain gold, silver, and copper mines.

(2.) **HOEI-TCHEOU**, a city of China in the prov. of Quang-tong, 1010 miles S. of Pekin. Lon. 131. 45. E. of Ferro. Lat. 23. 1. N.

HOELTZLINUS, Jeremias, a learned author of the 17th century, who was born at Nuremberg, and settled at Leyden. He published an edition of Apollonius Rhodius; and died at Leyden in 1641.

HÆMATOPUS. See **HÆMATOPUS**, and *Pl. CLXXII*.

HOENZOLLERN. See **HOHENZOLLERN**.

HOEROMSK, a town of Norway.

HOESCHELIUS, David, a learned German, born at Augsburg in 1556. He was made principal of the college of St Anne; and being also librarian, he enriched the library with a great number of Greek books and MSS. He published editions of Origen, Basil, Philo Judæus, Gregory of Nyssa, Gregory of Nazianzum, Chrysostom, Ap-pian, Photius, Procopius, Anna, Comnena, Hori Apollinis Hieroglyphica, &c. some with Latin translations, others in Greek only with notes. In 1595, he published a catalogue of the Greek MSS. in the Augsburg library, which, for order and judicious arrangement, is esteemed a masterpiece. He died at Augsburg in 1617, much regretted.

HOESHT. See **HOCHST**, N° 1.

HOESSERING, a town of Luneburg Zell.

A a a

HOEY.

HOEY-NIM HOTUN, a town of Corea.

HOF, a town of Norway, 36 m. N. of Bergen.

HOFERN, a town of Austria.

(1.) HOFF, a town of Moravia, in Olmutz.

(2, 3.) HOFF, a town of Franconia, which has 4 churches, an academy, and woollen manufactures: seated near some fine marble quarries, upon the Saale, which runs through it, and divides it into the Old and New towns.

I. HOFF, NEW, was founded in the 13th century by the dukes of Meran: and

II. HOFF, OLD, was founded in 1080. They lie 22 miles NNE. of Bareuth, and 46 NE. of Bamberg. Lon. 29. 40. E. of Ferro. Lat. 50. 14. N.

HOFFELEN, a town of Austria.

HOFFHEIM, a town of Franconia.

HOFFKIRCHEN, a town of Austria.

(1.) HOFFMAN, Daniel, a German divine, born in 1539. He was professor of the university of Helmstadt, from 1598, and maintained that philosophy was a mortal enemy to religion; and that what was true in philosophy was false in theology. These absurd and pernicious tenets occasioned a warm and extensive controversy. At length Hoffman was compelled by Julius duke of Brunswick to retract his invectives against philosophy, and to acknowledge, in the most open manner, the harmony and union of sound philosophy with true and genuine theology. He died in 1611, aged 72.

(2.) HOFFMAN, Frederic, M. D. an eminent physician, born at Hall near Magdeburg in 1660. He took his degree in 1681; was made professor of physic at Hall in 1693; and filled the chair till his death, in 1742. His works were collected at Geneva in 6 large vols folio, 1748 and 1754. The most remarkable incidents of his life are, his journey into Holland and England, where he became intimately acquainted with Paul Herman and Robert Boyle; his never taking any fees, as he was supported by an annual stipend; his curing those great personages of inveterate diseases, the emperors, the emperor Charles VI. and Frederic I. king of Prussia; his teaching that acid and mineral waters might be drunk with milk, with safety and advantage, which physicians before had generally reckoned pernicious; his discovering the virtues of Seltzer and Lauchstad waters in preventing and curing stubborn diseases; and his preparing and recommending an acid cathartic salt from the waters of Sedlic, which was commonly used in Germany. He died in his 82d year.

(3.) HOFFMAN, John James, professor of Greek at Basle, was born at Basle in 1635. He published at Geneva, in 1677, a learned work entitled *Lexicon Universale Historico-Geographico-Poetico-Philosophico-Politico-Philologicum*; in 2 vols folio. He afterwards enlarged it with a supplement; and died at Basle, in 1706, aged 71.

(4.) HOFFMAN, Maurice, M. D. was born of a good family, at Furstenwalde, in Brandenburg, Sept. 20, 1621; and was driven early from his native country by war and pestilence. In 1637 he was sent to study in the college of Colun. Famine and the plague drove him from thence to Kopnik, where he buried his father; and in 1638 he went to Altorf, to his maternal uncle, who was a professor of physic. Here he finished his

studies in classical learning and philosophy, and then applied with the utmost ardour to physic. In 1641, he went to the university of Padua, which then abounded with men very learned in all sciences. Anatomy and botany were the great objects of his pursuit; and he became very deeply skilled in both. After 3 years, he returned to Altorf, to assist his uncle, now growing infirm, in his business; and taking the degree of M. D. he applied himself to practice, in which he had great success, and acquired great fame. In 1648 he was made professor extraordinary in anatomy and chirurgery; in 1649, professor of physic, and soon after member of the college of physicians; in 1653, professor of botany, and director of the physic-garden. He acquitted himself excellently in these various employments, and, in his profession, his reputation was so high and extensive, that many princes of Germany appointed him their physician. He died of an apoplexy in 1698, aged 76, after having published a great number of works, and married 3 wives, by whom he had 18 children.

(5.) HOFFMAN, John Maurice, son of the Dr (Nº 4.) by his first wife, was born at Altorf in 1653; and sent to a school at Herzprugk, where, having acquired a competent knowledge of the Greek and Latin, he returned to his father at Altorf at 16, and studied philosophy and physic. He went afterwards to Frankfort on the Oder, and next to Padua, where he studied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted M. D. In 1677, he was made professor extraordinary in physic, and in 1681, professor in ordinary. In process of time his fame was spread so far and wide, that he was sought after by persons of the first rank. George Frederic, marquis of Anspach, chose him for his physician; when Hoffman attended him into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he succeeded him in his places of botanic professor and director of the physic garden. He was elected also rector of the university of Altorf; a post which he had occupied in 1686. He lost his great friend and patron the marquis of Anspach, in 1703: but found the same kindness from his successor William Frederic, who pressed him so earnestly to reside nearer, and made him likewise such advantageous offers, that, in 1713, he removed from Altorf to Anspach, where he died in 1727. He had married a wife in 1681, by whom he had five children. He published a great number of works, which are highly esteemed.

HOFFMANNISTS, in ecclesiastical history, those who espoused the sentiments of Daniel Hoffman. See HOFFMAN, Nº 1.

HOFFWA, a town of Sweden, in W. Gothland, where king Valdemar I. was taken prisoner by his brother Magnus. It is 80 miles NE. of Uddevalla.

HOFLEIN, a town of Austria.

HOFTERWITZ, a town of Upper Saxony.

(1.) * HOG. *n. f.* [*bauch*, Welch.] 1. The general name of swine.—This will raise the price of hogs, if we grow all to be pork-eaters. *Shak.*—

The hog, that plows not, nor obeys thy call,
Lives on the labours of this Lord of all. *Pope.*
2. A castrated boar. 3. To bring Hogs to a fair market.

market. To fail of one's design.—You have brought your bags to a fine market. *Spectator.* 4. Hog is used in Lincolnshire for a sheep of a certain age, I think of two years. *Skinner.*

(2.) HOG, in zoology. See SUS.

(3.) HOG, on board of a ship, is a sort of flat scrubbing broom, formed by inclosing a number of short twigs of birch or such wood between two pieces of plank fastened together, on cutting off the ends of the twigs. It is used to scrape the filth from the ship's bottom under water, particularly in the act of boot-topping. For this purpose they fix to this broom a long staff with two ropes; one of which is used to thrust the hog under the ship's bottom, and the other to guide and pull it up again close to the planks. This business is commonly performed in the ship's boat, which is confined as close as possible to the vessel's side during the operation, and is shifted from one part of the side to another till the whole is completed.

HOGARTH, William, a truly great and original genius, said by Dr Burn to have been the descendant of a family originally from Kirby Thore, in Westmoreland. His father, who had been a schoolmaster in that country, and afterwards a corrector of the press at London, appears to have been a man of learning; a dictionary in Latin and English, which he composed for the use of schools, being still existing in MS. William was born in 1697 or 1698, in the parish of St Martin, Ludgate. The outset of his life, however, was unpromising. "He was bound," says Mr Walpole, "to a mean engraver of arms on plate; but before his time was expired, he felt the impulse of genius, and that it directed him to painting." During his apprenticeship, he set out one Sunday, with two or three companions, on an excursion to Highgate. The weather being hot, they went into a public-house, where they had not been long before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with his agony from the wound, which had distorted his features into a most hideous grin, presented Hogarth, who showed himself thus early "apprised of the mode Nature had intended he should pursue," with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot one of the most ludicrous figures that ever was seen. What made this piece the more valuable was, that it exhibited an exact likeness of the man, with a portrait of his antagonist, and the figures in caricature of the principal persons gathered round them. The first piece in which he distinguished himself as a painter is supposed to have been a representation of Wanstead Assembly. The figures in it were drawn from the life, and without burlesque. The faces were said to be extremely like, and the colouring rather better than in some of his more highly finished performances. From the date of the earliest plate that can be ascertained to be his work, it is supposed that he began business for himself about 1720. Engraving of arms and shop bills seems to have been his first employment. The next was to design and furnish plates for booksellers. There are many family pictures by Hogarth, in the style of serious conversation pieces, still existing.

In the early part of Hogarth's life, a nobleman, who was uncommonly ugly and deformed, came to sit for his picture. It was executed with a skill that did honour to the artist's abilities; but the likeness was rigidly observed, without even the necessary attention to compliment. The peer, disgusted at this counterpart of his dear self, was not fond of paying for a reflector that would only insult him with his deformities. Some time was suffered to elapse before the artist applied for his money; but afterwards many applications were made without success. The painter at last hit upon an expedient, which he knew must alarm the nobleman's pride. He sent him the following card: "Mr Hogarth's dutiful respects to lord — : finding that he does not mean to have the picture which was drawn for him, is informed again of Mr H.'s necessity for the money: if, therefore, his lordship does not send for it in three days, it will be disposed of, with the addition of a tail, and some other little appendages, to Mr Hare, the famous *wild beast* man; Mr H. having given that gentleman a conditional promise of it, for an exhibition picture, on his lordship's refusal." This intimation had the desired effect. The picture was paid for, and committed to the flames. Mr Walpole has remarked, that if our artist "indulged his spirit of ridicule in personalities, it never proceeded beyond sketches and drawings. Mr Nichols assures us, from unquestionable authority, that almost all the personages who attend the levee of the *Rake* were undoubted portraits; and that in *Southwark Fair*, and *Modern Midnight Conversation*, as many more were discoverable. The Duke of Leeds has an original scene in the *Beggar's Opera*, painted by Hogarth. It is that in which Lucy and Polly are on their knees, before their respective fathers, to intercede for the life of Macheath. All the figures are either known or supposed to be portraits. The late Sir Thomas Robinson is standing in one of the side-boxes. Macheath is a slouching bully; and Polly appears happily disencumbered of such a hoop as the daughter of Peachum within the memories of some has worn. Mr Walpole has a picture of a scene in the same piece, where Macheath is going to execution. In this also the likenesses of Walker and Miss Fenton, afterwards duchess of Bolton, (the first Macheath and Polly) are preserved. In 1726, when the affair of Mary Tofts, the rabbit breeder of Godalming, engaged the public attention, a few of our principal surgeons subscribed their guinea a-piece to Hogarth, for an engraving from a ludicrous sketch he had made on that subject. This plate, amongst other portraits, contains that of M. St André, then anatomist to the royal household, and in high credit as a surgeon. In 1730 Mr Hogarth married the only daughter of Sir James Thornhill, by whom he had no child. This union, indeed, was a stolen one, and consequently without the approbation of Sir James, who, considering the youth of his daughter, then barely 18, and the slender finances of her husband, as yet an obscure artist, was not easily reconciled to the match. Soon after this period, however, he began his *Harlot's Progress* (the coffin in the last plate is inscribed Sept. 2, 1731); and was advised by lady Thornhill to have some of the scenes

in it placed in the way of his father-in-law. Accordingly, one morning, Mrs Hogarth conveyed several of them into his dining-room. When he arose, he inquired whence they came; and being told by whom they were introduced, he said, "Very well; the man who can furnish representations like these can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close; but, soon after, became both reconciled and generous to the young couple. In 1732 Hogarth ventured to attack Mr Pope, in a plate called *The Man of Taste*; containing a view of the Gate of Burlington-house, with Pope whitewashing it and bespattering the duke of Chandos's coach. This plate was intended as a satire on Pope, Mr Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he escaped the lash of the former. Either Hogarth's obscurity at that time was his protection, or the bard was too prudent to exasperate a painter who had already given such proof of his abilities for satire. Hogarth being intimate with Mr Tyers, contributed to the improvement of the Spring Gardens at Vauxhall, by embellishing them with paintings, some of which were the productions of his own truly comic pencil. For his assistance, Mr Tyers gratefully presented him with a gold ticket of admission for himself and his friends. In 1733 his genius became conspicuously known. The 3d scene of his *Harlot's Progress* introduced him to the notice of the great. At a board of treasury held soon after its appearance, a copy of it was shown by one of the lords, as containing, among other excellencies, a striking likeness of Sir John Gonson. It gave universal satisfaction: each lord repaired to the print-shop for a copy, and Hogarth rose completely into fame. Abbé Du Bos has complained that no history painter of his time went through a series of actions, and thus like an historian painted the successive fortune of a hero from the cradle to the grave. What Du Bos wished to see done, Hogarth performed. He launches out his young adventurer a simple girl upon the town, and conducts her through all the vicissitudes of wretchedness, to a premature death. This was painting to the understanding and to the heart; none had ever before made the pencil subservient to the purposes of morality: a book like this is fitted to every soil and every observer; and he that runs may read. Nor was the success of Hogarth confined to his persons. One of his excellencies consisted in what may be termed the *furniture* of his pieces; for as, in sublime and historical representations, the fewer trivial circumstances that are permitted to divide the spectator's attention from the principal figures, the greater is their force; so, in scenes copied from familiar life, a proper variety of little domestic images contributes to throw a degree of verisimilitude on the whole. "The Rake's levee-room," says Mr Walpole, "the nobleman's dining-room, the apartments of the husband and wife in *Marriage à la Mode*, the alderman's parlour, the bed-chamber, and many others, are the history of the manners of the age." In 1745 Hogarth sold about 20 of his capital pictures by auction; and in the same year acquired additional reputation by the six prints of *Marriage*

à la Mode, which may be regarded as the groundwork of a novel, called *The Marriage Act*, by Dr Shebbeare, and of *The clandestine Marriage*. Soon after the peace of Aix-la-Chapelle, he went over to France, and was taken into custody at Calais, while he was drawing the gate of that town; a circumstance which he has recorded in his picture entitled, *On the Roast Beef of Old England*! published March 26, 1749. He was actually carried before the governor as a spy, and after a very strict examination committed a prisoner to Granfire, his landlord, on his promising that Hogarth should not go out of this house till he was to embark for England. In 1753 he appeared in the character of an author, and published a 4to volume, entitled, *The Analysis of Beauty, written with a view of fixing the fluctuating ideas of taste*. In this performance he shows, by a variety of examples, that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye; and the truth of his opinion has been countenanced by subsequent writers. In this work, the leading idea of which was hieroglyphically thrown out in a frontispiece to his works in 1745, he acknowledges himself indebted to his friends for assistance, and particularly to one gentleman for his corrections and amendments of at least a third part of the *wording*. This friend was Dr B. HOADLEY, who carried on the work to about the 3d part, chap. ix. and then, through indisposition, declined the friendly office with regret. Mr Hogarth applied to his neighbour Mr Ralph: but it was impossible for two such persons to agree, both alike vain and positive. He proceeded no farther than about a sheet. The kind office of superintending the publication was finished by Dr Morell. The preface was corrected by the Rev. Mr Townley. This work was translated into German by Mr Mylius, when in England, under the author's inspection; and the translation was printed in London, price five dollars. A new and correct edition was in 1754 proposed for publication at Berlin, by Ch. Fr. Vok; with an explanation of Mr Hogarth's satirical prints, translated from the French; and an Italian translation was published at Leghorn in 1761. Hogarth had one failing in common with most people who attain wealth and eminence without a liberal education.—He affected to despise every kind of knowledge which he did not possess. Having established his fame with no obligation to literature, he either conceived it to be needless, or decried it because it lay out of his reach. Till, in evil hour, this celebrated artist commenced author, and was obliged to employ his friends to correct his *Analysis of Beauty*, he did not seem to know that even spelling was a necessary qualification; and yet he had ventured to ridicule the late Mr Rich's deficiency as to this particular, in a note which lies before the Rake, whose play is refused while he remains in confinement for debt. Previous to this time, one of our artist's common topics of declamation was the uselessness of books to a man of his profession. In *Beer-Street*, among other volumes consigned by him to the pastry cook, we find *Turnbull on Ancient Painting*; a treatise which Hogarth should have been able to understand before he ventured to condemn. Garrick himself

himself, however, was not more ductile to flattery. A word in praise of *Sigismunda*, his favourite work, might have commanded a proof print, or forced an original sketch from Hogarth. A specimen of his propensity to merriment, on the most trivial occasions, is observable in one of his cards requesting the company of Dr Arnold King to dine with him at the Mitre. Within a circle, to which a knife and fork are the supporters, the written part is contained. In the centre is drawn a pye, with a mitre on the top of it: and the invitation concludes with the following words in 3 Greek letters—to *Eta Beta Pi*. A quibble by Hogarth is surely as respectable as a conundrum by Swift. In one of the early exhibitions at Spring Gardens, a very pleasing small picture by Hogarth made its first appearance. It was painted for the Earl of Charlemont, in whose collection it remains, and was entitled *Picquet, or Virtue in Danger*; and shows us a young lady who during a *l'été-à-tête* had just lost all her money to a handsome officer of her own age. He is represented in the act of returning her a handful of bank-bills, with the hope of exchanging them for a softer acquisition and more delicate plunder. On the chimney-piece a watch-case and a figure of Time over it, with this motto—NUNC. Hogarth has caught his heroine during this moment of hesitation, this struggle with herself, and has marked her feelings with uncommon success. In the *Miser's Feast*, Mr Hogarth thought proper to pillory Sir Isaac Shard, a gentleman proverbially avaricious. Hearing this, the son of Sir Isaac, the late Isaac Pacatus Shard, Esq. a young man of spirit, just returned from his travels, called at the painter's to see the picture; and, among the rest, asking the Cicerone "whether that odd figure was intended for any particular person?" on his replying "that it was thought to be very like one Sir Isaac Shard," he immediately drew his sword and flashed the canvas. Hogarth appeared instantly in great wrath: to whom Mr Shard calmly justified what he had done, saying "that this was a very unwarrantable licence; that he was the injured party's son, and that he was ready to defend any suit at law;" which, however, was never instituted. About 1757, his brother-in-law, Mr Thornhill, resigned the place of king's serjeant-painter in favour of Mr Hogarth. The last remarkable circumstance of his life was his contest with Mr Churchill. It is said that both met at Westminster hall; Hogarth to take by his eye a ridiculous likeness of the poet, and Churchill to furnish a description of the painter. But Hogarth's print of the poet was not much esteemed, and the poet's letter to him was but little admired. Some pretended, it broke the painter's heart; but this is not true. Indeed we may as well say, that Hogarth's pencil was as efficacious as the poet's pen, since neither long survived the contest. It may be truly observed of Hogarth, that all his powers of delighting were restrained to his pencil. Having rarely been admitted into polite circles, none of his sharp corners had been rubbed off, so that he continued to the last a gross uncultivated man. The slightest contradiction transported him into rage. To some confidence in himself he was certainly entitled: for, as a comic painter, he could

have claimed no honour that would not most readily have been allowed him; but he is said to have beheld the rising eminence and popularity of Sir Joshua Reynolds with envy, and to have often spoken with asperity of him and his performances. In his political attachments he was variable and unprincipled. Justice, however, obliges us to add, that he was liberal, hospitable, and a most punctual paymaster: so that, in spite of the emoluments his works had procured to him, he left but an inconsiderable fortune to his widow. Some of his domestics had lived many years in his service; a circumstance that always reflects credit on a master. Of most of these he painted strong likenesses on canvas, left in Mrs Hogarth's possession. Of Hogarth's lesser plates many were destroyed. When he wanted a piece of copper, he would take any plate from which he had already worked off such a number of impressions as he supposed he should sell. He then sent it to be effaced, and altered to his purpose. The plates which remained in his possession were secured to Mrs Hogarth by his will, dated Aug. 12, 1764, chargeable with an annuity of 80l. to his sister Anne, who survived him. When, on the death of his other sister, she left off the business in which she was engaged, he kindly took her home, and generously supported her, employing her in the disposal of his prints. The following character of Hogarth, as an artist, is given by Mr Gilpin in his *Essay on Prints*: "The works of this master abound in true humour and satire, which is generally well directed: they are admirable moral lessons, and a fund of entertainment suited to every taste; a circumstance which shews them to be just copies of nature. We may consider them too as valuable repositories of the manners, customs, and dresses of the present age. What a fund of entertainment would a collection of this kind afford, drawn from every period of the history of Britain?—How far the works of Hogarth will bear a *critical examination*, may be the subject of a little more inquiry. In *design*, Hogarth was seldom at a loss. His invention was fertile, and his judgment accurate. An improper incident is rarely introduced, a proper one rarely omitted. No one could tell a story better, or make it in all its circumstances more intelligible. His genius, however, it must be owned, was suited only to *loco* or *familiar* subjects; it never soared above *common* life: to subjects naturally sublime, or which, from antiquity or other circumstances, borrowed dignity, he could not rise. In *composition* we see little in him to admire. In many of his prints the deficiency is so great as plainly to imply a want of all principle; which makes us ready to believe, that when we do meet with a beautiful group, it is the effect of chance. In one of his minor works, the *Idle Prentice*, we seldom see a crowd more beautifully managed than in the last print. If the sheriff's officers had not been placed in a line, and had been brought a little lower in the picture so as to have formed a pyramid with the cart, the composition had been unexceptionable; and yet the first print of this work is such a striking instance of disagreeable composition, that it is amazing how an artist who had any idea of beautiful

tiful forms could suffer so unmasterly a performance to leave his hands. Of the *distribution of light* Hogarth had as little knowledge as of *composition*. In some of his pieces we see a good effect, as in the *Execution* just mentioned; in which, if the figures at the right and left corners had been *kept down* a little, the light would have been beautifully distributed on the fore ground, and a fine secondary light spread over part of the crowd. But at the same time there is so obvious a deficiency in point of effect in most of his prints, that it is very evident he had no principles. Neither was Hogarth a master in *drawing*. Of the muscles and anatomy of the head and hands he had perfect knowledge; but his trunks are often badly moulded, and his limbs ill set on: yet his figures, upon the whole, are inspired with so much life and meaning, that the eye is kept in good humour in spite of its inclination to find fault. The author of the *Analysis of Beauty*, it might be supposed, would have given us more instances of *grace* than we find in the works of Hogarth; which shows strongly that theory and practice are not always united. Many opportunities his subjects naturally afford of introducing graceful attitudes, and yet we have very few examples of them. With instances of picturesque grace his works abound. Of his *expression*, in which the force of his genius lay, we cannot speak in terms too high. In every mode of it he was truly excellent. The passions he thoroughly understood, and all the effects which they produce in every part of the human frame. He had the happy art also of conveying his ideas with the same precision with which he conceived them. He was excellent too in expressing any humorous oddity which we often see stamped upon the human face. All his heads are cast in the very mould of nature. Hence that endless variety which is displayed through his works; and hence it is that the difference arises between *his* heads and the affected caricatures of those masters who have sometimes amused themselves with patching together an assemblage of features from their own ideas. Such are Spaniolet's; which, though admirably executed, appear plainly to have no archetypes in nature. Hogarth's, on the other hand, are collections of natural curiosities. The *Oxford heads*, the *Physician's arms*, and some of his other pieces, are expressly of this humorous kind. They are truly comic, though ill-natured effusions of mirth: more entertaining than Spaniolet's, as they are pure nature; but less innocent, as they contain ill-directed ridicule.—But the species of expression in which this master perhaps most excels, is that happy art of catching those peculiarities of art and gesture which the ridiculous part of every profession contract, and which for that reason become characteristic of the whole. His counsellors, his undertakers, his lawyers, his usurers, are all conspicuous at sight. In a word, almost every profession may see in his works that particular species of affectation which they should most endeavour to avoid. The *execution* of this master is well suited to his subjects and manner of treating them. He etched with great spirit, and never gave one unnecessary stroke."

HQGBÖ, a town of Sweden, in Gestricia.

* HOGCOTE. *n. f.* [*bog* and *cote*.] A house for hogs; a hogsty.—Out of a small *hogcote* sixty or eighty load of dung hath been raised. *Mori.*

HOGGENBERG, a town of Austria.

* HOGGEREL. *n. f.* A two year old ewe. *Ainsworth.*

* HOGGISH. *adj.* [from *bog*.] Having the qualities of an hog; brutish; greedy; selfish.—Suspicion Miso had, for the *hoggish* shrewdness of her brain, and Mopsa, for a very unlucky one. *Sidney.*

* HOGGISHLY. *adv.* [from *hoggish*.] Greedily; selfishly.

* HOGGISHNESS. *n. f.* [from *hoggish*.] Brutality; greediness; selfishness.

* HOGH. *n. f.* [otherwise written *bo*, *boav*, or *bough*, from *boogh*, Dutch.] A hill; rising ground; a cliff. Obsolete.—

That well can witness yet unto this day,
The western *bogh*, besprinkl'd with the gore
Of mighty Goemot. *Fairy Queen.*

* HOGHERD. *n. f.* [*bog* and *byrd*, a keeper.] A keeper of hogs.—The terms *bogherd* and cow-keeper are not to be used in poetry; but there are no finer words in the Greek. *Broome.*

HOG ISLANDS, a cluster of isles on the SW. coast of Ireland, about 4 miles from Hog's Head.

HOGLAND, a town of Normandy, in Aggerhuus

HOGOLEN, one of the New Philippines.

* HOGSBEANS. } *n. f.* Plants. *Ainsworth.*

* HOGSBREAD. }

HOGSBY, a town of Sweden, in Smaland.

HOG'S DUNG is, by Mortimer, reckoned one of the richest manures we are acquainted with; and the next in value to sheep's dung; and is found to be equal in virtue to twice the quantity of any other, except that. The ancients complain of its fostering weeds; but this is only accusing it of being too rich, for any dung will do that when laid thick. It is an excellent manure for pasture grounds, and excels all other kinds of dung for trees. The farmers who use it for their lands, generally take care to save it, by well paving the styes; and increase the quantity by throwing in bean-stalks, stubble, and many other things of a similar nature. By this management, many farmers have procured 50 or 60 loads a-year of excellent manure out of a small stye. The best way of using this dung is by mixing it with horse dung: and for this reason the stye should be near the stable, that the two cleanings may be mixed in one heap, and used together. They have, in many parts of Staffordshire, a poor, light, shallow land, on which they sow a kind of white pea: the land is neither able to bear this nor any thing else to advantage for their reaping; but, when the peas are ripe, they turn in as many hogs as the quantity of peas will fatten, suffering them to live at large, and to remain there day and night: and thus the land produces a good crop of hay for several years afterwards; or, at worst, it raises grass enough to make good pasture.

(1.) * HOGSFENNEL. *n. f.* [*bog* and *fennel*.] A plant. *Ainsworth.*

(2.) HOG'S FENNEL. See PEUCEDANUM.

HOG'S HEAD, a cape on the SW. coast of Ireland, in the county of Kerry. Lon. 10. 15. W. Lat. 51. 45. N.

* **HOGSHED**, *n. f.* [*bog* and *head*.] 1. A measure of liquid containing 63 gallons.—Varro tells us that every jugerum of vines yielded 600 urns of wine: according to this proportion, our acre should yield 55 *bogsheads*, and a little more. *Arbutnot*. 2. Any large barrel.—Blow strongly with a pair of bellows into a *bogshead*, putting into it before, that which you would have preserved; and in the instant you withdraw the bellows, stop the hole. *Bacon*.—They flung up one of their largest *bogsheads*: I drank it off; for it did not hold half a pint. *Gulliver's Travels*.

HOG'S LARD. See **AXUNGIA**.

* **HOGSMUSHROOMS**, *n. f.* Plants. *Ainsw*.

HOGSTA, a town of Sweden, seven miles N. of Upsal.

* **HOGSTY**, *n. f.* [*bog* and *sty*.] The place in which swine are shut to be fed.—The families of farmers live in filth and nastiness, without a shoe or stocking to their feet, or a house so convenient as an English *bogsty*. *Swift*.

HOGSUND, a town of Sweden, in Aggerhus.

(1.) **HOGUE**, a town and cape of France, on the NW. point of the dep. of the Channel, and late province of Normandy; near which admiral Rook burnt the French admiral's ship, called the *Rising Sun*, with 12 more large men of war, the day after the victory obtained by admiral Russel near Cherbourg, in May 1692. Lon. 1. 35. W. Lat. 49. 50. N.

(2.) **HOGUE BELLE**, a cape on the N. coast of Jersey, five miles N. of St Helier.

HOGWALTA, a town of Sweden, in Warmeland, 30 miles NW. of Carlstadt.

* **HOGWASH**, *n. f.* [*bog* and *wash*.] The draff which is given to swine.—Your butler purloins your liquor, and the brewer sells you *hogwash*. *Arbutnot*.

HOHE, a river of Lower Saxony, which runs into the Aller, near Hudemuchlen in Lunenburg Zell.

HOHEFALL, a river of Silesia.

HOHEN-ASPERG, a fort of Wurtemberg.

(1.) **HOHENBERG**, a county of Germany, in Suabia, between Wurtemberg and Brisgaw.

(2.) **HOHENBERG**, a town of Franconia.

HOHENBRUCK, a town of Bohemia.

HOHENBURG, a town of Austria.

HOHENECK, a town and fort of Bohemia.

HOHEN ELB, a town of Franconia.

HOHEN-EMBS, a county of Suabia, S. of lake Constance, ceded to Austria, in 1760.

HOHENESTED, } two towns of Germany, in

HOHENFELD, } Holstein.

HOHEN-FRIEDBERG, and } two towns of Sile-

HOHEN-GURSDORF, } sia.

HOHEN-LIMBURG, a town of Westphalia.

HOHENLINDEN, a village of Germany, in Bavaria, on the Danube; near which the French under Gen. Moreau defeated the Austrians, on the 3d Dec. 1800; killed and wounded 12,000, and took 10,000 prisoners, among whom were 3 generals, together with 80 pieces of cannon and 200 loaded waggons, &c. At this place, too, the emperor Francis II. signed the convention in 1800, by which he gave up the forts of Ulm, Ingoldstadt and Philipzburg, to the French.

HOHENLOHE, a county of Germany in Franco-

nia, 25 miles long from N. to S. and 23 broad from E. to W. abounding with corn, wine, woods, cattle, and game, &c. The inhabitants are mostly Lutherans.

HOHENMAUT, a town of Bohemia.

HOHEN-RUPERSTORF, a town of Austria.

HOHENSCHAU, a town of Up. Bavaria, with iron mines and forges, 30 miles W. of Salzburg.

HOHEN-SOLMS, a town of Germany, in a valley in the circle of the Upper Rhine. The inhabitants are mostly Calvinists. It is five miles NNE. of Wetzlar, and 38 of Mentz.

HOHENSTADT, a town of Moravia, in Olmutz.

HOHENSTAIN, a town of Austria.

HOHENSTEIN, five towns of Germany: 1. in Holstein, three miles SW. of Oldenburg; 2. in Prussia, in the prov. of Oberlande; 3. in the circle of the Upper Rhine; 4. in Upper Saxony, in Meissen, 8 miles NE. of Pirna; and 5. in ditto, 7 miles W. of Chemnitz.

HOHENTRUDINGEN, a town of Franconia.

HOHENWART, a town of Bavaria.

HOHENWARTH, a town of Austria.

HOHENZOLLERN, a principality of Germany, in the circle of Suabia, divided into two branches, Hohenzollern Hechingen, and Hohenzollern Sigmaringen. Each of these princes has a revenue of about 30,000 florins; they are assessed in the matricula of the empire at 290 florins, and taxed to the Imperial chamber 43 rix-dollars 25 kruitzers.

HOHIMAR, a town of Transylvania.

HOHN, a river of Westphalia.

HOHNSTEIN, a county of Germany, in Thuringia, anciently possessed by the descendants of Charlemagne; now divided between the Count of Stolberg and the Duke of Brunswick Lunenburg.

* **HOIDEN**, *n. f.* [*hoiden*, Welsh; *sanina levi-oris fante*, Latin.] An ill-taught awkward country girl.

* **To HOIDEN**, *v. n.* [from the noun.] To romp indecently.—Some of them would get a scratch: but we always discovered, upon examining, that they had been *hoidening* with the young apprentices. *Swift*.

* **To HOISE**, } *v. a.* [*bauffer*, French.] To raise

* **To HOIST**, } up on high.—'Tis the sport to have the engineer *hoist* up with his own petar. *Shak*.

Join you with me;

We'll quickly *hoist* duke Humphrey from his seat. *Shakespeare*.

Hoise sail, and fly;

And in thy flight aloud on Cratis cry. *Chapm*.—Auria had *hoised* sail, and was on his way toward the bay of Naupactus. *Knaller's Hist*.—They loosed the rudder bands, and *hoised* up the main-sail to the wind, and made toward shore. *Acts* xxvii. 40.—That man which prizeth virtue for itself, and cannot endure to *hoise* and strike his sails, as the divers natures of calms and storms require, must cut his sails of mean length and breadth, and content himself with a slow and sure navigation. *Raleigh*.—What made Absalom kick at all the kindnesses of his father, but because his ambition would needs be fingering the sceptre, and *hoisting* him into his father's throne? *South*.

We thought for Greece,

The sails were *hoisted*, and our fears release.

Dryden's Aeneid.

They

They *hoist* him on the bier, and deal the dole,
And there's an end. *Dryden's Pers.*

What haste she made to *hoist* her purple sails!
And to appear magnificent in flight,
Drew half our strength away. *Dryd. All for Love.*

Their navy swarms upon the coasts: they cry
To *hoist* their anchors, but the gods deny. *Dryd.*
Seize him, take, *hoist* him up, break off his hold,
And toss him headlong from the temple's wall.

Southern.

—If 'twas an island where they found the shells,
they straightway concluded that the whole island
lay originally at the bottom of the sea, and that it
was *hoisted* up by some vapour from beneath.
Woodward's Natural History.

HOIST, *n. s.* in sea language, denotes the perpendicular height of a flag or ensign, as opposed to the fly, which signifies its breadth from the staff to the outer edge.

HOLSTING, *n. s.* the operation of drawing up any body by the assistance of one or more tackles. Hoisting is never applied to the act of pulling up any body by the help of a single block, except in the exercise of extending the sails by drawing them upwards along the masts or stays, to which it is invariably applied.

HOKE-DAY, **HOCK-DAY**, or **HOCK-TUESDAY**, in ancient English customs (*dies Martis, quem quindenam pasche vocant*), the 2d Tuesday after Easter week; a solemn festival celebrated for many ages in England, in memory of the great slaughter of the Danes, in 1002. See **ENGLAND**, § 17. This is still kept up in some counties; and the women bear the principal sway in it, stopping all passengers with ropes and chains, and exacting some small matter from them to make merry with. This day was used on the same footing with Michaelmas for a general term or time of account. We find leases without date reserving so much rent payable *ad duos anni terminos, scil. ad le hoke-day, & ad festum sancti Michaelis*. In the accounts of Magdalen college, Oxford, there is yearly an allowance *pro mulieribus hockantibus* of some manors of theirs in Hampshire; where the men hock the women on Mondays, and the women hock them on Tuesdays. The meaning of it is, that on that day the women in merriment stopped the way with ropes, and pulled passengers to them, desiring something to be laid out for pious uses.

HOKE-DAY MONEY, or **HOKE-TUESDAY MONEY**, a tribute anciently paid the landlord, for giving his tenants and bondmen leave to celebrate hock-day, or hoke-day, in memory of the expulsion of the domineering Danes.

HO-KIEN, or } a city of China, in the province

HO-KIEN-FOU, } of Pe-tcheli, between two rivers, 87 miles S. of Peking. It has two cities of the 2d, and 15 of the 3d class, in its district. Lon. 133. 29. E. of Ferro. Lat 38. 28. N.

HOLABRUN, two towns of Austria; 1, two miles N. of Neuburg: 2. seven miles N. of Sonneberg.

HOLACH. See **HOHENLOHE**.

HOLATEN, a town of Poland in Volhynia.

HOLBEACH, or } a town of Lincolnshire, 12

HOLBECHE, } miles S. of Boston, and 108 N. of London.

(1.) **HOLBECK**, a sea-port of Denmark, in Zea-

land, 30 miles W. of Copenhagen. It was destroyed by the Norwegians, in 1290.

(2.) **HOLBECK**, a town in Yorkshire, near Leeds.

HOLBEIN, Hans or John, a celebrated painter, born at Basil in Switzerland, in 1498. He learned the rudiments of his art from his father, who was also a painter; but soon showed his superior genius. In the town-house of Basil he painted our Saviour's Passion; and in the fish market of the same city Death's Dance, and a Dance of Peasants, which were very much admired. Erasmus was so pleased with them, that he desired him to draw his picture, and was ever after his friend. He staid some years longer at Basil, till his necessities, occasioned by extravagance and an increasing family, made him comply with Erasmus's persuasions to go to England. In his journey he staid some days at Strasburg, where it is said he applied to an eminent painter for work, who ordered him to give a specimen of his skill. On which Holbein finished a piece with great care, and painted a fly on the most conspicuous part of it; after which he privately withdrew in the absence of his master, and pursued his journey, without saying any thing to any body. When the painter returned home, he was astonished at the beauty and elegance of the drawing, and especially at the fly, which he at first took for a real one, and endeavoured to remove it with his hand. He now sent all over the city for his journeyman; but after many inquiries, discovered that he had been thus deceived by the famous Holbein. Holbein having in a manner begged his way to England, presented a letter of recommendation from Erasmus to Sir Thomas More, and showed him Erasmus's picture. Sir Thomas, being then lord chancellor, received him kindly, and kept him in his house between two and three years; in which time he drew Sir Thomas's picture, and those of many of his friends. Holbein one day happening to mention a nobleman who had some years before invited him to England, Sir Thomas was very solicitous to know who it was. Holbein said that he had forgot his title, but remembered his face so well, that he believed he could draw his likeness; which he did so perfectly, that the nobleman, it is said, was immediately known by it. The chancellor having now adorned his apartments with the productions of this great painter, resolved to introduce him to Henry VIII. For this purpose, he invited that prince to an entertainment; having, before he came, hung up all Holbein's pieces in the great hall, in the best order, and placed in the best light. The king, on his first entrance into this room, was so charmed with the sight, that he asked whether such an artist was now alive, and to be had for money. Upon this, Sir Thomas presented Holbein to the king, who immediately took him into his service, and brought him into great esteem with the nobility and gentry, by which means he drew a vast number of portraits. While he was here, an affair happened which might have proved fatal to him, had he not been protected by the king. On the report of his character, a nobleman came to see him when he was drawing a figure after the life. Holbein sent to desire his lordship to defer the honour of his visit to another day; which the nobleman taking for

for an affront, broke open the door, and very rudely went up stairs. Holbein hearing a noise, came out of his chamber; and meeting the lord at his door, fell into a violent passion, and pushed him backwards from the top of the stairs to the bottom. Immediately reflecting on what he had done, he escaped from the tumult he had raised, and made the best of his way to the king. The nobleman, much hurt, though not so much as he pretended, was there soon after him; and upon opening his grievance, the king ordered Holbein to ask his pardon. But the nobleman would not be satisfied with less than his life; upon which the king sternly replied, "My lord, you have not now to do with Holbein, but with me: whatever punishment you may contrive by way of revenge against him, shall certainly be inflicted upon yourself. Remember, pray, my lord, that I can whenever I please make seven lords of seven ploughmen, but I cannot make one Holbein of even seven lords." Holbein died of the plague at his lodgings at Whitehall, in 1554. "It is amazing (says De Piles), that a man born in Switzerland, and who had never been in Italy, should have so good a *gusto*, and so fine a genius for painting." He painted alike in every manner; in fresco, in water-colours, in oil, and in miniature. His genius was sufficiently shown in the historical style, by two celebrated compositions which he painted in the hall of the Stillyard company. He was also eminent for a rich vein of invention, which he shewed in a multitude of designs which he drew for engravers, statuarys, jewellers, &c. and he had this singularity, that he painted with his left hand.

HOLBERG, Lewis, a Danish author, born at Bergen in Norway, in 1685. He rose from a menial state to be assessor of the Consistory court at Copenhagen. He wrote a *History of Denmark*, some comedies and miscellanies; for which he was created a baron. He died in 1754.

HOLBURNHEAD, a cape of Scotland, on the N. coast of Caithness. Lon. o. 9. W. of Edinburgh. Lat. 58. 35. N.

HOLCUS, INDIAN MILLET OR CORN: A genus of the monocœcia order, belonging to the polygamia class of plants, and in the natural method ranking under the 4th order, *Gramina*. The calyx of the hermaphrodite is an uniflorous or biflorous glume; the corolla is a glume with an awn; there are three stamina, two styles, and one seed. The male calyx is a bivalved glume; there is no corolla, but three stamina. There are 13 species, two of which are natives of Britain. The most remarkable of these is

1. **HOLCUS LANATUS**, or the CREEPING SOFT GRASS of Hudson. Mr Anderson, in his *Essays on Agriculture*, says, this is one of the most valuable kinds of meadow grasses: its pile being exceedingly soft, close, and succulent. It delights in moisture, and is seldom found in dry ground, unless the soil be exceedingly rich. It is often found on those patches near springs, over which water often flows; and may be known by the uncommon softness and succulence of the blade, the lively light green colour of the leaves, and the matted intertexture of its roots. But notwithstanding the softness of its first leaves, when the seed-stalks advance, they are rough to the touch, and the plants assume a very different appearance. The ear is

branched out into a great number of fine ramifications like the oat, but much smaller. The seeds adhere to the stalk, and to each other after being separated from it, as if mixed with cobweb, so that they do not spread readily in sowing. But the running roots spread so fast, that a small quantity, sowed very thin, would soon stock a large field.

2. **HOLCUS SORGHUM**, or GUINEA CORN, is the most remarkable of the foreign species. The stalks are large, compact, and full eight feet high. In Senegal the fields are entirely covered with it. The negroes, who call it *gularnot*, cover the ears when ripe with its own leaves to shelter it from the sparrows. The grain made into bread is esteemed very wholesome. With this the slaves in the West Indies are generally fed, each being allowed from a pint to a quart every day. The juice of the stalks is so agreeably luscious, that, if prepared as the sugar canes, they would afford an excellent sugar. The negroes on the coast of Guinea make of two kinds of millet a thick-grained pap called *couscous*, which is their common food.

(1.) * **HOLD**, in old glossaries, is mentioned in the same sense with *swold*, i. e. a governor or chief officer; but in some other places for love, as *holdic*, lovely. *Gibson's Camden*.

(2.) * **HOLD** has the appearance of an interjection; but is the imperative mood. Forbear; stop; be still.—

Hold, ho! lieutenant—sir—Montano! Gentlemen,

*Have you forgot all sense of place and duty?
The general speaks to you—bold, bold, for shame!*

Shakespeare.

*Hold, hold! are all thy empty wishes such!
A good old woman would have said as much.*

Dryden.

(3.) * **HOLD**. *n. f.* [from the verb.] 1. The act of seizing; gripe; grasp; seizure. It is used with great frequency, both literally and figuratively, both for manual and intellectual agency. The verbs with which it is oftenest united, are *take*, *lay*, and *have*.—Those bards delivered no certain truth of any thing; neither is there any certain *hold* to be *taken* of any antiquity which is received by tradition. *Spenser on Ireland*.—The wits of the multitude are such, that many things they cannot *lay hold* on at once. *Hooker*.—Uzzah put forth his hand to the ark of God, and *took hold* of it; for the oxen shook it. 2 *Sam. vi. 6*.—

*This is to give him liberty and power;
Rather thou should'st lay hold upon him, send him*

To deserv'd death, and a just punishment.

Ben Jonson.

Let but them

Find courage to lay hold on this occasion. Milt.
—The devil himself, when let loose upon Job, could not transport that patient good man beyond his temper, or make him quit his *hold*. *L'Estrange*.

*He seiz'd the shining bough with griping hold,
And rent away with ease the ling'ring gold.*

Dryden.

—The hand is divided into four fingers bending forwards, and one opposite to them bending backwards, and of greater strength than any of them

B b b

singly,

singly, which we call the thumb, to join with them severally or united, whereby it is fitted to lay bold of objects of any size or quantity. *Ray*.—

Yet then, from all my grief, O Lord,

Thy mercy set me free,

Whilst, in the confidence of pray'r,

My soul took bold on thee.

Addison.

—We are strangely backward to lay bold of this case, this only method of cure. *Atterbury*.—

He kept his bold,

Nor lost 'till beauty was decay'd and old,

And love was by possession pall'd and cold.

Granville.

2. Something to be held; support.—If a man be upon an high place, without rails or good bold, he is ready to fall. *Bacon*. 3. Power of keeping.

On your vigour now,

My bold of this new kingdom all depends. *Milt.*

4. Catch; power of seizing.—

The law hath yet another bold on you. *Shak.*

5. Prison; place of custody.—They lay him in bold, because it was not declared what was to be done with him. *Hooker*.—

The prisoner to his bold retir'd. *Dryden.*

—They laid hands on them, and put them in bold unto the next day. *Acts*. 6. Custody.—

King Richard, he is in the mighty bold

Of Bolingbroke.

Shakespeare.

7. Power; influence operating on the mind.—Rural recreations abroad, and books at home, are the innocent pleasures of a man who is early wise, and gives fortune no more bold of him than of necessity he must. *Dryd.*—Fear is that passion which hath the greatest power over us, and by which God and his laws take the surest bold of us. *Till.*—Let it consist with an unbeliever's interest and safety to wrong you, and then it will be impossible you can have any bold upon him, because there is nothing left to give him a check, or to put in the balance against his profit. *Swift*. 8. *HOLD of a Ship*. All that part which lies between the keelson and the lower deck. *Harris*.—

Now a sea into the bold was got,

Wave upon wave another sea had wrought.

Dryden.

9. A lurking place: as, the bold of a wild beast or deer. 10. A fortified place; a fort; a safe residence.—It was his policy to leave no bold behind him, but make all plain and waste. *Spenser*.—These separated themselves unto David, into the bold to the wilderness, men of might. *Cbron.*—He shall destroy the strong holds. *Jeremiah*.

(4.) *HOLD* (§ 3, def. 8.) is the whole interior cavity, or belly of a ship, or all that part of her inside which is comprehended between the floor and the lower deck throughout her whole length.—This capacious apartment usually contains the ballast, provisions, and stores of a ship of war, and the principal part of the cargo in a merchantman. The disposition of these articles with regard to each other, naturally falls under consideration in the article *STOWAGE*; it suffices in this place to say, that the places where the ballast water, provisions, and liquors are stowed, are known by the general name of the bold. The several store-rooms are separated from each other by bulk-heads, and are denominated according to the articles which

they contain, the *fail-room*, the *bread-room*, the *fish-room*, the *spirit-room*, &c.

(1.) * *To HOLD*. *v. a.* preter. *beld*; part. pass. *beld* or *bolden*. [*balidan*, Gothick; *boldan*, Saxon; *benden*, Dutch.] 1. To grasp in the hands; to gripe: to clutch.—Lift up the lad, bold him in thy hand. *Genesis*.—

France, thou may'st bold a serpent by the tongue,

A fasting tyger safer by the tooth,

Than keep in peace that hand which thou do'st bold.

Shak.

2. To connect; to keep from separation.—The loops beld one curtain to another. *Exod.* xxxvi. 12.

3. To keep; to retain; to gripe fast; not to let go.—

Too late it was for satyr to be told,

Or ever hope recover her again;

In vain he seeks that, having cannot bold.

Fairy Queen.

—Prove all things: bold fast that which is good.

2 *Thef.* v. 4. To maintain as an opinion.—Thou hast there them that bold the doctrine of Balaam.

Rev. 5. To consider; to regard.—

I as a stranger to my heart and me,

Hold thee from this for ever. *Shak. King Lear.*

6. To think of; to judge with regard to praise or blame.—

I bold him but a fool, that will endanger

His body for a girl that loves him not. *Shak.*

One amongst the fairest of Greece,

That holds his honour higher than his case. *Shak.*

This makes the blessed peace so light to bold,

Like summer's flies that fear not winter's cold.

Fairfax.

—Hold such in reputation. *Philipp*.—He would make us amends, and spend some time with us, if we beld his company and conference agreeable. *Bacon*.—As Chaucer is the father of English poetry, so I bold him in the same degree of veneration as the Grecians beld Homer, or the Romans Virgil. *Dryden*.—

Ye Latian dames, if any here

Hold your unhappy queen Amata dear! *Dryden.*

7. To receive, and keep in a vessel.—

She tempers dulcet creams, nor these to bold

Wants her fit vessels pure. *Milton.*

8. To contain; to receive into its capacity: as, a hoghead holds 63 gallons; the sack is too little to bold the grain. 9. To keep; not to spill.—

Broken cisterns that can bold no water. *Jerem.*

10. To keep; to hinder from escape.—

For this infernal pit shall never bold

Celestial spirits in bondage. *Milton.*

11. To keep from spoil; to defend.—

With what arms

We mean to bold what anciently we claim

Of empire. *Milton.*

12. To keep from loss.—

Man should better hold his place

By wisdom. *Milton.*

13. To have any station.—

The star bids the shepherd fold;

Now the top of heav'n doth bold. *Milton.*

And now the stand, and now the plain they

beld;

Their ardent eyes with bloody streaks were fill'd.

Dryden.

Observe

Observe the youth who first appears in fight,
And *bolds* the nearest station to the light. *Dryd.*

14. To possess; to have.—

Holding Corioli in the name of Rome,
Even like a fawning greyhound in the leash,
To let him slip at will. *Shak.*
—The castle, *bolden* by a garrison of Germans, he
commanded to be besieged. *Knolles's History*.—As-
suredly it is more shame for a man to lose that
which he *boldeth*, than to fail in getting that which
he never had. *Hayw.* 15. To possess in subordi-
nation.—He was willing to yield himself unto So-
lyman as his vassal, and of him to *hold* his feigniory
for a yearly tribute. *Knolles*.—

The terms too hard by which I was to *hold*
The good. *Milton.*

16. To suspend; to refrain.—Men in the midst of
their own blood, and so furiously assailed, *beld*
their hands, contrary to the laws of nature and
necessity. *Bacon*.—

Death! what do'st! O *bold* thy blow!

What thou do'st, thou do'st not know. *Crafsaw.*

17. To stop; to restrain.—

We cannot *bold* morality's strong hand. *Shak.*
Fell, banning hag! inchantress, *bold* thy tongue.
Shak.

When straight the people, by no force com-
pell'd,
Nor longer from their inclination *beld*,
Break forth at once. *Waller.*

Unless thou find'st occasion *bold* thy tongue;
Thyself or others, careless talk may wrong.
Denham.

—Hold your laughter, then divert your fellow-
servants. *Swift's Direction to the Footman.* 18.
To fix to any condition.—

His gracious promise you might,
As cause had call'd you up, have *beld* him to.
Shak.

19. To keep; to save.—

Stay but a little; for my cloud of dignity
Is *beld* from sailing with so weak a wind,
That it will quickly drop: my day is dim. *Shak.*

20. To confine to a certain state.—The Most High
then shewed signs for them, and *beld* still the
flood, till they were passed over. 2 *Esdr.* xiii. 14.

21. To detain; to keep in confinement or subjec-
tion.—Him God hath raised up, having loosed
the pains of death, because it was not possible that
he should be *holden* of it. *Acts.* 22. To retain;
to continue.—

These reasons mov'd her star-like husband's
heart;

But still he *beld* his purpose to depart. *Dryden.*

23. To practise with continuance.—

Night

And chaos, ancestors of nature, *bold*
Eternal anarchy. *Milton.*

24. Not to intermit.—

Seed-time and harvest, heat and hoary frost,
Shall *bold* their course. *Milton.*

25. To solemnize; to celebrate.—

The queen this day here *bolds* her parliament,
But little thinks we shall be of her council. *Shak.*
—He *beld* a feast in his house, like the feast of a
king. 1 *Sam.* 26. To conserve; not to infringe.
—Her husband heard it, and *beld* his peace. *Numb.*
xxx. 7.—

She said, and *beld* her peace: *Aeneas* went,
Unknowing whom the sacred sibyl meant.

Dryden.

27. To manage; to handle intellectually.—Some
in their discourse desire rather commendation of
wit, in being able to *bold* all arguments, than of
judgment in discerning what is true. *Bacon.* 28.
To maintain.—Whereupon they also made engines
against their engines, and *beld* them battle for a long
season. 1 *Mac.* vi. 52. 29. To carry on conjunc-
tively.—The Pharisees *beld* a council against him.
Matthew.—

A while discourse they *bold*. *Milton.*

30. To prosecute; to continue.—He came to the
land's end, where he *holding* his course towards
the west, did at length peaceably pass through
the straits. *Abbot.* 31. To *HOLD forth*. To offer;
to exhibit; to propose.—Christianity came into
the world with the greatest simplicity of thought
and language, as well as life and manners, *bold-
ing forth* nothing but piety, charity, and humili-
ty, with the belief of the Messiah and of his king-
dom. *Temple*.—Observe the connection of ideas in
the propositions, which books *bold forth* and pre-
tend to teach as truths. *Locke*.—My account is so
far from interfering with Moses, that it *bolds forth*
a natural interpretation of his sense. *Woodward.*
32. To *HOLD forth*. To pretend; to put forward
to view.—How joyful and pleasant a thing is it to
have a light *beld* us *forth* from heaven to direct
our steps? *Cheyne*. 33. To *HOLD in*. To restrain;
to govern by the bridle.—I have lately sold my
nag, and honestly told his greatest fault, which is,
that he became such a lover of liberty that I could
scarce *bold* him *in*. *Swift.* 34. To *HOLD in*. To
restrain in general.—These men's hastiness the wa-
rier sort of you doth not commend; ye wish they
had *beld* themselves longer *in*, and not so danger-
ously flown abroad. *Hooker.* 35. To *HOLD off*.
To keep at a distance.—

Although 'tis fit that Cassio have his place;

Yet if you please to *bold* him off a while,

You shall by that perceive him. *Shak. Othello.*

—The object of sight doth strike upon the pupil
of the eye directly, without any interception;
whereas the cave of the ear doth *bold off* the sound
a little from the organ. *Bacon*.—I am the better
acquainted with you for absence, as men are with
themselves for affliction: absence does but *hold off*
a friend, to make one see him truly. *Pope to Swift.*
36. To *HOLD on*. To continue; to protract; to
push forward.—They took Barbarossa, *holding on*
his course to Africk, who brought great fear upon
the country. *Knolles's History*.—If the obedience
challenged were indeed due, then did our breth-
ren both begin the quarrel and *hold it on*. *Sander-
son.* 37. To *HOLD out*. To extend; to stretch
forth.—The King *beld out* to Esther the golden
sceptre that was in his hand. *Esth.* v. 2. 38. To
HOLD out. To offer; to propose.—

Fortune *bolds out* these to you, as rewards.

Ben Jonson.

39. To *HOLD out*. To continue to do or suffer.—

He cannot long *bold out* these pangs,

Th' incessant care and labour of his mind. *Shak.*

40. To *HOLD up*. To raise aloft.—I should re-
member him; does he not *bold up* head, as it were,
and strut in his gait? *Shakespeare*.—The hand of

the Almighty visibly *held up*, and prepared to take vengeance. *Locke.* 41. To *HOLD up*. To sustain; to support by influence or contrivance.—There is no man at once either excellently good or extremely evil, but grows either as he *holds himself up* in virtue, or lets himself slide to viciousness. *Sidney.*—It followeth, that all which they do in this sort proceedeth originally from some such agent as knoweth, appointeth, *holdeth up*, and actually frameth the same. *Hooker.*—

The time misorder'd doth in common sense
Crowd us, and crush us to this monstrous form,
To *hold* our safety up. *Shakefp.*

And so success of mischief shall be borne,

And heir from heir shall *hold* his quarrel up.

Shakefp. are.

—Those princes have *held up* their sovereignty
best, which have been sparing in those grants. *Davies on Ireland.*—

Then do not strike him dead with a denial,

But *hold* him up in life, and cheer his soul

With the faint glimmering of a doubtful hope.

Addison's Cato.

41. To keep from falling; materially.—We have often made one considerably thick piece of marble take and *hold up* another, having purposely caused their flat surfaces to be carefully ground and polished. *Boyle.*

(2v) * To *HOLD*. v. n. 1. To stand; to be right; to be without exception.—To say, that simply an argument, taken from man's authority, doth *hold* no way, neither affirmatively nor negatively, is hard. *Hooker.*—This *holdeth* not in the sea-coasts. *Bacon.*—The lasting of plants is most in those that are largest of body; as oak, elm, and chestnut, and this *holdeth* in trees; but in herbs it is often contrary. *Bacon.*—When the religion formerly received is rent by discords, and when the holiness of the professors of religion is decayed, and full of scandal, and withal the times be stupid, ignorant, and barbarous, you may doubt the springing up of a new sect; if then also there should arise any extravagant and strange spirit, to make himself author thereof; all which points *held* when Mahomet published his law. *Bacon.*—Nothing can be of greater use and defence to the mind, than the discovering of the colours of good and evil, shewing in what cases they *hold*, and in what they deceive. *Bacon.*—

Where outward force constrains, the sentence
holds:

But who constrains me?

Milton.

—None of his solutions will *hold* by mere mechanics. *More.*—This unseen agitation of the minute parts will *hold* in light and spirituous liquors. *Boyle.*

—The drift of this figure *holds* good in all the parts of the creation. *L'Estrange.*—The reasons given by them against the worship of images, will equally *hold* against the worship of images amongst Christians. *Stillingsfleet.*—It *holds* in all operative principles whatsoever, but especially in such as relate to morality; in which not to proceed, is certainly to go backward. *South.*—

The proverb *holds*, that to be wise and love,
Is hardly granted to the gods above. *Dryd. Fab.*

As if th' experiment were made to *hold*

For base production, and reject the gold. *Dryd.*

—This remark, I must acknowledge, is not so

proper for the colouring as the design; but it will *hold* for both. *Dryden.*—Our author offers no reason; and when any body does, we shall see whether it will *hold* or no. *Locke.*—The rule *holds* in land as well as all other commodities. *Locke.*—This seems to *hold* in most cases. *Addison.*—The analogy *holds* good, and precisely keeps to the same properties in the planets and comets. *Cheyne.*—Sanctorius's experiment of perspiration, being to the other secretion as five to three, does not *hold* in this country, except in the hottest time of summer. *Arbuthnot on Aliments.*—

In words, as fashions, the same rule will *hold*;

Alike fantastick, if too new or old. *Pope.*

2. To continue unbroken or unsubdued.—

Our force by land hath nobly *held*. *Shakefp.*

3. To last; to endure.—We see, by the peeling of onions, what a *holding* substance the skin is. *Bacon.*—

Never any man was yet so old,

But hop'd his life one winter more might *hold*.

Deubam.

4. To continue without variation.—

We our state

Hold, as you yours, while our obedience *holds*.

Milton.

—He did not *hold* in this mind long. *L'Estrange.*

5. To refrain.—

His dauntless heart would fain have *held*

From weeping, but his eyes rebell'd. *Dryden.*

6. To stand up for; to adhere.—Through envy of the devil came death into the world, and they that do *hold* of his side to find it. *Wisd. ii. 24.*—

They must, if they *hold* to their principles, agree that things had their production always as now they have. *Hale.*—

When Granada for your uncle *held*,

You was by us restor'd; and he expell'd. *Dryd.*

Numbers *held*

With the fair freckled king and beard of gold:

So vig'rous are his eyes, such rays they cast,

So prominent his eagle's beak is plac'd. *Dryden.*

7. To be dependent on.—The other two were great princes, thou *holding* of him; men both of giant-like hugeness and force. *Sidney.*—The mother, if the house *holds* of the lady, had rather, yea and will, have her son cunning and *bold*. *Ascham.*—The great barons had not only great numbers of knights, but even petty barons *holding* under them. *Temple.*—

My crown is absolute, and *holds* of none. *Dryd.*

8. To derive right.—

'Tis true, from forc'd the noblest title springs;

I therefore *hold* from that which first made kings.

Dryden.

9. To maintain an opinion.—Men *hold* and profess without ever having examined. *Locke.* 10. To *HOLD forth*. To harangue; to speak in publick; to set forth publickly.—A petty conjuror, telling fortunes, *held forth* in the market-place. *L'Estr.*

11. To *HOLD in*. To restrain one's self.—I am full of the fury of the Lord: I am weary with *holding in*. *Jer. vi. 11.* 12. To *HOLD in*. To continue in luck.—A duke, playing at hazard, *held in*

a great many hands together. *Swift.* 13. To *HOLD off*. To keep at a distance without closing with offers.—These are interests important enough,

and yet we must be wooed to consider them: nay, that does not prevail neither, but with a perverse coyness

coyness we hold off. *Decay of Piety.* 14. To HOLD on. To continue; not to be interrupted. The trade held on for many years after the bishops became Protestants; and some of their names are still remembered with infamy, on account of enriching their families by such sacrilegious alienations. *Swift.* 15. To HOLD on. To proceed.—He held on, however, till he was upon the very point of breaking. *L'Estrange.* 16. To HOLD out. To last; to endure.—Before those dews that form manna come upon trees in the valleys, they dissipate, and cannot hold out. *Bacon.*—As there are mountebanks for the natural body, so are there mountebanks for the politick body; men that perhaps have been lucky in two or three experiments, but want the grounds of science, and therefore cannot hold out. *Bacon.*—Truth, fidelity, and justice, are a sure way of thriving, and will hold out, when all fraudulent arts and devices will fail. *Tillotson.*—By an extremely exact regimen a consumptive person may hold out for years, if the symptoms are not violent. *Arbutnot.* 17. To HOLD out. Not to yield: not to be subdued.—The great master went with his company to a place where the Spaniards, sore charged by Achmetes, had much ado to hold out. *Knoles's History.*—You think it strange, a person, obsequious to those he loves, should hold out so long against opportunity. *Boyle.*—

Nor could the hardest ir'n hold out

Against his blows.

Hudibras.

I would cry now, my eyes grow womanish;

But yet my heart holds out.

Dryden.

—The citadel of Milan has held out formerly, after the conquest of the rest of the duchy. *Addison.*

Pronounce your thoughts; are they still fixt

To hold it out, and fight it to the last?

Or are your hearts subdu'd at length, and wrought,

By time and ill success, to a submission? *Addison.*

—As to the holding out against so many alterations of state, it sometimes proceeds from principles.

Collier on Pride. 18. To HOLD together. To be joined.—Those old Gothic castles, made at several times, hold together only, as it were, by rags and patches. *Dryden.*

To HOLD together. To remain in union.—Even outlaws and robbers, who break with all the world besides, must keep faith amongst themselves, or else they cannot hold together. *Locke.* 20. To HOLD up. To support himself.—All the wise sayings, which philosophers could muster up, have helped only to support some few stout and obstinate minds, which, without the assistance of philosophy, could have held up pretty well themselves. *Tillotson.*

21. To HOLD up. Not to be foul weather.—

Though nice and dark the point appear,

Quoth Ralph, it may hold up and clear. *Hudib.*

22. To HOLD up. To continue the same speed.

—When two start into the world together, the success of the first seems to press upon the reputation of the latter; for why could not he hold up? *Collier of Envy.*

23. To HOLD with. To adhere to; to co-operate with.—There is none that holds with me in these things but Michael. *Daniel.*

(3.) To HOLD OUT, in modern metaphorical language, is one of the many fashionable expressions ridiculed by the late prof. J. H. Beattie, in

his humorous dialogue between Swift, a bookseller, and Mercury, which we have repeatedly quoted. (See BEATTIE, § 2, and the articles there referred to.) “Hold out (says Mercury) is a figurative phrase of very general use: every imaginable conception of the human mind is now supposed to have hands and arms for holding out something.—Letters from Spain hold out an inimical appearance: This plan or idea holds out great advantages: Distress of mind is held out by physicians as the cause of his bad health,” &c.

(1.) * HOLDER. *n. s.* [from *hold.*] 1. One that holds or grips any thing in his hand.—The makers and holders of plows are wedded to their own particular way. *Mortimer.* 2. A tenant; one that holds land under another.—In times past holdings were so plentiful, and holders so scarce, as well was the landlord, who could not get one to be his tenant. *Carew's Survey of Cornwall.*

(2.) HOLDER, William, D. D. and F. R. S. a learned author, born in Nottinghamshire, and educated in Pembroke-hall, Cambridge. In 1643, he became rector of Blechingdon, Oxford; in 1660, D. D.; was afterwards canon of Ely and St Paul's, sub-dean and sub-almoner to K. Charles II. He was very accomplished, and a great virtuoso. He distinguished himself by teaching a young gentleman, who was born deaf and dumb, to speak; viz. Alexander Popham, son of colonel Edward Popham, who was some time an admiral in the service of the long parliament. He taught him in his house in Blechingdon in 1659; but Popham losing what he had been taught by Holder, after he was called home to his friends, was sent to Dr Wallis, who brought him to his speech again. Holder published a book entitled “The Elements of Speech; an essay of inquiry into the natural Production of Letters: with an appendix concerning persons that are deaf and dumb, 1669,” 8vo. In the appendix he relates how soon, and by what methods, he brought Popham to speak. In 1678 he published in 4to “a Supplement to the Philosophical Transactions of July 1670, with some reflections on Dr Wallis's letter there inserted.” This was written to claim the glory of having taught Popham to speak, which Dr Wallis in the said letter had laid claim to; upon which Wallis published “a Defence of the Royal Society, and the Philosophical Transactions, particularly those of July 1670, in answer to the Cavils of Dr William Holder, 1678,” 4to. Holder was skilled in the theory and practice of music, and wrote “a Treatise of the natural Grounds and Principles of Harmony, 1694,” 8vo. He wrote also “a Discourse concerning Time, with Application of the natural Day, lunar Month, and solar Year, &c. 1694,” 8vo. He died at London, Jan. 24, 1696-7.

* HOLDERFORTH. *n. s.* [*bold*, and *forth.*] An haranguer: one who speaks in public.—

Whence some tub holdersforth have made

In pow'd'ring tubs the richest trade. *Hudibras.*—He was confirmed in his opinion upon seeing the bolderforth. *Addison.*

HOLDERNESS, a peninsula in the east riding of Yorkshire, forming a promontory between the German ocean on the E. and the Humber on the S.

* HOLDFAST. *n. s.* [*bold* and *fast.*] Any thing which

which takes hold ; a catch ; a hook.—The several teeth are furnished with *boldsasts* suitable to the stress they are put to. *Ray on the Creation.*

* **HOLDING.** *n. f.* [from *bold.*] 1. Tenure ; farm.—*Holdings* were so plentiful, and holders so scarce, as well was the landlord who could not get a tenant. *Carew.* 2. It sometimes signifies the burthen or chorus of a song. *Hanmer.*—

The *holding* every man shall beat as loud

As his strong sides can volley. *Shak.*

HOLDSWORTH, Edward, a polite and elegant scholar, born about 1688, and trained at Winchester school. He was thence elected demy of Magdalen college, Oxford, in July 1705 ; took the degree of M. A. in April 1711 ; became a college tutor, and had many pupils. In 1715, when he was to be chosen a fellow, he left the college, because he could not swear allegiance to the new government. The remainder of his life was spent in travelling with young noblemen as a tutor : in 1741 and 1744 he was at Rome in this capacity. He died of a fever at Lord Digby's house at Colehill, Dec. 30, 1747. He wrote, 1. *Muscipula*, a poem, esteemed a master-piece of its kind, and of which there is a good English translation by Dr John Hoadley, in vol. 5. of Dr Doddsley's *Miscellanies* : 2. *Pbarfalia and Philippi* ; or the two *Philippi* in Virgil's *Georgics* attempted to be explained and reconciled to History, 1741, 4to : 3. *Remarks and Dissertations on Virgil* ; with some other classical observations, published with several notes and additional remarks by Mr Spence, 1768, 4to. Mr Spence speaks of him in his *Polymetis*, as one who understood Virgil in a more masterly manner than any person he ever knew.

HOLDSWORTHY, a large town in Devonshire, seated between two branches of the Tamar, 43 miles ENE. of Exeter, and 215 miles W. by S. of London. Lon. 2. 42. W. Lat. 50. 50. N.

(1.) * **HOLE.** *n. f.* [*bol*, Dutch ; *hole*, Saxon.] 1. A cavity narrow and long, either perpendicular or horizontal.—

The earth had not a *hole* to hide this deed.

Shak.

—A loadstone is so disposed, that it shall draw unto it, on a reclined plane, a bullet of steel, which, as it ascends near to the loadstone, may fall down through some *hole*, and so return to the place whence it began to move. *Wilkins's Dædalus.*—

There are the tops of mountains, and under their roots in *holes* and caverns the air is often detained. *Burnet.*—2. A perforation ; a small interstitial vacuity.—Look upon linen that has small *holes* in it : those *holes* appear black ; men are often deceived in taking *holes* for spots of ink ; and painters, to represent *holes*, make use of black. *Boyle.* 3. A cave ; a hollow place.—

Upon his bloody finger he doth wear

A precious ring, that lightens all the *hole*. *Shak.* 4. A cell of an animal.—A tortoise spends all his days in a *hole*, with a house upon his head. *L'Espr.*—I have frightened ants with my fingers, and pursued them as far as another *hole*, stopping all passage to their own nest, and it was natural for them to fly into the next *hole*. *Addison.* 5. A mean habitation. *Hole* is generally used, unless in speaking of manual works, with some degree of dislike.—

When Alexander first beheld the face
Of the great cynick, thus he did lament :
How much more happy thou that art content
To live within this little *hole*, than I
Who after empire, that vain quarry, fly. *Dryd.*
6. Some subterfuge or shift. *Ainsworth.* 7. *Arm-hole.* The cavity under the shoulder.—Tickling is most in the soles, and under the *arm-holes* and sides. *Bacon.*

(2.) **HOLE,** a town of Norway in Aggerhuus.

HOLEGASS, a place in the Helvetic republic, in the canton of Schweitz, near Kuffnacht ; where William Tell shot the Austrian governor, and thus gave rise to the revolution, which established the Swiss republic. A chapel is built on the spot, in memory of the event.

HOLENECK, a town of Germany, in Stiria.

HOLENPURG, a town of Austria.

HOLENSTEIN, a town of Bavaria.

HOLERACEÆ, [from *holus*, pot-herbs,] the name of the 12th order in Linnæus's fragments of a natural method, consisting of plants which are used for the table, and enter into the economy of domestic affairs. See *BOTANY, Index.*

HOLGATE, a river of Yorkshire, which runs into the Swale, 3 miles WSW. of Richmond.

HOLIBUT. See *PLEURONECTES, N° 2.*

* **HOLIDAM.** *n. f.* [*bolydame.*] Blessed lady. *Hanmer.*—

By my *holidam*, here comes Catharine. *Shak.*

HOLIDAY, Dr Barten, a learned divine and poet, was the son of a tailor in Oxford, and born there about 1593. He studied at Christ-church college, and in 1615 took orders. He had been admired for his skill in poetry and oratory ; and now distinguishing himself by his eloquence as a preacher, he obtained two benefices in the diocese of Oxford. In 1618 he went as chaplain to Sir Francis Stewart, when he accompanied Count Gondamore to Spain. Afterwards he became chaplain to the king, and before 1626 was made archdeacon of Oxford. In 1642 he took the degree of D. D. at Oxford ; near which place he sheltered himself during the rebellion ; but after the restoration returned to his archdeaconry, where he died in 1661. His works are, 1. *Twenty sermons*, published at different times. 2. *Philosophia polit-barbara specimen*, 4to. 3. *Survey of the world*, a poem in ten books, 8vo. 4. A translation of Juvenal and Persius. 5. *Technogamia*, or the Marriage of the Arts, a comedy.

* **HOLILY.** *adv.* [from *boly.*] 1. Piously ; with sanctity.—

Thou would'st be great,

Art not without ambition ; but without

The illness should attend it : what thou would'st highly,

That would'st thou *holily.*

Shak.

2. Inviolably ; without breach.—Friendship, a rare thing in princes, more rare between princes, that so *holily* was observed to the last of those two excellent men. *Sidney.*

(1.) * **HOLINESS.** *n. f.* [from *boly.*] 1. Sanctity ; piety ; religious goodness.—

Ill it doth beseem your *holiness*

To separate the husband and the wife. *Shak.*
—Religion is rent by discords, and the *holiness* of the

the professors is decayed, and full of scandal.

Bacon.—

Then in full age, and hoary *holiness*,
Retire, great teacher, to thy promis'd bliss.

Prior.

—We see piety and *holiness* ridiculed as morose singularities. *Rogers.* 2. The state of being hallowed; dedication to religion. 3. The title of the pope.—

I here appeal unto the pope,

To bring my whole cause 'fore his *holiness*. *Shak.*

—His *holiness* has told some English gentlemen, that those of our nation should have the privileges.

Addison on Italy.—

(2.) HOLINESS was anciently a title given to all bishops. The Greek emperors also were addressed under the title of *Holiness*, as being anointed with holy oil at their coronation. Du Cange adds, that some of the kings of England have had the same attribute; and that the orientals have frequently refused it to the pope.

HOLINSHED, Raphael, an English historian, famous for his *Chronicles of England, Scotland, and Ireland*, was descended from a good family in Cheshire; but neither the time of his birth, nor events of his life, are known. He appears to have been a man of considerable learning, and to have had a genius particularly adapted for history. His *Chronicles* were first published at London in 1570, in 2 vols folio; and then in 1587, in 3 vols. In this 2d edition several sheets in the 2d and 3d vols were castrated for containing some passages disagreeable to Q. Elizabeth and her ministers; but the castrations have since been printed apart. Holinshed was not the sole compiler of this work, being assisted in it by several other hands. The time of his death is unknown; but from his will, prefixed to Hearne's edition of *Cambden's Annals*, it appears to have happened between 1578 and 1582.

HOLITZ, a town of Bohemia in Chrudim.

HOLKABERG, a town of Sweden, in E. Gothia.

* HOLLA. *interj.* [*hola*, Fr.] A word used in calling to any one at a distance.—

Lift, lift! I hear

Some far-off *holla* break the silent air. *Milton.*

* To HOLLA. *v. n.* [from the interjection. This word is now vitiously written *bollo* by the best authors; sometimes *halloo*.] To cry out loudly.—

But I will find him when he lies asleep,

And in his ear I'll *bolla*, Mortimer! *Shak.*

What *bollaing* and what stir is this to-day?

Shak.

(1.) HOLLAND, a ci-devant province of Europe, the principal of the Dutch States, commonly called the Seven United Provinces, styled by the French the BATAVIAN REPUBLIC, and now the kingdom of Holland. Holland is a peninsula, bounded on the N. and W. by the German Ocean, on the E. by the Zuyder Zee and the ci-devant state of Utrecht, and on the S. by the Meuse and the late province of Dutch Brabant. It was divided into North and South Holland. The length of the whole, including the Texel and the other islands of the Meuse, is about 90 miles; the breadth is various, from 15 to 48. It contains 90 walled towns, besides many others, and above 400 villages. Before the revolution in 1795, six

large cities had seats in the States General, viz. Dort, Haerlem, Delft, Leyden, Amsterdam, and Gouda. The number of inhabitants is estimated at 800,000. The soil is so soft and marshy, that but for the constant care in forming ditches and canals, it would be hardly capable of cultivation; some part of it lies even lower than the sea, from which it is secured by dikes. The meadow grounds are rich, and feed great numbers of milch cows; the making of butter and cheese being a principal occupation. These meadows are generally under water during the winter, and the water would remain there at all times, if the inhabitants had not found means to discharge them, by mills invented for this purpose, into the ditches and canals. The Hollanders are affable, industrious, laborious, absorbed in trade, excellent sailors, moderate politicians, and lovers of liberty. A free exercise of religion is allowed to all persuasions, but Calvinism is the most prevailing. This country was anciently inhabited by the Batavians, who derived their origin from the Catti, a people of Germany. Having been obliged to abandon their country on account of civil wars, they came to establish themselves in an island, formed by the waters of the Rhine and Wahal or Leck, and named their country *Batavia*, or *Betuwe*, from *Batton*, the son of their king. These people served in the Roman armies in quality of auxiliary troops; and historians inform us, that some of them were at the battle of Pharsalia. They formed the ordinary guard of the emperor Augustus. The services which they rendered Germanicus in Germany, were so important, that the senate gave them the appellation of *brothers*. They had afterwards a considerable share in the conquest of Britain, under Plancius and Agricola. They strengthened the party of Galba, and afterwards that of Vitellius; and it was principally to their valour, that Julian the Apostate was indebted for the victory he obtained over the Germans near Strasburg. The name of Holland is said to have been given it on account of the vast and thick forests of wood with which it was at one time covered; *Holtlant*, in German, signifying *woodland*. Others think that the Normans, who made a descent here about 836, gave the country this name, founding their opinion on the resemblance of names found in this country to those in Denmark and Norway, the ancient residence of the Normans, as Zealand, Oland, Schagen, Bergen, &c. On the decline of the Roman empire, the Batavians, having thrown off their yoke, came under the dominion of the Saxons, and then of the French, under Childeric I. king of France. The Normans and the Danes were the next masters, from the time of Charlemagne, and ravaged the country three times with fire and sword. When they were driven away, Charles the Bald, emperor and king of France, erected Holland into a county, in 863, in favour of Thierry, duke of Aquitaine, who, five years after, was also made count of Zealand, by Lewis king of Germany. In 1299 the county of Holland devolved to the counts of Hainault; and, in 1436, it fell to Philip the Good, duke of Burgundy, and afterwards to the emperor Maximilian, whose descendant, Philip II. king of Spain, was the last count of Holland; the seven provinces revolting from

from him, and after a long struggle, forming an independent republic. See UNITED PROVINCES. The states of this province had the title of the *States of Holland and West Friesland*, and were formed of the nobility and towns. The number of the nobility admitted into the assembly was not limited, and not always the same; they were elected by a majority of votes, and rarely exceeded ten. The towns who had a right to send deputies were originally six, but at last 18, of which 7 were in N. Holland, and 11 in S. Holland. The number of deputies sent by each town was not fixed. In the late war, Holland at first appeared hostile to the new republic, but never heartily co-operated with the allies. The stadtholder was willing to co-operate heartily with Britain and Prussia, but a party more powerful than his own were his enemies, and on the invasion of Holland by the French, in the beginning of 1795, the stadtholder with his family took refuge in England. Such are the ways of Providence! In 1688, a prince of Orange came to Britain to obtain a crown; and in 1795, a prince of Orange fled hither for protection. Holland was evacuated by the troops of the allies on the 15th Jan. 1795: the French under Pichegru entered it on the 20th, and were joyfully received by the people; and the provisional government met on the 26th to new-model the constitution like that of France. It underwent a second revolution however in Jan. 1798, and has since been turned into a kingdom under Louis, one of the brothers of Buonaparte, and will probably, from present appearances, (1810) be added wholly to the French empire. See REVOLUTION, and UNITED PROVINCES. Holland is now divided into three departments. See § i. and ii.

i. HOLLAND, NORTH, called also WEST FRIESLAND, (though some restrict that name to the northern part of it), included all the country lying to the N. of Amsterdam, which now forms the department of the TEXEL.

ii. HOLLAND, SOUTH, comprehended the whole country from the state of Zealand and Brabant, to the river Ye. It is now divided into two departments, called AMSTEL and DELFT.

(II.) HOLLAND, a district of England, in Lincolnshire, in the SE. part of the country. It is divided into Upper and Lower, and lies contiguous to the shallow inlet of the sea called the *Wash*. In nature, as well as in name, it resembles the Batavian state above described, (N^o I.) It consists entirely of fens and marshes; some in a state of nature, but others cut by numberless drains and canals, and crossed by raised causeways. The lower or S. division is the most watery, and is preserved from constant inundations by nothing but vast banks, raised on the sea-coast and rivers. The air is unwholesome, and the water is generally so brackish as to be unfit for internal purposes; on which account the inhabitants are obliged to make reservoirs of rain water. In summer, vast swarms of insects fill the air, and prove a great nuisance. Yet here industry has produced comfort and opulence, by forming excellent pasture lands out of the swamps and bogs, and even making them capable of producing large crops of corn. The fens too, in their native state, are not without their utility; and afford various objects of curiosity to the naturalist. The reeds

with which their waters are covered, make the best thatch, and are annually harvested in great quantities for that purpose. Prodigious flocks of geese are bred among the undrained fens, forming a considerable object of commerce, as well for their quills and feathers; as for the birds themselves, which are driven in great quantities to the London markets. The principal decoys in England for the various kinds of wild ducks, teals, widgeons, &c. are in these parts. Wild geese, grebes, godwits, whimbrels, coots, ruffs, and rees, and great varieties of other species of water fowls, breed here in amazing numbers; and starlings resort during winter, in myriads, to roost on the reeds, breaking them down by their weight. Near Spalding is the greatest heromy in England, where the herons build together on high trees, like rooks. The avocets, or yelpers, are found in great numbers about Poldike Wash, as also knots and dotterels.

(III.) * HOLLAND. *n. f.* Fine linen made in Holland.—

Some, for the pride of Turkish courts design'd,
For folded turbans finest *holland* bear. *Dryden.*

(IV.) HOLLAND, Philemon, M. D. commonly called the *Translator general* of his age, was educated in the university of Cambridge. He was long a schoolmaster at Coventry, where he also practised physic. He translated Livy, Pliny's Natural History, Plutarch's Morals, Suetonius, Ammianus Marcellinus, Xenophon's Cyropædia, and Camden's Britannia, into English; and the geographical part of Speed's Theatre of Great Britain into Latin. The Britannia, to which he made many useful additions, was the most valuable of his works. It is surprising, that a man of two professions could find time to translate so much; but it appears from the date of the Cyropædia, that he continued to translate till he was 80 years of age. He died in 1636, aged 85. He made the following epigram upon writing a large folio with a single pen:

With one sole pen I wrote this book,
Made of a grey goose quill;
A pen it was when it I took,
And a pen I leave it still.

(V.) HOLLAND, a town of Prussia, in the prov. of Oberland, strongly fortified, seated on the Weeske. It was built by some Dutch gentlemen who fled from Holland in 1296, on the murder of Count Florent V. It suffered much in the wars between Sweden and Poland. It lies 52 miles SW. of Königsberg.

(VI.) HOLLAND, NEW, a town of Pennsylvania, in Lancaster county, in a fertile district; 12 miles ENE. of Lancaster, and 54 WNW. of Philadelphia.

(VII. I.) HOLLAND, NEW, the largest island in the world, reaching from 10° to 44° lat. S. and between 110° and 154° lon. E. of London; so named from having been chiefly explored by Dutch navigators. Some have disputed whether the title of *island* can be properly applied to a country of such vast extent, or whether it ought not rather to be denominated a *continent*; while others insist, that though the word *island* does indeed signify a tract of land surrounded by sea, yet, in the usual acceptation, it means only a land of moderate extent thus surrounded. Were it

it otherwise, we might call the whole world an island, as it is every where surrounded by the sea; and in fact, Dionysius Perigetes applies this term to it, with the addition of the word *immense*, to distinguish it from other islands. The best rule for determining whether a country ought to have the name of *island* or *continent*, is to consider whether it has the advantages of an insular situation, or not. The first and principal of these is the being capable of an union under one government, and thence deriving a security from all external attacks excepting those by sea; but in countries of great extent this is not only difficult but impossible. If we consider, therefore, that New Holland extends about 1000 miles every way, we shall find that its claim to be called a continent is undoubted; its length from E. to W. being about 2400 English miles, and 2300 from N. to S.

(2.) HOLLAND, NEW, CLIMATE OF. The climate of this continent appears not to be disagreeable. The heat is never excessive in summer, nor is the cold intolerable in winter. Storms of thunder and lightning are frequent; but these are common to all warm countries; and it has been supposed, that were the country cleared of wood, and inhabited, these would in a great measure cease. A shock of an earthquake has likewise been felt; but these natural calamities are incident to some of the finest countries in the world. It is not known whether there are any volcanoes.

(3.) HOLLAND, NEW, DISCOVERIES OF. The land first discovered in those parts was called *Eendragt* (i. e. *Concord*) Land, from the name of the ship on board which the discovery was made, in 1616; between lat. 24° and 25° S. In 1618, another part of this coast, nearly in 15° S. was discovered by Zeachen, who gave it the name of *Arnhem* and *Diemen*; though a different part from what afterwards received the name of *DIEMEN'S LAND* from Tasman, which is the S. extremity, in lat. 45° . In 1619, Jan Van Edels gave his name to a southern part of New Holland. Another part, situated between 30° and 33° received the name of *Leuwen*. Peter Van Nultz gave his name in 1627, to a coast which communicates to Leuwen's Land towards the W: and a part of the W. coast, near the tropic of Capricorn, bore the name of *De Wit*. In 1628, Peter Carpenter, a Dutchman, discovered the great gulph of Carpentaria, between 10° and 20° S. In 1687, Dampier, an Englishman, sailed from Timor, and coasted the western parts of New Holland. In 1699, he left England with a design to explore this country, as the Dutch suppressed whatever discoveries had been made by them. He sailed along the W. coast of it, from 28° to 13° . He saw the land of Eendragt and of De Wit. He then returned to Timor; from whence he went out again, and examined the isles of Papua; coasted New Guinea; discovered the passage that bears his name; called a great island which forms this passage or strait on the east side, NEW BRITAIN; and sailed back to Timor along New Guinea. This Dampier, between 1683 and 1691, sailed round the world by changing his ships. Notwithstanding the attempts of all these navigators, however, the eastern part of this vast tract was totally unknown till Captain COOK made his

voyages; (See COOK, N^o III. § 8.) and by fully exploring that part of the coast, gave his country an undoubted title to it; which accordingly has since been taken possession of under the name of NEW SOUTH WALES. This coast was first explored by Capt. Cook in 1770; but his stay was too short to examine the nature of the country with the accuracy which he would otherwise have exercised, had he continued longer in it. In general, it was found rather barren than otherwise. Many brooks and springs were found along the eastern coast, but no river of any consequence. With regard to the geography of this extensive country, which may perhaps be reckoned a *fifth* general division of the globe, Captains Cook and Furneaux so fully explored its coasts, that succeeding navigators have added nothing to their labours. The only part which still remains unknown is that between the latitudes of $37^{\circ} 58'$ and 39° south; and as no new voyage of discovery has been lately undertaken, it is not known whether a strait intersects the continent in this place or not. Captain Tench, however, informs us, on the authority of a naval friend, "that when the fleet was off this part of the coast, a strong jet off shore was plainly felt."

(4.) HOLLAND, NEW, GENERAL APPEARANCE OF. A vast chain of lofty mountains run nearly in a N. and S. direction farther than the eye can trace, about 60 miles inland. The general aspect of the country is pleasing, diversified with gentle risings and small winding valleys, covered for the most part with large spreading trees, affording a succession of leaves in all seasons.

(5.) HOLLAND, NEW, INHABITANTS OF. The inhabitants of New Holland are by all accounts represented as the most miserable and savage race of mortals, perhaps, existing on the face of the earth. They go entirely naked; and though pleased at first with some ornaments which were given them, they soon threw them away as useless. It does not appear, however, that they are insensible of the benefits of clothing, or of some of the conveniencies which their new neighbours are in possession of. Some of them, whom the colonists partly clothed, seemed to be pleased with the comfortable warmth they derived from it; and they all express a great desire for the iron tools which they see their neighbours make use of. Their colour, in the opinion of Captain Cook, is rather a deep chocolate than a full black; but the filth with which their skins are covered, prevents the true colour of them from appearing. At some of their interviews with the colonists, several droll instances happened of their mistaking the negroes among the colonists for their own countrymen. Notwithstanding their disregard for European finery, they are fond of adorning, or rather deforming, their bodies with scars; so that some of them cut the most hideous figure that can be imagined. The scars themselves have an uncommon appearance. Sometimes the flesh is raised several inches from the skin, and appears as if filled with wind; and all these seem to be reckoned marks of honour among them. Some of them perforate the cartilage of the nose, and thrust a large bone through it, an hideous kind of ornament humorously called by the sailors their *sprit-sail yard*,
C c c Their

Their hair is generally so clotted with red gum (see § 10.) that they resemble a mop. They also paint themselves with various colours like most other savages: and sometimes ornament themselves with beads and shells, but make no use of the beautiful feathers of their native birds. Most of the men want one of the fore teeth in the upper jaw; a circumstance mentioned by Dampier and other navigators; and this also appears to be a badge of honour among them. It is very common among the women to cut off the two lower joints of the little finger; which, considering the clumsiness of the amputating instruments they possess, must certainly be a very painful operation. This was at first supposed to be peculiar to the married women, or those who had born children; but some of the oldest women were found without this distinction, while it was observed in others who were very young. The New Hollanders appear extremely deficient in the useful arts. Of the cultivation of the ground they have no notion: nor can they even be prevailed upon to eat bread or dressed meat. Hence they depend entirely for subsistence on the fruits and roots they can gather, with the fish they catch. Governor Philip also mentions their frequent setting fire to the grass, in order to drive out the opussums and other animals from their retreats; and they also use decoys for quails. As all these resources, however, must be at best precarious, it is no wonder that they are frequently distressed for provisions. Thus, in summer they would eat neither the shark nor sting ray; but in winter any thing was acceptable. A young whale being driven ashore, was quickly cut in pieces and carried off. They broiled it only long enough to scorch the outside; and in this raw state they eat all their fish. They broil also the fern root, and another whose species is unknown. Among the fruits used by them, is a kind of wild fig; and the kernels of a fruit resembling the pine apple. The principal part of their subsistence, however, is fish; and when these happened to be scarce, they often watched an opportunity when the colonists hauled the seine, and seized on the whole, though a part had formerly been offered or given them. They sometimes strike the fish from the canoes with their spears, sometimes catch them with hooks and nets, contrary to the assertion of Dr Hawkesworth, who says that none of these are to be met with among them. Their nets are generally made of the fibres of the flax plant, with very little preparation, and are strong and heavy; the lines of which they are composed twisted like whip cord. Some of them, however, appear to be made of the fur of an animal, and others of cotton. The meshes of their nets are made of very large loops artificially inserted into each other, but without knots. Their hooks are made of the inside of a shell, very much resembling mother-of-pearl. The canoes in which they fish are only large pieces of bark tied up at both ends with vines; and considering the slight texture of these vessels, the dexterity with which they are managed is admirable, as well as the boldness with which they venture in them out to sea. They generally carry fire along with them in these canoes, to dress their fish when caught. When fishing with the hook, if the fish

appears too strong to be drawn ashore by the line, the canoe is paddled to the shore; and while one man gently draws the fish along, another stands ready to strike it with a spear, in which he generally succeeds. There is no reason for supposing them to be cannibals, though they never eat animal substances but raw or next to it. Some of their vegetables are poisonous when raw, but deprived of this property when boiled. A convict unhappily experienced this by eating some in an unprepared state; in consequence of which he died in 24 hours. They dislike European provisions; if bread be given them, they chew and spit it out again, seldom choosing to swallow it. They like salt beef, and pork rather better; but they could never be brought to taste spirits a second time. The huts of these savages are formed in the most rude and barbarous manner imaginable. They consist only of pieces of bark laid together in the form of an oven, open at one end, and very low, though long enough for a man to lie at full length. There is reason, however, to believe, that they depend less on them for shelter than on the caverns with which the rocks abound. We must not imagine that the custom of going naked injures them so to the climate as to make them insensible to the injuries of the weather. The colonists had repeated opportunities of observing this, by seeing them shivering with cold in winter, or huddling together in heaps in their huts or in caverns, till a fire could be kindled to warm them. It is probable, however, notwithstanding their extreme barbarity, that some knowledge of the arts will soon be introduced among them, as some have been seen attentively considering the utensils and conveniences of the Europeans, with a view, seemingly, of making similar improvements of their own. It has also been observed, that in some things they possess a very great power of imitation. They can imitate the songs and language of the Europeans almost instantaneously, much better than the latter can imitate theirs by long practice. Their talent for imitation is also discernible in their sculptures representing men and other animals every where met with on the rocks; which, though rude, are very surprising for people who have not the knowledge even of constructing habitations in the least comfortable for themselves, or even clothes to preserve them from the cold. In their persons, the New Hollanders are active, vigorous, and stout, though generally lean. Dampier asserts that they have a dimness of sight; though later navigators have determined this to be a mistake, ascribing to them, on the contrary, a quick and piercing sight. Their sense of smelling is also very acute. One of them having touched a piece of pork, held out his finger for his companion to smell with strong marks of disgust. The only kind of food they eagerly accept of is fish. Their behaviour with regard to the women has been hitherto unaccountable to the colonists. Few of them, comparatively speaking, have been seen; and these have sometimes kept back with the most jealous sensibility; sometimes offered with the greatest familiarity. Such of the females as have been seen have soft and pleasing voices; and notwithstanding their barbarism and excessive rudeness, seem not to be entirely destitute of modesty.

deft. The New Hollanders generally display great personal bravery on the appearance of any danger. An old man, whom governor Philip had treated with some familiarity, took occasion to steal a spade; but being taken in the fact, the governor gave him a few slight flaps on the shoulder; on which the old man caught hold of a spear, and, coming up to him, seemed for some time determined to strike, though, had he done so, it would have been impossible for him to have escaped, being then surrounded by the officers and soldiers. No encounters between parties of the natives themselves have been observed, though from some circumstances it appears that wars are carried on among them. They have more than once been assembled as if bent on some expedition. An officer one day met 14 of them marching along in a regular Indian file through the woods, each man having a spear in one hand and a stone in the other. A chief appeared at their head, who was distinguished from the rest by being painted. They passed on peaceably, though greatly superior in number to our people. On another occasion they offered no hostilities when assembled to the number of 200 or 300, though meeting the governor attended only by a small party. With all their courage, however, they are much afraid of a musket, and almost equally so of a red coat, which they know to be the martial dress of the Europeans. The mischief which they have hitherto done has been exercised only on some straggling convicts, most of whom probably have been the first aggressors. Though these savages allow their beards to grow to a considerable length, it does not appear that they look upon them to be any ornament, but rather the contrary, as appears from the following instance. Some young gentlemen, belonging to the *Sirius*, one day met an old man in the woods with a beard of considerable length. This his new acquaintance let him know that they would rid him of, stroking their chins, and showing him the smoothness of them at the same time. At length the old fellow consented; and one of the youngsters taking a penknife from his pocket, and making the best substitute for lather he could, performed the operation with such success that the Indian seemed highly delighted. In a few days he paddled alongside of the *Sirius* again, pointing to his beard; but could not by any means be prevailed upon to enter the ship. On this a barber was sent down to him, who again freed him from his beard, at which he expressed the utmost satisfaction. It has, however, been impossible to form any kind of permanent intercourse with the natives, though many attempts have been made for that purpose; but in his letter above quoted, gov. Phillip declares that he has not the least apprehension of their doing any damage to the colony. At first the colonists imagined the spears of the New Hollanders to be very trivial weapons; but it now appears that they are capable of inflicting very grievous and mortal wounds. They are sometimes pointed with a sharp piece of the same reed of which the shafts are made, but more frequently with the sharp bone of the sting ray. They certainly burn their dead; which perhaps has given rise to the report of their being cannibals. Gov. Phillip, observing the ground to be raised

in several places, caused one of these tumuli to be opened, in which were found a jaw-bone half consumed and some ashes. From the manner in which the ashes are deposited, it appears that the body has been laid at length, raised from the ground a little space, and consumed in that posture; being afterwards lightly covered with mould. They seem very little given to thieving, in comparison with the inhabitants of most of the South Sea islands; and are very honest among themselves, leaving their spears and other implements open on the beach, in full and perfect security of their remaining untouched. They are very expert at throwing their javelins, and will hit a mark with great certainty at a considerable distance; and it seems that sometimes they kill the kangaroo with this weapon, as a long splinter of a spear was taken out of the thigh of one of these animals, the flesh having closed over it completely. The people are more numerous than was at first imagined, though still the number of inhabitants must be accounted small in comparison to the extent of country; and there is great reason to believe that the interior parts are uninhabited. The New Hollanders bake their provisions by the help of hot stones, like the inhabitants of the South Sea islands. They produce fire with great facility according to Capt. Cook, but with difficulty according to later accounts, and spread it in a wonderful manner. To produce it, they take two pieces of dry soft wood; one is a stick about 8 or 9 inches long, the other is flat. The stick they shape into an obtuse point at one end; and pressing it upon the other, turn it nimbly, by holding it between both their hands, as we do a chocolate mill; often shifting their hands up, and then moving them down upon it, to increase the pressure as much as possible. By this method they get fire in less than two minutes; and from the smallest spark they increase it with great speed and dexterity. "We have often seen (says Captain Cook) one of them run along the shore, to all appearance with nothing in his hand, who stooping down for a moment, at the distance of every 50 or 100 yards, left fire behind him, as we could see first by the smoke, and then by the flame along the drift of wood and other litter which was scattered along the place. We had the curiosity to examine one of these planters of fire when he set off, and we saw him wrap up a small spark in dry grass, which, when he had run a little way, having been fanned by the air that his motion produced, began to blaze; he then laid it down in a place convenient for his purpose, inclosing a spark of it in another quantity of grass, and so continued his course."

(6.) HOLLAND, NEW, INSECTS OF. There are several sorts of large spiders and scolopendros, but the most remarkable insects seen by Capt. Cook were the green ants. These little animals form their habitations, by bending down the leaves of trees, and glueing the ends of them together, so as to form a purse. Though these leaves are as broad as a man's hand, they perform this feat by main strength, thousands of them holding down the leaves, while multitudes of others apply the glutinous matter. Capt. Cook's people ascertained that this was the case, by sometimes disturbing them

at their work; in which case the leaf always sprung up with an elasticity, which they could not have supposed that such minute insects were capable of overcoming. For this curiosity, however, they smarted pretty severely; for thousands of these little enemies instantly flew upon the aggressors, and revenged themselves by their bites or stings for the interruption they had met with. These were little less painful at first than the sting of a bee; but the pain did not last above a minute. Another species of ants burrow in the root of a plant which grows on the bark of trees like the mistletoe, and which is commonly as big as a large turnip. When this is cut, it appears intersected with innumerable winding passages, all filled with these animals; notwithstanding which, the vegetation of the plant suffers no injury. These do not give pain by their stings, but produce an intolerable itching by crawling about on the skin. They are about the size of our small red ant. Another sort, which do not molest in any manner, resemble the white ants of the East Indies. (See *TERMES*.) They construct nests 3 or 4 times as big as a man's head on the branches of trees; the outside being composed of some vegetable matter along with a glutinous substance. On breaking the outer crusts of these hives, innumerable cells appear swarming with inhabitants, in a great variety of winding directions, all communicating with each other, and with several other nests upon the same tree. They have also another house built on the ground, generally at the root of a tree; formed like an irregularly sided cone; sometimes more than six feet high, and nearly as much in diameter. The outside of these is of well tempered clay about two inches thick; and within are the cells, which have no opening outward. One of these is their summer and the other their winter dwelling, communicating with each other by a large avenue leading to the ground, and by a subterraneous passage. The ground structures are proof against wet, which those on the branches are not.

(7.) *HOLLAND, NEW, QUADRUPEDS, BIRDS, FISHES, &c. OF.* The quadrupeds on the continent of New Holland hitherto discovered are principally of the Opossum kind, of which the most remarkable is the *KANGAROO*. See *DIDELPHIS*, N° 7. There is also a species of dogs very different from those known in Europe. They are extremely fierce, and never can be brought to the same degree of familiarity with those of Europe. Some of them have been brought to England, but still retain their usual ferocity. (See *CANIS*, N° 1, § ii.) There are many beautiful birds of various kinds; among which the principal are the ostrich, or cassowary, which often grows to the height of 7 feet or more; and the *black swans*, which the ancients despaired of finding: whence their adage, for any thing very rare,

Rara avis in terris, nigroque sumillima cygno. Several kinds of serpents have also been met with. There are likewise many curious fishes; though the finny tribe seem not to be so plentiful on the coast as to give any considerable assistance in the way of provisions for the colony. Some very large sharks have been seen in Port Jackson, and two smaller species, one named the *Port Jackson shark*, the other *Watt's shark*. The latter, notwithstand-

ing its diminutive size, the mouth scarce extending an inch in breadth, is excessively voracious. One of them having been taken and flung upon the deck, lay there quiet for *two hours*; after which Mr Watt's dog happening to pass by, the fish sprung upon it with all the ferocity imaginable, and seized it by the leg in such a manner that the animal could not disengage himself without assistance.

(8.) *HOLLAND, NEW, SETTLEMENT AT.* This country has become an object of considerable consequence by the establishment of a *British colony* in it; where the criminal condemned to be transported are sent to pass their time of servitude. See *WALES, NEW SOUTH*.

(9.) *HOLLAND, NEW, SOIL AND RIVERS OF.* The soil immediately around Sydney Cove is sandy, with here and there a stratum of clay; but for some time the produce was not remarkable. The principal difficulty hitherto experienced in cleaning the ground arises from the size of the trees, which is said to be so enormous, that 12 men have been employed for 5 days in grubbing up one. Captain Cook speaks of some fine meadows about Botany Bay; but none of these have been seen by the present settlers, and Governor Phillip supposes them to have been swamps seen at a distance. Grass grows in almost every place, but in the swamps with the greatest vigour and luxuriance, though not of the finest quality. It is found to agree better with cows and horses than sheep. A few wild fruits are sometimes procured; among which is a kind of small purple apple mentioned by Captain Cook; and a fruit which has the appearance of a grape, but tastes like a green gooseberry, and excessively sour. From the first discovery of this continent, the extreme scarcity of fresh water has been mentioned by every navigator. None had been fortunate enough to enter the mouth of any navigable river such as might be expected in a country of equal extent. The settlers about Port Jackson found enough for the common purposes of life; but Capt. Tench informs us, that when he left the country, towards the end of 1788, there had been no discovery of a stream large enough to turn a mill. Since that time, however, Gov. Phillip has been more successful; as we are informed by a letter of his to Lord Sydney, dated Feb. 13. 1790. In this letter he relates, that soon after the ships sailed in Nov. 1788, he again made an excursion to Botany Bay, where he staid five days; but the researches he made there tended only to confirm him in the opinion he already entertained, that the country round it was by no means an eligible situation for a colony. After having visited Broken Bay several times with boats, a river was found, which has since been traced, and all those branches explored which afforded any depth of water. This river was named *HAWKESBURY*; is from 300 to 800 feet wide, and seems navigable for the largest merchant ships as far up as Richmond hill, at which it becomes very shallow, and divides into two branches; on which account the governor calls Richmond hill the head of the river. As after very heavy rains, however, the water sometimes rises 30 feet above its level, it would not be safe for ships to go up so far; but 15 or 20 miles

miles below it they would lie in fresh water, and be perfectly safe. The country about *Broken Bay* is at first high and rocky, but up the river it becomes more level, the banks being covered with timber, and the soil a light rich mould, supposed to be very capable of cultivation. The other branches of this river are shallow, but probably run many miles up into the country. Great numbers of black swans and wild ducks were seen on these rivers, and the natives had several decoys for catching quails. **RICHMOND HILL**, near which a fall prevented the boats from proceeding farther up, is the most southerly of a large range of hills which run to the N. and probably join the mountains nearly parallel to the coast from 30 to 60 miles inland. The soil of this hill is good; and it lies well for cultivation. There is a very extensive prospect from the top, the whole country around seeming a level covered with timber. There is a flat of 6 or 7 miles between Richmond hill and a break in the mountains which separates Lansdown and Carmarthen hills; in which flat the governor supposes that the Hawkesbury continues its course; though the river could not be seen, on account of the timber with which the ground is every where covered where the soil is good. Six miles to the S. of Port Jackson is a small river; and 20 to the W. is one more considerable, which probably runs into the Hawkesbury. As far as this river was at that time explored, the breadth was computed at from 300 to 400 feet. It was named the **NEPEAN**, and, like the Hawkesbury, sometimes rises 30 feet above its level. A party who crossed the river attempted to reach the mountains, but found it impossible, probably for want of provisions. After the first day's journey, they met with such a succession of deep ravines, the sides of which were frequently so inaccessible, that in five days they could not proceed farther than 15 miles. When they turned back, they supposed themselves to be 22 miles from the foot of the mountains.

(10.) **HOLLAND, NEW, VEGETABLE PRODUCTIONS OF.** A variety of flowering shrubs, almost all entirely new to Europeans, and of exquisite fragrance, abound in those places which are free from trees; and among these, a tall shrub, bearing an elegant flower, which smells like English may, is peculiarly delightful, and perfumes the air to a great distance. The trees, as Capt. Tench and others relate, are of so bad a grain, that they can scarcely be used for any purpose. But this Mr Stockdale ascribes to their being used in an unseasoned state. These trees, however, yield vast quantities of a peculiar kind of gum, which is used as a cure for the dysentery. It is of an acrid quality, and therefore requires to be given along with opiates. The tree which yields it is of very considerable size, and grows to a great height before it puts out any branches. The gum itself is usually compared to *sanguis draconis*, but differs from it in being perfectly soluble in water, which the other is not. It may be extracted from the wood by tapping, or taken out of the veins when dry. The leaves are narrow, and not unlike those of a willow; the wood fine grained and heavy, but warps to such a degree, when not properly seasoned, as soon to become entirely useless. The yellow gum is properly a resin, being entirely insoluble in water. It

greatly resembles gamboge, but has not the property of staining. It is produced by a low small plant with long grassy leaves; but the fructification shoots out in a surprising manner; from the centre of the leaves on a single straight stem, to the height of 12 or 24 feet. This stem is strong and light, and is used by the natives for making spears. The resin is generally dug up from the soil under the tree, not collected from it, and may perhaps be the same which Tasman calls *gum lac of the ground*. It has been tried by Dr Blane, physician to St Thomas's hospital, who found it very efficacious in the cure of old fluxes, and that in many very obstinate cases. Many of the New Holland plants have been already imported into Britain, and are now flourishing in perfection at the nursery gardens of Mr Lee of Hammersmith. Captain Cook found three kinds of palm trees, but only two useful as timber, viz. the pine and the gum tree above mentioned.

HOLLANDERS, the people of HOLLAND.

HOLLAND'S POINT, a cape of the United States, on Maryland in the Chesapeake, 20 miles S. of Annapolis.

HOLLAR, Wenceslaus, a celebrated engraver, born at Prague in 1607. His parents were in a genteel line of life; and he was at first designed for the law. But the civil commotions which happened in his youth, ruining his family affairs, he was obliged to shift for himself; and, discovering some genius for the arts, he was placed with Marian, a very able designer and engraver of views, under whose instructions he made rapid progress. He principally excelled in drawing geometrical and perspective views and plans of buildings, ancient and modern cities and towns; also landscapes, and every kind of natural and artificial curiosities; which he executed with a pen in a very peculiar style, extremely well adapted to the purpose. He travelled through several of the great cities of Germany; but notwithstanding his merit, met with so little encouragement, that he found it very difficult to support himself. The earl of Arundel being in Germany, took him under his protection, brought him to England, and recommended him to K. Charles I. He engraved a variety of plates from the Arundel collection, and the portrait of the earl himself on horseback. The civil wars which happened soon after in England, ruined his fortune. He was taken prisoner, with some of the royal party, and with difficulty escaped; when he returned to Antwerp, and joined his old patron the earl of Arundel. He settled there for some time, and published a considerable number of plates; but his patron going to Italy soon after for the benefit of his health, Hollar fell again into distress, and was obliged to work for the booksellers of Antwerp at very low prices. At the restoration he returned to England; where, though he had sufficient employment, the prices he received were so inadequate to his labour, that he could but barely subsist; and the plague, with the succeeding fire of London, putting for some time an effectual stop to business, his affairs were so much embarrassed, that he was never afterwards able to improve his fortune. It is said that he used to work for the booksellers at the rate of 4d. an hour; and always had an hour-glass before

before him. He was so scrupulously exact, that when obliged to attend the calls of nature, or whilst talking, though with the persons for whom he was working and about their own business, he constantly turned down the glass, to prevent the sand from running. Nevertheless, all his great industry, of which his numerous works bear sufficient testimony, could not procure him a sufficient maintenance. It is melancholy to add, that on the verge of his 70th year, he was attacked with an execution at his lodgings in Gardener's lane, Westminster; when he desired only the liberty of dying in his bed, and that he might not be removed to any other prison than the grave: a favour which it is uncertain whether he obtained or not. He died, however, in 1677.—His works amount nearly to 24,000 prints, according to Vertue's Catalogue; and the lovers of arts are zealous to collect them. They are etchings performed almost entirely with the point; and their merits are thus characterised by Mr Strutt: "They possess great spirit, with astonishing freedom and lightness, especially when we consider how highly he has finished some of them. His views of abbeys, churches, ruins, &c. with his shells, muffs, and every species of still life, are admirable; his landscapes frequently have great merit; and his distant views of towns and cities are not only executed in a very accurate, but a very pleasing manner." A somewhat colder character is given of them by Mr Gilpin in his *Essay on Prints*: "Hollar gives us views of particular places, which he copies with great truth, unornamented as he found them. If we are satisfied with exact representations, we have them no where better than in Hollar's works: but if we expect pictures, we must seek them elsewhere. Hollar was an antiquarian and a draughtsman; but seems to have been little acquainted with the principles of painting. Stiffness is his characteristic, and a painful exactness, void of taste. His larger views are mere plans. In some of his smaller, at the expense of infinite pains, something of an effect is sometimes produced. But, in general, we consider him as a repository of curiosities, a record of antiquated dresses, abolished ceremonies, and edifices now in ruins."

HOLLAT, a town of Austria, six miles NNW. of Bruck, seated on the Danube.

HOLLENBACH, a town of Franconia.

HOLLENBERG, a town of Carinthia.

HOLLEYS, a town of the United States in N. Carolina, 28 miles N. of Fayetteville.

HOLLFELD, a town of Franconia, 15 miles E. of Bamberg, and 16 W. of Bayreuth.

HOLLIN, a town of Bohemia.

HOLLISTON, a town of the United States, in Massachusetts, 22 miles SW. of Boston.

HOLLOA, in the sea language, an exclamation of answer to any person who calls to another to ask some question, or to give a particular order. Thus, if the master intends to give any order to the people in the main top, he previously calls, *Main-top, hoay!* to which they answer, *Holloa!* to show that they hear him, and are ready. It is also the first answer in hailing a ship at a distance.

HOLLODALE, a river of Scotland, which runs between Sutherland and Caithness, and falls into the North Sea, five miles SE. of Strathy Head.

(1.) * HOLLOW. *adj.* [from *bole*.] 1. Excavated; having a void space within; not solid.—

It is fortune's use

To let the wretched man outlive his wealth,
To view with *bollow* eye the wrinkled brow
And age of poverty. *Shak. Merchant of Venice.*
Some search for *bollow* trees, and fell the
woods. *Dryden.*

He frets, he fumes, he stares, he stamps the
ground;

The *bollow* tow'rs with clamours ring around.

Dryden.

2. Noisy, like sound reverberated from a cavity.—

The southern wind,

Now by his *bollow* whistling in the leaves,

Foretels a tempest. *Shakespeare.*

Thence issu'd such a blast and *bollow* roar,
As threaten'd from the hinge to heave the door.

Dryden.

3. Not faithful; not sound; not what one appears.

Who in want a *bollow* friend doth try,

Directly seasons him his enemy. *Shak. Hamlet.*

—*Hollow* church papists are like the roots of nettles, which themselves sting not; but bear all the stinging leaves. *Bacon.*—

He seem'd

For dignity compos'd, and high exploit;

But all was false and *bollow*. *Milton.*

(2.) * HOLLOW. *n. f.* 1. Cavity; concavity.—

I've heard myself proclaim'd,

And by the happy *bollow* of a tree

Escap'd the hunt. *Shak. King Lear.*

—I suppose there is some vault or *bollow*, or issue, behind the wall, and some passage to it. *Bacon.*—

Against the horse's side his spear

He throws, which trembles with enclosed fear;

Whilst from the *bollows* of his womb proceed

Groans, not his own. *Denham.*

Himself, as in the *bollow* of his hand,

Holding, obedient to his high command,

The deep abyss. *Prior.*

2. Cavern; den; hole.—

Who art thou, that lately did'st descend

Into this gaping *bollow* of the earth? *Shak.*

Forests grew

Upon the barren *bollows*, high o'er shading

The haunts of savage beasts. *Prior.*

3. Pit.—A fine genius for gardening thought of forming such an unsightly *bollow* into so uncommon and agreeable a scene. *Addison.* 4. Any opening or vacuity.—He touched the *bollow* of his thigh. *Gen. xxii. 25.* 5. Passage; canal.—The little springs and rills are conveyed through little channels into the main *bollow* of the aqueduct. *Addison on Italy.*

(3.) HOLLOW, in architecture, a concave moulding, about a quarter of a circle, by some called a casement, by others an abacus.

(4.) HOLLOW TOWER, in fortification, is a rounding made of the remainder of two brisures, to join the curtain to the crillon, where the small shot are played, that they may not be so much exposed to the view of the enemy.

(1.) * To HOLLOW. *v. a.* [from the noun.] To make hollow; to excavate.—

Trees, rudely *bollow'd*, did the waves sustain,
Ere ships in triumph plow'd the wat'ry plain.

Dryden.

—Multitudes

—Multitudes were employed in the sinking of wells and the *bollowing* of trees. *Spellator*.

(2.) * *To HOLLOW*. *v. n.* [This is written by neglect of etymology for *bolla*. See *HOLLA*.] To shout; to hoot.—

This unseen judge will wait, and in your ear
Will *bollow* rebel, tyrant, murderer. *Dryden*.
—I pass for a disaffected person and a murderer, because I do not hoot and *bollow*, and make a noise. *Addison*.—

He with his hounds comes *bollowing* from the stable,

Makes love with nods, and kneels beneath a table
Pope.

* *HOLLOWHEARTED*. *adj.* [*bollow* and *heart*.] Dishonest; insincere; of practice and sentiment differing from profession.—What could be expected from him, but knotty and crooked *bollowhearted* dealings. *Howel*.—

The *bollowhearted*, disaffected,
And close malignants are detected. *Hudibras*.

* *HOLLOWLY*. *adv.* [from *bollow*.] 1. With cavities. 2. Untaithfully; insincerely; dishonestly.

O earth, bear witness,
And crown what I profess with kind event,
If I speak true: if *bollowly*, invert
What best is boaded me, to mischief! *Shak*.

You shall arraign your conscience,
And try your penitence, if it be found,
Or *bollowly* put on. *Shak*.

* *HOLLOWNESS*. *n. f.* [from *bollow*.] 1. Cavity; state of being hollow.—If you throw a stone or dart, they give no sound; no more do bullets, except they happen to be a little hollowed in the casting, which *bollowness* penneth in the air. *Bacon*.—I have seen earth taken up by a strong wind, so that there remained great empty *bollowness* in the place. *Hakewill*.—An heap of sand or fine powder will suffer no *bollowness* within them, though they be dry substances. *Burnet*. 2. Deceit; insincerity; treachery.—

Thy youngest daughter does not love thee least;

Nor are those empty-hearted, whose low sound
Reverbs no *bollowness*. *Shak*.

—People, young and raw, and soft natured, think it an easy thing to gain love, and reckon their own friendship a sure price of any man's: but when experience shall have shewn them the hardness of most hearts, the *bollowness* of others, and the baseness and ingratitude of almost all, they will then find that a friend is the gift of God, and that he only who made hearts can unite them. *South*.

(1.) * *HOLLOWROOT*. *n. f.* [*bollow* and *root*.] A plant. *Ainsworth*.

(2.) *HOLLOW-ROOT*. See *ADOXA*.

(1.) * *HOLLY*. *n. f.* [*holeyn*, *Sax.*] A plant.—The leaves are set about the edges with long, sharp, stiff prickles: the berries are small, round, and generally of a red colour, containing four triangular striated seeds in each. Of this tree there are several species; some variegated in the leaves, some with yellow berries, and some with white. *Miller*.—

Fairest blossoms drop with every blast;
But the brown beauty will like *bollicies* last. *Gay*.
Some to the *holly* hedge

Nestling repair, and to the thicket some;
Some to the rude protection of the thorn. *Thomf*.

(2.) *HOLLY*, in botany. See *ILEX*.

(3.) *HOLLY, KNEE*. See *RUSCUS*.

(4.) *HOLLY, SEA*. See *ERYNGIUM*.

(1.) * *HOLLYHOCK*. *n. f.* [*boliboc*, *Sax.* commonly called *bolgoak*.] Rosemallow. It is in every respect larger than the common mallow. *Miller*.—*Hollyocks* far exceed poppies for their durability, and are very ornamental. *Mortimer*.

(2.) *HOLLYHOCK*. See *ALCEA*.

* *HOLLYROSE*.

(1.) * *HOLLYTREE*. } *n. f.* Plants. *Ainsworth*.

(2.) *HOLLY TREE*. See *ILEX*.

(1.) * *HOLME*. *n. f.* 1. *Holme* or *bowme*, whether jointly or singly, comes from the Saxon *holme*, a river island; or if the place be not such, the same word signifies also a hill, or mountain. *Gibson's Cambden*. 2. The *ilex*; the evergreen oak.—Under what tree did'st thou take them companying together? who answered, under a *holm* tree. *Suf*. 58.—

The carver *holme*, the maple seldom inward found. *Spenser*.

(2.) *HOLME*. See *ABBEY HOLME*.

(3.) *HOLME*, in botany. See *ILEX*.

(4.) *HOLME*, a parish of Scotland, in Orkney, seated on the *HOLME SOUND*, (N^o 5.) about 4 miles from Kirkwall, on the SE. side of Pomona; extending 9 miles from W. to E. and between 1 and 2 from N. to S. The climate is moist, but healthful, and the inhabitants are long-lived. The soil is light, thin, and loamy, but fertile; and produces oats and barley more than sufficient for the use of the natives; though agricultural improvements are at least a century behind those of the southern counties, and services are still exacted. As to sheep-farming, it is in a state perfectly barbarous; for the Rev. J. Alison says, "Instead of shearing the fleece, it is pulled off the very skin; and to undergo this cruel operation, they are caught with dogs." (*Stat. Acc.* vol. V. p. 410.) The population in 1792, stated by Mr Alison, in his report to Sir J. Sinclair, was 702, and had decreased 438 since 1755; chiefly owing to the young men being fond of a seafaring life; whence many of them go abroad who never return. The inhabitants manufacture flax and wool for their own apparel. There are 3 corn mills, but no lint mill.

(5.) *HOLME SOUND*, a beautiful and well frequented frith, on the coast of Orkney, leading to the German Ocean by Stromness. It has a circular island in the middle, called *LAMBHOLME*, 3 miles in circumference, on which there is a farm, and which forms with the main land a pretty safe place of anchorage for ships of 200 tons burden. It has a small pier, alongside of which vessels of 50 tons may lie securely.

HOLMESDALE, a rough and woody tract in Surrey, lying immediately beneath the hills to the S. and E. of that county, and extending into Kent. Red deer are still found there; and it is said to have taken its name from the *holm* oak with which it abounds.

HOLMESTRAND, a town of Norway.

HOLMS, two of the Orkney isles, near Sanda.

HOLO, a town of Sweden, in Sudermania.

(1.) *HOLOCAUST*. *n. f.* [*holō* and *kaivō*.] A burnt.

burnt sacrifice; a sacrifice of which the whole was consumed by fire, and nothing retained by the offerer.—Isaac carried the wood for the sacrifice, which being an *holocaust*, or burnt offering, to be consumed unto ashes, we cannot well conceive a burthen for a boy. *Brown*.—Let the eye behold no evil thing, and it is made a sacrifice; let the tongue speak no filthy word, and it becomes an oblation; let the hand do no unlawful action, and you render it a *holocaust*. *Ray*.—Eumenes cut a piece from every part of the victim, and by this means he made it an *holocaust*, or an entire sacrifice. *Broome*.

(2.) HOLOCAUSTS [from *ολος*, whole, and *καωω*, I consume with fire,] are often mentioned by the heathens as well as Jews; particularly by Xenophon, *Cyropæd. lib. viii. p. 464. ed. Huetbinf. 1738*, who speaks of sacrificing holocausts of oxen to Jupiter, and of horses to the sun: and they appear to have been in use long before the institution of the other Jewish sacrifices by the law of Moses: see Job i. 5. xlii. 8. and Gen. viii. 20. xxi. 13. On this account, the Jews, who would not allow the Gentiles to offer on their altar any other sacrifices peculiarly enjoined by the law of Moses, admitted them by the Jewish priests to offer holocausts; because these were a sort of sacrifices prior to the law, and common to all nations. During their subjection to the Romans, it was no uncommon thing for those Gentiles to offer sacrifices to the God of Israel at Jerusalem. Holocausts were deemed by the Jews the most excellent of all their sacrifices. It is said, that this kind of sacrifice was in common use among the heathens, till Prometheus introduced the custom of burning only a part, and reserving the remainder for his own use. See SACRIFICE.

HOLOCZOWSCA, a town of Poland.

HOLOFERNES, a lieutenant general of the armies of Nabuchodonosor king of Assyria, who, having in a remarkable encounter overcome Arphaxad king of the Medes, sent to all the neighbouring nations requesting them to submit to his empire, and pretending that there was no power capable of resisting him. At the same time, he passed the Euphrates, at the head of a powerful army, entered Cilicia and Syria, and subdued almost all those provinces. Being resolved to conquer Egypt, he advanced towards Judæa, little expecting any resistance from the Jews. But he was soon informed that they were preparing to oppose him, and Achior, the commander of the Ammonites, who had already submitted to Holofernes, and was with some auxiliary troops in his army, represented to him that they were a people protected in a peculiar manner by God Almighty so long as they were obedient to him; and therefore he should not flatter himself with hopes of overcoming them, unless they had committed some offence against God, whereby they might become unworthy of his protection. Holofernes, disregarding this advice, commanded Achior to be conveyed within sight of the walls of Bethulia, tied to a tree, and left there, whither the Jews came and loosed him. In the mean time Holofernes besieged Bethulia; and having cut off the water which supplied it, and set guards at the only

fountain which the besieged had near the walls, the inhabitants were soon reduced to extremity, and resolved to surrender, if God did not send succours in 5 days. Judith, being informed of their resolution, resolved to kill Holofernes in his camp. She put on her finest clothes, and went out of Bethulia with her maid servant; and being brought to the general, she pretended that she could no longer endure the sins and excesses of the Jews, and that God had inspired her with the design of surrendering herself to him. As soon as he saw her, he was taken with her beauty, and invited her to a great feast, which he prepared for her and his principal officers. But he drank so much wine, that sleep and drunkenness hindered him from satisfying his passion. Judith, who in the night was left alone in his tent, cut off his head with his own sword; and departing with her servant, returned to Bethulia with his head. As soon as it was day, the besieged made a sally upon their enemies, who going into their general's tent, found his headless carcase weltering in its blood. They then fled with precipitation, leaving the camp abounding with rich spoils; the Jews pursued them, killed a great number, and returned loaded with booty. There is a great diversity of opinions concerning the time when this war between Holofernes and the Jews happened. Some date it from the captivity of Manasseh, and pontificate of Eliakim the high-priest; others place it at some time after the Babylonish captivity; and some doubt the truth of the whole transaction.

(1.) * HOLOGRAPH. *n. f.* [*ολος* and *γραφω*.] This word is used in the Scottish law to denote a deed written altogether by the grantor's own hand.

(2.) HOLOGRAPH, } [*ολος*, all, and *γραφω*, I write.] in the civil law, is chiefly used of a testament written wholly in the testator's own hand. The Romans did not approve of holographic testaments; and, though Valentinian authorized them, they are not used where the civil law is in full force.

HOLOMIN, an isle of Scotland, near Mull.

HOLOSIC, a town of Poland, in Lemberg.

HOLOSTEUM, in botany, a genus of the trigynia order, belonging to the triandria class of plants; and in the natural method ranking under the 22d order, *Caryophyllei*. The calyx is pentaphyllous; the petals five; the capsule unilocular, and nearly cylindrical, opening at top.

HOLOTHURIA, in zoology, a genus belonging to the order of vermes mollusca. The body detached, naked, gibbous, terminated by the anus: Many tentacula at the other extremity, surrounding the mouth. There are 9 species, all inhabitants of the ocean. The following description of 3 species are given by Mr Barbut:

1. HOLOTHURIA PENTACTES, the five-rowed *holothuria*, has the mouth encompassed with tentacula, the body bearing tentacula 5 different ways. See Plate CLXXXII. fig. 8. The animal is of a red colour, nearly oval, or somewhat cylindrical, assuming various shapes. The mouth is set round with ten rays bristly at the points; the body longitudinally dotted in 5 places with clay-coloured hollow warts, situated two together. It inhabits the

the sea of Norway, taking in and casting out again the water, as it either swims or dives to the bottom.

1. *HOLOTHURIA, PHYSALIS*, the *bladder-shaped holothuria*. The body of this species is oval, approaching to triangular, of a glossy transparency; see *fig. 9.* the back sharp-edged, of a dark green colour, whence run out a number of sinews: anteriorly the body is of a reddish hue. The trunk spiral, reddish towards the thicker end. Many tentacula of unequal length under that thicker end; the shorter ones are taper and thicker, the middle ones capillary, the point clay-colour, and in shape like a ball; the rest are longer and filiform, of which the middlemost is thicker and twice as long. Brown, in his Jamaica, calls it a diaphanous bladder with numerous tentacula representing a man's belly; above it is furnished with a comb full of cells: under the other extremity hang a number of branchy tentacula. It inhabits the seas.

3. *HOLOTHURIA TREMULA*, the *quivering holothuria*, "commonly measures 8 inches in length when dead; but alive it extends itself more than a foot, or contracts its body into a ball. Its figure is cylindric, the diameter of which is every way equal to an inch and a few lines. The back, of a dark brown, proudly bears a variety of fleshy pyramid-like nipples, of a dark colour likewise at their basis, but white at their apex. See *fig. 10.* They are observed to be of two different sizes; the larger occupy the length of the back, in number 14 on each side, at the distance of six lines one from the other, when the holothuria is contracted, but the intervening space is full 8 lines when the animal is extended. Others like these are placed here and there promiscuously. The less are scattered in like manner, without order, in every part of the back. Out of them all exudes a whitish mucilage serving to lubricate the body. Hence all the foresaid nipples seem to be so many glands furnished with an excretory duct, the aperture of which is so minute as not to be discoverable by the help of a common glass. That they are moreover provided with various muscles follows hence, that the holothuria can raise and obliterate them at pleasure. While the larger papillæ are quite erect, their axis and the diameter of their base measures 3 lines. The belly or part opposite to the back in the holothuria is of a pale brown, and set all over with cylindric tentacula, in such numbers that the head of a pin could scarce find room between. Their diameter is not much above a line, and their length is that of 4 lines. They are of a shining whiteness, except the extremity, which is of a dark colour; and shaped like a socket. By the help of these tentacula the holothuria fixes its body at the bottom of the sea, so as not to be easily forced away by tempests, which would otherwise happen the more frequently, as this zoophyte dwells near the shores where the water scarce rises to a fathom's height. Now, if it adheres to other bodies by means of its ventral tentacula, their point must necessarily have the form of a socket, as the cuttle-fish, sea-urchins, and star-fish have theirs shaped, by which they lay hold of any other body. From this situation of the holothuria at the bottom of the sea, which it also retains

when kept in a vessel filled with sea water, it must be evident to any one, that I have not groundlessly determined which was its back, and which its belly, which otherwise in a cylindric body would have been a difficult task. But as all animals uniformly walk or rest upon their bellies, and the holothuria has likewise that part of its body turned to the earth on which the cylindric tentacula are to be seen, it is clear that part is the belly or abdomen of this zoophyte. However, both the abdominal and dorsal tentacula are raised and obliterated at the animal's pleasure; from which it is no light conjecture to conclude, that they are furnished with elevating and depressing muscles, and particularly because all the foresaid tentacula disappear after the animal's death: and hence it farther appears, that all naturalists have given the representation of a dead holothuria, seeing they have assigned it no tentacula. I entertain some doubt whether the illustrious Linnæus himself did not draw his generical character of the holothuria from a dead subject, as he makes no mention of these tentacula."

HOLOWNE, a town of Poland, in Chelm.

* *HOLP*. The old preterite and participle of *help*.—

His great love, sharp as his spur doth *help* him
To's home before us. *Shak.*

* *HOLPEN*. The old participle passive of *help*.—In a long trunk the sound is *holpen*, though both the mouth and the ear be a handful from the trunk; and somewhat more *holpen* when the hearer is near, than when the speaker. *Bacon.*

HOLRAS, a town of Norway.

HOLSMUNDEN, a town of Saxony, on the Werra, 21 miles W. of Eimbeck, and 28 NW. of Gottingen.

HOLSTEBROE, a town of North Jutland.

(1.) *HOLSTEIN*, a duchy of Germany, bounded by the German ocean on the W.; the Baltic, or the gulph of Lubeck, on the E.; the duchy of Mecklenburg on the SE.; that of Bremen, with the Elbe, on the SW.; and Lauenburg, with the territory of Hamburg, on the S. Its greatest length is about 80 miles, and its breadth 60. A great part of this country consists of rich marsh land, which being much exposed to inundations both from the sea and rivers, dikes have been raised at a great expense to defend them. In the pastures of the marshes cattle are bred in vast numbers, and great quantities of excellent butter and cheese made of their milk. The arable land is very fruitful in wheat, barley, pease, beans, and rape seed. In the barren and heathy parts of the country, large flocks of sheep are grazed. The woods abound with game and wild fowl, and the sea and rivers with fish. Holstein is also noted for beautiful horses. The ponds and lakes are drained once in 3 or 4 years, and the carp, lampreys, pikes, and perches, found in them, are sold; then sowed for several years after with oats, or used for pasture; and after that laid under water again, and fish bred in them. There are hardly any hills. The principal rivers are the Eyder, Stor, and Trave. The duchy contains about 30 towns. Most of the peasants are under villenage, being obliged to work daily for their lords, and not at liberty to quit their estates. The nobility and the proprietors

tors of manors are possessed of both civil and criminal jurisdictions, with other tyrannical privileges. Formerly there were diets, but now they are laid aside: meetings of the nobility are still held at Kiel. The predominant religion is Lutheranism. In several places the Jews are allowed the exercise of their religion. At Gluckstadt and Altena are both Calvinist and Popish churches; and at Kiel a Greek Russian chapel. At Altena is a gymnasium, and at Kiel an university. There are few manufactures and little trade in Holstein. Hamburg and Lubeck supply the inhabitants with foreign commodities: and from these places and Altena are exported grain, malt, butter, cheese, sheep, cattle, horses, fish, &c. Manufactures are chiefly carried on at Altena, Kiel, and Gluckstadt. The duchy consists of the ancient provinces of Holstein, Stormar, Ditmarsh, and Wagria. It belongs partly to the K. of Denmark, and partly to the dukes of Holstein Gottorp and Ploen. Anciently the counts of Holstein were vassals of the dukes of Saxony; but now they receive the investiture of their territories from the emperor. The king of Denmark appoints a regency over his part of Holstein and the duchy of Sleswick. Its office is at Gluckstadt. The seat of the great duke's privy council and regency court is at Kiel. There are many inferior courts and consistories. The government of the convents and nobility is alternately in the king and duke from Michaelmas annually. In some cases an appeal lies from this court to the Aulic council, or chamber at Wetzlar. The duke's income, besides his ducal patrimony, is estimated at L. 75,000. The king usually keeps here some regiments of foot and one of horse. The duke's military force amounts to about 800 men. The king styles himself *duke of Holstein, Stormar, and Ditmarsh*. The dukes both of the royal and princely house style themselves *beirs of Norway, dukes of Sleswick, Holstein, Stormar, and Ditmarsh*, and counts of *Oldenburg, and Delmenhorst*. Both the king and the grand duke have a seat in the college of the princes of the empire, and in that of the circle. Together with Mecklenburg they also nominate an assessor for this circle in the Aulic chamber. The matricular assessment of the whole duchy is 40 horse and 80 foot, or 800 florins; to the chamber of Wetzlar both princes pay 189 rix-dollars, 31 kruiters. In 1735, Charles Frederic duke of Holstein Gottorp founded the order of knights of St Anne, the ensign of which is a red cross, enamelled, and worn pendent at a red ribbon edged with yellow.—The principal places of that part of the duchy belonging to the king of Denmark and the duke of Ploen, are Gluckstadt, Itzhoe, Rendsburg, and Ploen; and those of that belonging to the great duke are Kiel, Oldenburg, Preetz, and Altena.

(2.) **HOLSTEIN**, a navigable river of the United States in Tennessee, which rises in Virginia, joins the Wataga, and after running SW. and W. about 135 miles, falls into the Tennessee, 20 miles W. of Knoxville. It is 200 yards broad 100 miles above its mouth.

(3.) **HOLSTEIN**, Luke, or } a learned German,
HOLSTENIUS, Lucas, } born at Hamburg
 in 1596. He was bred a Lutheran, but being con-

verted to popery by F. Sirmond the Jesuit, he went to Rome, and attached himself to Cardinal Francis Barberini, who took him under his protection. Pope Urban VIII. gave him a canonry of St Peter's; Innocent X. made him librarian of the Vatican; and Alexander VII. sent him, in 1655, to Q. Christina of Sweden, whose formal profession of the Catholic faith he received at Inspruck. He spent his life in study, and was very learned both in sacred and profane antiquity. Though he was not the author of any great works, his notes and dissertations on the works of others have been highly esteemed for the judgment and precision with which they are drawn up.

* **HOLSTER**. *n. f.* [*beolfter*, Saxon, a hiding-place.] A case for a horseman's pistol.—

In's rusty *holsters* put what meat

Into his hose he cou'd not get.

Butler.

(1.) **HOLT**, Sir John, eldest son of Sir Thomas Holt, serjeant at law, was born in 1642. He entered himself of Gray's Inn in 1658; and soon became a very eminent barrister. In the reign of James II. he was made recorder of London, which office he discharged with much applause for about a year and a half; but lost his place for refusing to expound the law agreeably to the king's designs. On the arrival of the prince of Orange, he was chosen a member of the convention parliament, which afforded him a good opportunity of displaying his abilities: so that, as soon as the government was settled, he was made lord chief justice of the court of king's bench, and a privy counsellor. He continued chief justice 12 years, with great repute for steadiness, integrity, and thorough knowledge in his profession. Upon great occasions he asserted the law with intrepidity, though he thereby ventured to incur by turns the indignation of both houses of parliament. He published some Reports, and died in 1709.

(2.) * **HOLT**, whether at the beginning or ending of the name of any place, signifies that it is or hath been woody, from the Saxon *bolt*, a wood; or sometimes possibly from the Saxon *bol*, *i. e.* hollow, especially when the name ends in *ton* or *dun*. *Gibson.*

(3.) **HOLT**, a town of England, in Norfolk; 12 m. NW. of Norwich, and 121 NNE. of London.

(4.) **HOLT**, a town of Germany, in the adjacent duchy of Cleves, annexed to France by the treaty of Luneville, and included in the dep. of the Roer. It is 27 m. SE. of Cleves. Lon. 14. 12. E. Ferro. Lat. 51. 39. N.

(5.) **HOLT**, a town of North Wales, in the county of Denbigh: 3 miles N. E. of Wrexham.

(6.) **HOLT**, a town of Norway, in the diocese of Christianland: 32 miles NNE. of Christianland.

HOLTALEN, a town of Norway.

HOLTZHAUSEN, a town of Germany, in Munster, 8 miles NW. of Munster.

HOLTZKIRCHEN, a town of Bavaria.

HOLTZMUNDEN. See **HOLSMUNDEN**.

HOLVAN, a town of Turkey in Curdistan.

HOLWELL, John Zephaniah, Esq. F. R. S. a gentleman memorable on account of his literary merits, as well as from his being the last survivor of the 23 who escaped the dreadful catastrophe in the Black-hole at Calcutta, in 1756. He was born in 1700, and at an early period of life

life was sent to Bengal as a writer in the East India Company's service. In 1756, he was second in council at Fort William, when an offence was given to the Nabob of Bengal by the governor's protecting a fugitive native. In revenge for this, the nabob marched against the fort with a powerful army. Drake, the governor, who had given the offence, deserted his station, and the command devolved on Mr Holwell, who, with the few men he had, bravely defended the place to the last extremity. The melancholy consequences are related under CALCUTTA, § 3, 4. Mr Holwell's excellent constitution overcame all his hardships, and soon after his release he returned to England. In 1758 he published a well written and affecting narrative of the sufferings of himself and his companions. From this time he resided in England, and wrote several tracts on Indian affairs, particularly a work in 3 parts, entitled, *Events relative to Bengal and Hindostan. The manner of inoculating for the small pox in the East Indies. A new experiment for the prevention of crimes*; published in 1786. He also published a tract which contains some very singular sentiments on religious subjects, entitled "Dissertations on the origin, nature, and pursuits of intelligent beings, and on Divine Providence, religion, and religious worship." Mr Holwell died at his seat at Pinner, in Middlesex, 2 miles N. of Harrow, on the 5th of Nov. 1798, in the 98th year of his age. He was much respected by his acquaintance, and although much afflicted by bodily complaints, possessed a wonderful fund of spirits.

* HOLY. *adj.* [*balig*, Saxon; *beyligh*, Dutch, from *bal*, healthy, or in a state of salvation.] 1. Good; pious; religious.—

See where his grace stands 'tween two clergy-men!

And see a book of prayer in his hand!

True ornaments to know a *holy* man. *Sb. R. III.*

With joy he will embrace you; for he's honourable,

And, doubling that, most *holy*. *Shak. Cymb.*

2. Hallowed; consecrated to divine use.—

State, *holy* or unhallow'd, what of that? *Shak.*

Bare was his hoary head; one *holy* hand

Held forth his laurel crown, and one his sceptre.

Dryden.

3. Pure; immaculate.—Common sense could tell them, that the good God could not be pleased with any thing cruel; nor the most *holy* God with any thing filthy and unclean. *South.* 4. Sacred.—

An evil soul producing *holy* witness,

Is like a villain with a smiling cheek. *Shaksp.*

He has deserv'd it, were it carbuncled

Like *holy* Phœbus' car. *Shak. Ant. and Cleop.*

* HOLYDAY. *n. f.* [*holy* and *day*.] 1. The day of some ecclesiastical festival. 2. Anniversary feast.—This victory was so welcome unto the Persians, that in memorial thereof they kept that day as one of their solemn *holy days* for many years after. *Knolles's History.*—

Rome's *holydays* you tell, as if a guest

With the old Romans you were wont to feast.

Waller.

3. A day of gayety and joy.—What, have I scap'd love letters in the *holyday* time of my beauty, and

am I now a subject for them? *Shakespeare.* 4. A time that comes seldom.—Courage is but a *holyday* kind of virtue, to be seldom exercised. *Dryden.*

(1.) HOLY GHOST. *n. f.* [*balig* and *gast*, Saxon.] The third person of the adorable Trinity.—If strength of persuasion be the light which must guide us, I ask, how shall any one distinguish the inspirations of the *Holy Ghost*?

(2.) HOLY GHOST. See THEOLOGY, Part II. § 2.

(3.) HOLY GHOST, ORDER OF THE, once the principal military order in France, instituted by Henry III. in 1569. It consisted of 100 knights, who were to make proof of their nobility for three descents. The king was the grand master or sovereign; and, as such, took an oath on his coronation day to maintain the dignity of the order. The knights wore a golden cross, hung about their necks by a blue silk ribbon or collar. But before they received the order of the Holy Ghost, that of St Michael was conferred as a necessary degree; and for this reason their arms were surrounded with a double collar.

HOLYHEAD, a town, cape, and parish of Wales, on the isle of Anglesea, in the Irish channel, where people usually embark for Dublin, there being regular packet-boats which sail for that city every Monday, Wednesday, and Friday. It has a very convenient harbour for the northern trade, when stopt by contrary winds. It is situated near the extremity of the isle, and is joined to the NW. part of it by a stone bridge of one arch. It has a market on Saturday. The parish is about 6 miles long, and 2 or 3 broad, bounded nearly by the sea. The church stands above the harbour, within an old quadrangular fortification, with a bastion at each corner, built about 450. On a mountain near it is another old fortification called *Turris Munimentum*, which is an old stone wall without mortar; and in its centre is a small turret, that contains a well of water. Holyhead was formerly visited by Irish rovers, and was defended as a place of consequence. There are several remains of old fortifications, Druidical antiquities, and chapels, in its neighbourhood. The church was built in the reign of Edward III. and is in the form of a cross, with a very antique porch and steeple. The old chapel near it is now converted into a school-house. A salt-house was erected on an island in the harbour in queen Anne's reign, but it is now in ruins. The town is little more than a fishing town, rendered considerable by being the place of passage to Ireland, which is commonly performed in 12 hours. It has 3 good inns, but no fresh water, except from the clouds, nor any bread but what comes from Ireland. A bath and assembly room were erected in 1770. Under the mountains that overhang the town is a large cavern in the rock, supported by natural pillars, called the *Parliament-house*, accessible only by boats, and the tide runs into it. The chief commodities are, butter, cheese, bacon, wild fowl, lobsters, crabs, oysters, razor-fish, shrimps, herrings, cod-fish, whittings, pollacks, cole-fish, tenches, turbot, soles, flounders, rays, and other fish. The rocks abound with sea-ware, of which they make kelp. In the neighbourhood there is a large vein of white fullers earth, and another of yellow. It lies 9 miles S. of the Isle of Skerries,

23 $\frac{1}{2}$ NW. of Caernarvon, 60 E. of Dublin, and 276 NW. of London. Lon. 4. 22. W. Lat. 53. 19. N.

HOLY ISLAND, a small island on the coast of England, 10 miles SE. of Berwick, in Northumberland. Bede calls it a *femi-island*, as being twice an island and twice continent in one day: for at the flowing of the tide, it is encompassed by water; and at the ebb, there is almost dry passage both for horses and carriages, and from the main land; from which, if measured on a straight line, it is about 2 miles E. but, on account of some quicksands, passengers are obliged to make so many detours that the length of way is nearly doubled. The water over these flats at spring tides is only 7 feet deep.—This island was by the Britons called *Inis Medicante*, and **LINDISFARN**; and from its becoming the habitation of some of the first monks in this country, it afterwards obtained its present name of *Holy island*. It measures from E. to W. about 2 $\frac{1}{2}$ miles, and from N. to S. nearly 1 $\frac{1}{2}$. At the NW. part runs out a spit of land of about a mile in length. The monastery is situated at the S. extremity; and a little N. of it stands the village, chiefly inhabited by fishermen. There is plenty of fish and fowls; but the air and soil are bad. The N. and E. coasts are formed of perpendicular rocks; the other sides sink by gradual slopes to the sands. There is a commodious harbour, defended by a block-house; which last was surprised and taken in 1715, but was soon retaken. Holy island, though really part of Northumberland, belongs to Durham; and all civil disputes must be determined by the justices of that county. It was a very ancient episcopal seat. Ardan the first bishop, after presiding in it 14 years, died and was buried here A. D. 651. Finan, his successor, built a wooden church, thatched with reeds, but before the end of the century covered with lead by bishop Eadbert. St Cuthbert, who from a poor shepherd became monk of Melrose 15 years, was prior here 12 more, when he retired to one of the barren Parn rocks; from whence he was called to this see, which he held only two years, and returned to his retirement, where he died, and was buried at the east end of his oratory, where his stone coffin is still shown. His body was found fresh 11 years after his death. Lindisfarn was ruined by the Danes A. D. 793, when the monks carried his body about for 7 years, and at last settled at Chester-le-street, whither the see was translated, and where it continued many years. On a 2d destruction of the monastery by the Danes, they were removing to Rippon, but stopped at Durham, where the saint continued till the reformation, when his body was found entire, and privately buried in a wooden coffin. The entrochi, found among the rocks at Lindisfarn, are called St Cuthbert's beads, and pretended to have been made by him in the night. Holy Island had 18 bishops till the removal of the see to Chester, which had 8 more till the removal to Durham, A. D. 995. Lindisfarn became a cell to that Benedictine monastery, valued at 48l. *per ann.* The N. and S. walls of the church are standing, much inclined; part of the W. end remains, but the E. is down. The columns of the nave are of 4 different sorts, 12 feet high and 5 feet diameter, massy and richer

than those of Durham; the bases and capitals plain, supporting circular arches. Over each arch are large windows in pairs, separated by a short column; and over these are smaller single windows. In the N. and S. walls are some pointed arches. The length of the body is 138 feet, breadth 18 feet, and with the two aisles 36 feet. One arch of the centre tower remains adorned, as is its entrance from the nave, with Saxon zigzag. Somewhat to the E. is the base of a cross, and to the W. the present parish-church. This island is 5 miles S. of **BAMBOROUGH**, or *Bebba*, a place also famous for its antiquities, built by K. Ida, about A. D. 560. The ruins of its castle are still to be seen, on a rock, almost perpendicular above the sea.

HOLYOAK, Francis, author of a Latin dictionary, became rector of South-ham in Warwickshire in 1604; and being greatly esteemed, was chosen member of the convocation in the first year of Charles I.'s reign. He suffered much for the king; and died in 1653, aged 87. His son, Thomas Holyoak, republished the Dictionary, and made many additions to it. He died in 1675.

HOLY-ROOD DAY, a festival observed by the Roman catholics, in memory of the exaltation of our Saviour's cross. See **CROSS**, § II. 4; and **EXALTATION**, § 4.

HOLY-ROOD HOUSE. See **EDINBURGH**, § 19.

HOLY THISTLE. See **CNICUS**.

* **HOLY-THURSDAY**. *n. f.* The day on which the ascension of our Saviour is commemorated, ten days before Whitsuntide.

* **HOLY-WEEK**. *n. f.* The week before Easter, in which the passion of our Redeemer is commemorated.

HOLYWELL, a town of North Wales, in Flintshire, chiefly celebrated for a spring, called *Saint Winnifred's Well*, from whence it takes its name, and concerning which many fables have been told. It issues from the foot of a hill with great impetuosity, and turns several mills erected for working copper, making brass wire, paper, and snuff, and winding cotton, &c. At the back of the town is a hill, in which lead ore is found. It is 52 miles NNW. of Shrewsbury, and 212 NW. of London.

(1.) **HOLYWOOD**, John, or *Joannes De Sacrobosco*. See **SACROBOSCO**.

(2.) **HOLYWOOD**, a parish of Scotland, in Nithsdale, Dumfriesshire, so named from a grove of oak trees, which surrounded a large Druidical temple, formed of 12 very large moor stones, which inclose a circular piece of ground 80 yards in diameter, and are still standing within half a mile of the parish church. The oaks have all perished, but many of their roots have been dug up by the Rev. Dr Bryce Johnston, the minister. It is 10 miles long, about 1 $\frac{1}{2}$ broad, and contains about 7500 acres in all. The **NITH** and **CLUDEN** run along the E. and S. sides of it. (See these articles.) The air is dry and remarkably salubrious. The natives are long-lived. The soil is of 4 different kinds, all productive, and the greater part fertile; producing good crops of oats, barley, wheat, pease, beans, hemp, flax, turnips, potatoes, and grass. The population on the 31st Dec. 1790, as stated by Dr Johnston, in his report to Sir J. Sinclair, was 736, and had increased 124 since 1755. The number of sheep was about 1000, and of the black cattle

cattle 1200. Agriculture is much improved, but still retarded by thirlage.

(1.) **HOLZAPSEL**, a county of Germany, on the banks of the Lahn, between the late electorate of Treves and Nassau Dietz, erected into a principality by Ferdinand III.

(2.) **HOLZAPSEL**, the capital of the above county, seated on the Lahn, at the foot of a mountain, on which is an ancient castle, the seat of the Princes of Nassau. It is 4 miles NE. of Nassau. Lon. 25. 30. E. of Ferro. Lat. 50. 22. N.

HOLZHAUSEN, a town of Austria.

HOLZKIRCHEN, a town of Suabia.

* **HOMAGE**. *n. f.* [*bommage*, French; *bomagiū*, low Latin.] 1. Service paid and fealty professed to a sovereign or superior lord.—

Call my sovereign yours,

And do him *homage* as obedient subjects. *Shak.*
—The chiefs, in a solemn manner, did their *homages*, and made their oaths of fidelity to the earl marshal. *Davies.* 2. Obedience; respect, paid by external action.—

The gods great mother, when her heav'nly race

Do *homage* to her.

Denham.

A tuft of daisies on a flow'ry lay

They saw, and thitherward they bent their way;
To this both knights and dames their *homage* made,

And due obeisance to the daisy paid. *Dryden.*

Go, go, with *homage* your proud victors meet!
Go, lie like dogs beneath your master's feet.

Dryden.

* To **HOMAGE**. *v. a.* [from the noun.] To reverence by external action; to pay honour to; to profess fealty.

* **HOMAGER**. *n. f.* [*bommager*, Fr. from *homage*.] One who holds by homage of some superior lord.

Thou blushest, Antony; and that blood of thine

Is Cæsar's *homager*.

Shakespeare.

—His subjects, traytors, are received by the duke of Bretagne, his *homager*. *Bacon's Henry VII.*

HOMAGUES, a people of South America, in Amazonia. See **AMAZONIA**.

HOMAN, or **OMAN**, a town of Fez, in Habat.

(1.) **HOMBERG**, William, a celebrated physician, chemist, and philosopher, born in Batavia, in the East Indies, in 1652. His father was a Saxon gentleman, who, afterwards settling at Amsterdam, William there prosecuted his studies; and thence removed to Jena, and to Leipzig, where he studied the law. In 1642 he was made advocate at Magdeburg, where he studied experimental philosophy. Some time after he travelled into Italy; and studied medicine, anatomy, and botany, at Padua. He afterwards studied at Bologna; and at Rome learned optics, painting, sculpture, and music. He at length travelled into France, England, and Holland; obtained the degree of M. D. at Wittenberg; travelled into Germany and the North; visited the mines of Saxony, Bohemia, Hungary, and Sweden; and returned to France, where he acquired the esteem of the learned. M. Colbert being informed of his merit, made him such advantageous offers, as induced him to fix his residence at Paris. M. Homberg, who was already well known

for his phosphorus, for a pneumatic machine of his own invention, more perfect than that of Guericke, for his microscopes, for his discoveries in chemistry, and for the great number and variety of his curious observations, was received into the academy of sciences in 1691, and had the laboratory of that academy, of which he was one of its principal ornaments. The duke of Orleans, afterwards regent, made him his chemist, gave him a pension, and the most superb laboratory that was ever in the possession of a chemist, and in 1704 made him his first physician. He had abjured the Protestant religion in 1682, and died in 1715. There are many learned and curious pieces of his writing, in the memoirs of the academy of sciences, and in several journals. He had begun to give the elements of chemistry in them, and the rest were found among his papers fit for printing.

(2.) **HOMBERG**, a town of Franconia, in Wurzburg, 16 miles NNW. of Wurzburg.

(3.) **HOMBERG**, a town of Germany in Westphalia and duchy of Berg; 24 m. SE. of Cologne.

(4.) **HOMBERG**. See **HOMBURG**, N° 2.

(1.) **HOMBURG**, a town of Germany, in the late duchy of Deux Ponts, now annexed to the French republic, and included in the dept. of Sarre and Moselle. It is 4 miles NNW. of Deux Ponts, and 36 WNW. of Landau. Lon. 7. 32. E. Lat. 49. 16. N.

(2.) **HOMBURG**, a town of Germany, in the circle of the Upper Rhine, and landgravate of Hesse. It is 60 miles NW. of Frankfort, and subject to a branch of the house of Hesse.

HOMBY, a town of Virginia, 20 miles SSE. of Leeds.

(1.) **HOME**, Henry, Lord **KAMES**, an eminent Scottish lawyer, and author of many useful and ingenious works on various subjects, was descended of an ancient family, and born in 1696, in Berwickshire. His grandfather, Henry Home, was a younger son of Sir John Home of Renton, who was lord justice-clerk in 1663. He received the estate of Kames from his uncle George Home. The family of Renton is descended from that of the earls of Home, the representatives of the ancient princes of Northumberland, as appears from the records of the Lyon Office. In early youth, he was lively, and eager in the acquisition of knowledge. He never attended a public school; but was instructed in the ancient and modern languages, as well as in several branches of mathematics, and the arts necessarily connected with that science, by Mr Wingate, a man of considerable parts and learning, who spent many years as private tutor to Mr Home. After studying the civil law and the municipal law of his country at Edinburgh, Mr Home early perceived that a knowledge of these alone is not sufficient to make an accomplished lawyer. An acquaintance with the forms and practical business of the courts, and especially of the supreme court, as a member of which he was to seek for fame and emolument, he considered as essentially necessary to qualify him to be a complete barrister. He accordingly attended for some time the chamber of a writer to the signet, where he had an opportunity of learning the styles of legal deeds, and the modes of conducting different species of business. This wise step, independently of his great genius and unwearied

unwearied application, procured him, after his admission to the bar, peculiar respect from the court, and proportional employment in his profession of an advocate. Whoever peruses the law-papers composed by Mr Home when a young man, will perceive an uncommon elegance of style, besides great ingenuity of reasoning, and a thorough knowledge of the law and constitution of his country. These qualifications, together with the strength and vivacity of his natural abilities, soon raised him to be an ornament to the Scottish bar; and, on the 2d of February 1752, he was advanced to the bench as one of the judges of the court of session, under the title of *Lord Kames*. Before this period, however, notwithstanding the unavoidable labours of his profession, he had become the author of several works. In 1728 he published *Remarkable Decisions of the Court of Session from 1716 to 1728* in one vol. folio.—In 1732, appeared *Essays upon several subjects in law, viz. Jus tertii; Beneficium cedendarum actionum; Vinco Vincentem; and Prescription* in one volume 8vo. The first produce of his original genius, and extensive views, excited not only the attention, but the admiration, of the judges and other members of the court. This work was succeeded, in 1741, by *Decisions of the Court of Session from its first institution to the year 1740, abridged and digested under proper heads, in form of a Dictionary*, in 2 vols. folio: a very laborious work, and of the greatest utility to the practical lawyer. In 1747 appeared *Essays upon several subjects concerning British Antiquities*, viz. 1. Introduction of the feudal law into Scotland. 2. Constitution of parliament. 3. Honour, Dignity. 4. Succession, or Descent; with appendix upon hereditary and indefeasible right, composed in 1745, and published in 1747, in one vol. 8vo. In a preface to this work, Lord Kames informs us, that in 1745 and 1746, when the nation was in great suspense and distraction, he retired to the country; and in order to banish as much as possible the uneasiness of his mind, he planned and executed these Essays. It may be proper, though not in strict chronological order, to continue the list of his writings on law, before we mention his works on other subjects. In 1757 he published, *The Statute Law of Scotland abridged, with historical notes*, in one vol. 8vo; a most useful work. In 1759 he produced a new work entitled *Historical Law Tracts*, in one vol. 8vo. It contains 14 interesting tracts, viz. History of the Criminal Law:—of Promises and Covenants:—of Property:—of Securities upon and for Payment of Debt:—of the Privilege which an Heir-apparent in a feudal holding has to continue the Possession of his Ancestor:—of Regalities, and of the Privilege of repledging:—of Courts:—of Brieves:—of Process in Absence:—of Execution against Moveables and Land for Payment of Debt:—of Personal Execution for Payment of Debt:—of Execution for obtaining Payment after the Death of the Debtor:—of the limited and universal Representation of Heirs:—Old and New Extent. In 1760 he published, in one vol. folio, *The Principles of Equity*; a work which shows both the fertility of the author's genius and his indefatigable application. In 1766 he gave to the public another volume, in folio, of *Remarkable Decisions*

of the Court of Session, from 1730 to 1752. In 1777, appeared his *Elucidations respecting the Common and Statute Law of Scotland*, in one vol. 8vo. This book contains many curious and interesting remarks upon some intricate and dubious points which occur in the law of Scotland. In 1780 he published a volume, in folio, of *Select Decisions of the Court of Session from 1752 to 1768*. Lord Kames was very much inclined to metaphysical disquisitions. When a young man, in order to improve himself in his favourite study, he corresponded with the famous Berkeley bishop of Cloyne, Dr Butler bishop of Durham, Dr Samuel Clarke, and many other ingenious and learned men in Britain and Ireland. The letters of correspondence are carefully preserved by his son George Home Drummond, Esq. In 1751 he published *Essays on the Principles of Morality and Natural Religion*, a small volume, but so replete with ingenuity and acute reasoning, as to give rise to much controversy. It contained, in the most explicit terms, the doctrine which then made so much noise, under the appellation of *philosophical necessity*. Like some other great and good men, he continued a necessarian to his death; but in a subsequent edition of these essays, he exhibited a remarkable proof of his candour and liberality of sentiment, by altering certain expressions, which, contrary to his intention, had given very general offence. In 1761 he published an *Introduction to the Art of Thinking*, in one vol. 12mo. This small book consists of maxims collected from Rochefoucault and many other authors, illustrated in a variety of stories, fables, and historical anecdotes. His *Elements of Criticism* appeared in 1762, in 3 vols. 8vo. In this valuable work he attempts to show, that the art of criticism is founded on the principles of human nature. Such a plan, it might be thought, should have produced a dry and phlegmatic performance; but from the sprightliness of his manner of treating every subject, he has rendered the *Elements of Criticism* not only highly instructive, but one of the most entertaining books in our language. Rollin's *Belles Lettres*, a dull performance, from which a student could derive little advantage, but which had till then been universally recommended as a standard, was wholly superseded by this popular publication. A farther evidence of the various pursuits of his active mind was given in 1772, when he published a work in one volume 8vo, entitled, *The Gentleman Farmer, being an attempt to improve Agriculture by subjecting it to the test of rational principles*. This book met with a very favourable reception in Scotland, where, as a practical farmer, its author gave many proofs of superior skill. After he succeeded, in right of his lady, to the ample estate of Blair-Drummond in Perthshire, he formed, and in part successfully executed, a plan for turning a large moor, consisting of at least 1500 acres, into arable land. In 1773, Lord Kames published *Sketches of the History of Man*, in 2 vols. 4to. This work consists of a great variety of facts and observations concerning the nature of man; the produce of much and profitable reading. His last work, entitled, *Loose Hints upon Education, chiefly concerning the Culture of the Heart*, was published in 1781, in one vol. 8vo, when

when its venerable author was in his 83th year. The intelligent reader will perceive in this composition an uncommon activity of mind at an age so far advanced beyond the usual period of human life, and earnest desire to form the minds of youth to honour, to virtue, to industry, and to a veneration of the Deity. Lord Kames published also many temporary and fugitive pieces in different periodical works. In the *Essays Physical and Literary*, published by a society of gentlemen in Edinburgh, we find compositions of his Lordship *On the Laws of Motion, On the Advantages of Shallow Ploughing*, and on *Evaporation*; all of which exhibit evident marks of genius and originality of thinking. Lord Kames was remarkable for public spirit, to which he conjoined activity and great exertion. He for a great length of time had the principal management of all the societies and boards for promoting the trade, fisheries, and manufactures, in Scotland. As conducive to those ends, he was a strenuous advocate for making and repairing turnpike roads through every part of the country. He took likewise a chief lead in the distribution and application of the funds arising from the estates in Scotland, which had unfortunately been annexed to the crown. He was no less zealous in supporting, both with his writings and personal influence, literary associations. He was in some measure the parent of what was called the *Physical and Literary Society*. This society was afterwards incorporated into the *Royal Society of Edinburgh*, which received a charter from the crown. As a private gentleman, Lord Kames was admired by both sexes. His vivacity and wit, even when advanced in years, rendered his company not only agreeable, but greatly solicited by the literati, and esteemed by ladies of the highest rank and accomplishments. He told very few stories, and rarely, if ever, repeated the same story to the same person. From the necessity of retailing anecdotes, the miserable refuge of those who without genius attempt to shine in conversation, the abundance of his own mind set him free; for his wit or his learning always suggested what the occasion required. He could with equal ease and readiness combat the opinions of a metaphysician, unravel the intricacies of law, talk with a farmer on improvements in agriculture, or estimate with a lady the merits of the dress in fashion. Instead of being jealous of rivals, the characteristic of little minds, Lord Kames fostered and encouraged every symptom of merit that he could discover in the scholar, or in the lowest mechanic. Before he succeeded to the estate of Blair Drummond, his fortune was small. Notwithstanding this circumstance, he, in conjunction with Mrs Drummond, his respectable and accomplished spouse, did much more service to the indigent than most families of greater opulence. If the present necessity was pressing, they gave money. They did more: When they discovered that male or female petitioners were capable of performing any art or labour, they exerted themselves in procuring that species of work which the poor people could perform. In cases of this kind, which were very frequent, the Lady took charge of the women and his Lordship of the men. From what has been said concerning the various produc-

tions of his genius, it is obvious that there could be few idle moments in his long protracted life. His mind was incessantly employed; either teeming with new ideas, or pursuing active and laborious occupations. At the same time, with all this intellectual ardour, one great feature in the character of Lord Kames, besides his literary talents and public spirit, was a remarkable innocence of mind. He not only never indulged in detraction, but when any species of scandal was mentioned in his company, he either remained silent, or endeavoured to give a different turn to the conversation. In consequence of this amiable disposition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is still more remarkable, he never wrote a sentence, notwithstanding his numerous publications, without a direct and manifest intention to benefit his fellow-creatures. In his temper he was naturally warm, though kind and affectionate. In the friendships he formed, he was ardent, zealous, and sincere. So far from being inclined to irreligion, as some ignorant bigots insinuated, few men possessed a more devout habit of thought. A constant sense of Deity, and a veneration for Providence, dwelt upon his mind. From this source arose that propensity which appears in all his writings, of investigating final causes, and tracing the wisdom of the Supreme Author of Nature. Lord Kames, to the great regret of the public, died on the 27th day of December 1782. As he had no disease but the debility necessarily resulting from extreme old age, a few days before his death he went to the court of session, addressed all the judges separately, told them he was speedily to depart, and took a solemn and an affectionate farewell. A life of Lord Kames, with a view of his writings, has been lately published by Lord Woodhouselee.

(1.) * HOME. *n. f.* [*ham*, Saxon.] 1. His own house; the private dwelling.—

I'm now from *home*, and out of that provision
Which shall be needful for your entertainment.

Shak.

—Something like *home* that is not *home* is to be desired; it is found in the house of a friend. *Temple*.—

Home is the sacred refuge of our life,
Secur'd from all approaches but a wife. *Dryden*.

When Hector went to see
His virtuous wife, the fair Andromache,
He found her not at *home*, for she was gone.

Dryden.

Those who have *homes*, when *home* they do
repair,

To a last lodging call their wand'ring friends.

Dryden.

2. His own country.—

How can tyrants safely govern *home*,
Unless abroad they purchase great alliance!

Shak.

—Their determination is to return to their *homes*,
and to trouble you no more. *Shak*.—

With honour to his *home* let Theseus ride,
With love to friend.

Dryden.

At *home* the hateful names of parties cease,
And factious souls are weary'd into peace.

Dryden.

—They who pass through a foreign country, towards their native *home*, do not usually give up them-

themselves to the pleasures of the place. *Atterbury.*

3. The place of constant residence.—

Flandria, by plenty made the *home* of war,
Shall weep her crime, and bow to Charles re-
stor'd. *Prior.*

4. *Home*, united to a substantive, signifies domestick, or of the same country.—Let the exportation of *home* commodities be more in value than the importation of foreign. *Bacon.*

(3.) * *HOME*. *adv.* [from the noun.] 1. To one's own habitation.—One of Adam's children in the mountains lights on a glittering substance; *home* he carries it to Adam, who finds it to be hard, to have a bright yellow colour, and exceeding great weight. *Locke.* 2. To one's own country. 3. Close to one's own breast or affairs.—He that encourages treason lays the foundation of a doctrine, that will come *home* to himself. *L'Estrange.*—This is a consideration that comes *home* to our interest. *Addison.*—These considerations, proposed in general terms, you will, by particular application, bring *home* to your own concern. *Wake's Preparation for Death.* 4. To the point designed; to the utmost; closely; fully.—Crafty enough either to hide his faults, or never to shew them, but when they might pay *home*. *Sidney.*

With his prepared sword he charges *home*
My unprovided body. *Shak.*

A loyal sir

To him thou follow'st: I will pay thy graces
Home both in word and deed. *Shak.*

Accuse him *home* and *home*. *Shak.*

—Men of age object too much, adventure too little, and seldom drive business *home* to the full period; but content themselves with a mediocrity of success. *Bacon.*—That cometh up *home* to the business, and taketh off the objection clearly. *Sanderfon.*

Break through the thick array

Of his throng'd legions, and charge *home* upon
him. *Addison.*

—He makes choice of some piece of morality: and, in order to press this *home*, he makes less use of reasoning. *Broome.*—I can only refer the reader to the authors themselves, who speak very *home* to the point. *Atterbury.* 5. United to a substantive, it implies force and efficacy.—

Poison may be false;

The *home* thrust of a friendly sword is sure.
Dryden.

—I am sorry to give him such *home* thrusts; for he lays himself so open, and uses so little art to avoid them, that I must either do nothing, or expose his weakness. *Stillingfleet.*

* *HOME*BORN. *adj.* [*home* and *born*.] 1. Native; natural.—

Though to be thus elemented, arm

These creatures from *homeborn* intrinsic harm.
Donne.

2. Domestick; not foreign.—

Num'rous bands

With *homeborn* lies, or tales from foreign lands.
Pope.

* *HOME*BRED. *adj.* [*home* and *bred*.] 1. Native; natural.—God hath taken care to anticipate every man, to draw him early into his church, before other competitors, *homebred* lusts, or vicious customs of the world, should be able to pretend to

him. *Hammond on Fundamentals.* 2. Not polished by travel; plain; rude; artless; uncultivated.

Only to me two *homebred* youths belong.
Dryden.

3. Domestick; not foreign.—

But of danger, which hereby doth dwell,
And *homebred* evil, ye desire to hear,
I can you tidings tell. *Fairy Queen.*

This once happy hand,
By *homebred* fury rent, long groan'd. *Phillips.*

* *HOME*FELT. *adj.* [*home* and *felt*.] Inward; private.—

Yet they in pleasing slumber lull'd the sense,
And in sweet madness robb'd it of itself;
But such a sacred and *homefelt* delight,
Such sober certainty of walking bliss,
I never heard till now. *Milton.*

Happy next him who to these shades retires,
Whom nature charms, and whom the muse inspires,

Whom humbler joys of *homefelt* quiet please,
Successive study, exercise, and ease. *Pope.*

HOMELEN, a town of Germany, in the c-devant bishopric of Liege, now annexed to the French republic, and included in the dept. of the Lower Meuse; 4 miles W. of Maestricht.

* *HOME*LILY. *adv.* [from *homely*.] Rudely; inelegantly.

* *HOME*LINESS. *n. f.* [from *homely*.] Plainness; rudeness; coarseness.—Homer has opened a great field of raillery to men of more delicacy than greatness of genius, by the *homeliness* of some of his sentiments. *Addison.*

(1.) * *HOME*LY. *adj.* [from *home*.] Plain; homespun; not elegant; not beautiful; not fine; coarse; rude. It is used both of persons and things.—Each place handsome without curiosity, and *homely* without loathsomeness. *Sidney.*

Within this wood, out of a rock did rise
A spring of water, mildly tumbling down;
Whereto approached not in any wise
The *homely* shepherd, nor the ruder clown. *Spenser.*

Like rich hangings in an *homely* house,
So was his will in his old feeble body. *Shak.*

Be plain, good son, and *homely* in thy drift:
Riddling confession finds but riddling shrift.

Home-keeping youths have ever *homely* wits.
Shak.

Our stomachs will make what's *homely* savoury.
Shak.

It is for *homely* features to keep home;
They had their name thence. *Milton.*

—It is observed by some, that there is none so *homely* but loves a looking-glass. *South.*

Their *homely* fare dispatch'd, the hungry band
Invade their trenchers next. *Dryden.*

Now Strephon daily entertains
His Chloe in the *homeliest* strains. *Swift.*

—*Homely* persons, the more they endeavour to adorn themselves, the more they expose the defects they want to hide. *Clarendon.*

(2.) * *HOME*LY. *adv.* Plainly; coarsely; rudely.—

Thus like the god his father, *homely* drest,
He strides into the hall a horrid guest. *Dryden.*

* *HOME*LYN. *n. f.* A kind of fish. *Ainsley.*

* *HOME*MADE. *adj.* [*home* and *made*.] Made at home;

home; not manufactured in foreign parts.—A tax laid on your native product, and *homemade* commodities, makes them yield less to the first seller. *Locke.*

(1.) HOMER, the prince of the Greek poets, flourished, according to Dr Blair, about 900 B. C.; according to Dr Priestley, 850; according to the Arundelian marbles, 300 after the taking of Troy; and agreeable to them all, above 400 years before Plato and Aristotle. Seven cities disputed the glory of having given him birth, which are enumerated in the following distich:

Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, Athens;

Orbis de patria certat, Homere, tua.

We have nothing very certain respecting the particulars of his life. The most regular account is that which goes under the name of Herodotus, and is usually printed with his history: and though it is supposed to be spurious, yet, as it is ancient, was made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Augustus, entertained of Homer, we must content ourselves with it. Menalippus, a native of Magnesia, went to settle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend, and, being deluded, was got with child. The guardian, willing to conceal the misfortune, sent Critheis to Smyrna, which was then building, 18 years after the founding of Cumæ, and about 168 after the destruction of Troy. Critheis being near her time, went one day to a festival, which the people of Smyrna were celebrating on the banks of the river Meles; where her pains coming upon her, she was delivered of Homer, whom she called *Melissigenes*, because he was born on the banks of that river. Having nothing to maintain her, she was forced to spin, and a man of Smyrna, called Phemius, who taught literature and music, having often seen Critheis, who lodged near him, and being pleased with her housewifery, took her into his house to spin the wool he received from his scholars for their education. Here she behaved so modestly and discreetly, that Phemius married her, and adopted her son, in whom he discovered a wonderful genius, and the best natural disposition in the world. After the death of Phemius and Critheis, Homer succeeded to his father-in-law's fortune and school; and was admired, not only by the inhabitants of Smyrna, but by strangers, who resorted from all parts to that place of trade. A shipmaster called Mentès, who was a man of learning and a lover of poetry, was so taken with Homer, that he persuaded him to leave his school, and to travel with him. Homer, who had then begun his poem of the Iliad, and thought it of great consequence to see the places he should have occasion to treat of, embraced the opportunity. He embarked with Mentès, and during their several voyages never failed carefully to note down what he thought worth observing. He travelled into Egypt; from whence he brought into Greece the names of their gods, the chief ceremonies of their worship, and a more improved knowledge

in the arts than what prevailed in his own country. He visited Africa and Spain; in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling into his eyes. Mentès being in haste to go to Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of Ithaca, who took all possible care of him. There Homer was informed of many things relating to Ulysses, which he afterwards made use of in compiling his Odyssey. Mentès returning to Ithaca, found Homer cured. They embarked together; and after much time spent in visiting the coasts of Peloponnesus and the islands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved so violent, that he lost his sight. This misfortune made him return to Smyrna, where he finished his Iliad. Some time after, the low state of his finances obliged him to go to Cumæ, where he hoped to have found relief. Here his poems were highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered, "that there would be no end of maintaining all the *ὄμαροι* or blind men:" and hence got the name of *Homer*. He afterwards wandered through several places, and stopped at Chios, where he married, and composed his Odyssey. Some time after, having added many verses to his poems in praise of the cities of Greece, especially of Athens and Argos, he went to Samos, where he spent the winter, singing at the houses of the great men, with a train of boys after him. From Samos he went to Io, one of the Sporades, with a design to continue his voyage to Athens; but landing by the way at Chios, he fell sick, died, and was buried on the sea-shore. The only incontestable works which Homer has left behind him are the ILIAD and ODYSSEY. The BATRACHOMYOMACHIA, or battle of the frogs and mice, has been disputed. The hymns have been disputed also, and attributed by the scholiasts to Cynæ, thus the rhapsodist: but Thucydides, Lucian, and Pausanias have cited them as genuine. Many other pieces are ascribed to him; viz. epigrams, the Eartiges, the Cecropes, and the destruction of Oochalia, of which only the names are remaining. Nothing can excel the clearness and majesty of Homer's style, the sublimity of his thoughts, the strength and sweetness of his verses. All his images are striking; his descriptions just and exact; the passions so well expressed, and nature so justly and finely painted, that he gives to every thing motion, life, and action. But he more particularly excels in invention, and in the different characters of his heroes, which are so varied, that they affect us in an inexpressible manner. In a word, the more he is read by a person of good taste, the more he is admired. Nor are his works to be esteemed merely as entertaining poems, or as the monuments of a sublime and varied genius. He was in general so accurate with respect to costume, that he seldom mentioned persons or things that we may not conclude to have been known during the time of which he writes; and it was Mr Pope's opinion, that his account of people, princes, and countries, was purely historical, founded on the real transactions of those times, and by far the most valuable piece

of history and geography left us concerning the state of Greece in that early period. His geographical divisions of that country were thought so exact, that we are told of many controversies concerning the boundaries of Grecian cities, which have been decided upon the authority of his poems. Alcibiades gave a rhetorician a box on the ear for not having Homer's writings in his school. Alexander was ravished with them, and commonly placed them under his pillow with his sword: he inclosed the *Iliad* in the precious casket that belonged to Darius; "in order (said he to his courtiers) that the most perfect production of the human mind might be inclosed in the most valuable casket in the world." And one day seeing the tomb of Achilles in Sigæa, "Fortunate hero!" (cried he), "thou hast had a Homer to sing thy victories!" Lycurgus, Solon, and the kings and princes of Greece, set such a value on Homer's works, that they took the utmost pains to procure correct editions of them, the most esteemed of which is that of Aristarchus. Didymus was the first who wrote notes on Homer; and Eustathius, Abp. of Thessalonica, in the 12th century, is the most celebrated of his commentators. Mr Pope has given an elegant translation of the *Iliad*, adorned with the harmony of poetic numbers; and Madam Dacier has translated both the *Iliad* and *Odyssey* into prose. Fabricius has enumerated the several editions of Homer, and the writers who have employed themselves on the works of that great poet, in the 1st volume of his *Bibliotheca Græca*. A very singular discovery, which was made a few years ago in Russia, deserves to be here mentioned. Christian Frederick Matthæi, who had been educated by the learned Ernesti, and did credit to the instructions of that celebrated master by the great erudition he displayed, being invited to settle at Moscow, and to assist in a plan of literature, for which his abilities and acquisitions eminently qualified him, on his arrival at that city, was informed, equally to his astonishment and satisfaction, that a very copious treasure of Greek MSS. was deposited in the library of the Holy Synod, which no person in that country had either the abilities to make use of, or the curiosity to examine. Struck with the relation of a circumstance so unexpected, and at the same time so peculiarly agreeable to his classical taste, he immediately seized the opportunity that was fortunately offered him, to explore this repository of hidden treasure. After having examined several curious books, he discovered a MS. copy of the works of Homer, written about the end of the 14th century, but evidently a transcript from a very ancient and valuable copy, which, besides the *Iliad* and *Odyssey*, contains 16 of the hymns, which have been long published under Homer's name. Twelve lines of a lost hymn to Bacchus, and the hymn to Ceres, which was also lost, were likewise preserved in this curious and long unnoticed MS. The hymn to Ceres appears to be entire, excepting a few lines towards the close: and it is surely remarkable, that a Greek poem attributed to Homer, which had been lost for ages, should be at length discovered in Muscovy, the rudest and most unclassical country in Europe. M. Matthæi, exulting in an acquisition so unexpected

and valuable, communicated it, with singular disinterestedness, to his learned friend M. Ruhnkenius, with whose talents and extraordinary erudition he was well acquainted, that this gentleman might present it to the world without those delays which might attend the publication of it at Moscow. He was rather induced to employ M. Ruhnkenius in the publication of this curious and beautiful remnant of antiquity, because he knew that this gentleman had been particularly engaged in the study of the hymns of Homer, in order to give the public a complete edition of them. The hymn to Ceres, and the fragment of the hymn to Bacchus, were printed in 1780 at Leyden, under the care of M. Ruhnkenius, who has added some very valuable notes and observations on the hymn to Ceres, which tend to illustrate its beauties, and to throw light on some of its obscurities. The learned editor observes, that nothing was more distant from his expectations than the discovery of this hymn to Ceres. He knew indeed that a poem bearing that title, and ascribed to Homer, existed in the 2d century; but as it had long been considered as irretrievably lost, he had formed no hopes of ever seeing it rescued from the obscurity to which it had been consigned. He acknowledges, that he has many doubts with respect to the high and illustrious origin ascribed to this hymn: but as no positive external evidence can be produced to determine the point, he chooses to rest his argument on what appears to him the more certain ground of internal proof; and observes, that though the poem be exquisitely beautiful, yet that it is evidently deficient in some of Homer's more striking and predominant characteristics. It wants his energy and spirit; that vigour, that inspiration, which animate and give an irresistible power, as well as an enchanting beauty, to the poems of that sublime and inimitable bard. This opinion has been given by other critics of all the hymns of Homer. But though M. Ruhnkenius is not inclined to attribute the hymn of Ceres to Homer, he yet acknowledges, that the structure of its language is founded on the model of that great poet, and he hesitates not to give it the honour of very high antiquity. He is of opinion, that it was written immediately after Homer, or at least in the age of Hesiod; and he congratulates the age on the discovery of so curious a poem, rescued by mere accident from the darkest retreats of oblivion. He deems it to be an acquisition, not only calculated to gratify the curiosity of the connoisseurs in classic antiquity, and to entertain those lovers of Greek poetry whose studies are made subservient to a refined and elegant species of amusement, but he also esteems it to be of particular use to the critic, as it tends to illustrate some obscure passages both in the Greek and Latin poets.

(2.) * HOMER. *n. f.* A Hebrew measure of about three pints.—An *homer* of barley seed shall be valued at fifty shekels of silver. *Lev. xxvii. 16.*

(3.) HOMER, OMER, CHOMER, or CORUS, was a Jewish measure, containing the 10th part of the epha. See MEASURE, N° 4. III. and OMER, N° 1.

HOMERITES. See ETHIOPIA, § 16.

HOMERTON, a village in Middlesex.

HOMESOKEN. See HAMESECKEN.

(1.) * HOMESPUN.

(1.) * **HOMESpun.** *adj.* [*home* and *spin.*] 1. Spun or wrought at home; not made by regular manufacturers.—

Instead of *homespun* coats were seen

Good pinnars, edg'd with colberteen. *Swift.*

2. Not made in foreign countries.—He appeared in a suit of English broad cloth, very plain, but rich: every thing he wore was substantial, honest, *homespun* ware. *Addison.* 3. Plain; coarse; rude; homely; inelegant.—They sometimes put on, when they go ashore, long sleeveless coats of *homespun* cotton. *Sandys's Travels.*—We say, in our *homespun* English proverb, He killed two birds with one stone. *Dryden.*—

Our *homespun* authors must forlake the field,
And Shakespeare to the lost Scarlatti yield

Addison.

(2.) * **HOMESpun.** *n. f.* A coarse, inelegant, rude, untaught, rustic man. Not in use.—

What hempen *homespuns* have we swaggering here,

So near the cradle of the fairy queen? *Shak.*

* **HOMESTALL.** } *n. f.* [*ham* and *stede*, Saxon.]

* **HOMESTRAD.** } The place of the house.—

Both house and *homestead* into seas are borne,
And rocks are from their old foundations torn.

Dryden.

* **HOMEWARD.** } *adv.* [*ham* and *weard*, Sax.]

* **HOMEWARDS.** } Towards home; towards the native place; towards the place of residence.—

Then Urania *homeward* did arise,
Leaving in pain their well-fed hungry eyes.

Sidney.

My affairs

Do even drag me *homeward.* *Shak.*

Since such love's natural station is, may still
My love descend, and journey down the hill,
Not panting after growing beauties; so
I shall ebb on with them who *homeward* go.

Donne.

Look *homeward*, angel, now, and melt with
ruth!

And, O ye dolphins, waft the hapless youth!

Milton.

Like a long team of snowy swans on high,
Which clap their wings, and cleave the liquid sky,
Which *homeward* from their wat'ry pastures
borne,

They sing, and Asia's lakes their notes return.

Dryden.

What now remains,

But that once more we tempt the wat'ry plains,
And wand'ring *homewards*, seek our safety
hence.

Dryden.

HOMFALISE. See **HONFALISE.**

HOMFELD, a town of Germany, in the circle of Westphalia, and county of Lippe, nine miles E. of Leingow.

(1.) * **HOMICIDE.** *n. f.* [*homicide*, Fr. *homicidium*, Lat.] 1. Murder; manquelling.—The apostles command to abstain from blood: construe this according to the law of nature, and it will seem, that *homicide* only is forbidden; but construe it in reference to the law of the Jews, about which the question was, and it shall easily appear to have a clean other sense, and a truer, when we expound it of eating, and not of shedding blood. *Hooker.* 2. Destruction. In the following lines it is not proper.—

What wonder is't that black detraction thrives!

The *homicide* of names is less than lives. *Dryd.*

3. [*Homicide*, Fr. *homicide*, Lat.] A murderer; a manslayer.—

I'd undertake the death of all the world,
So might I live one hour in your sweet bosom.

—If I thought that, I tell thee, *homicide*,

These nails should rend that beauty from my
cheeks. *Shak-spere.*

Hector comes, the *homicide*, to wield

His conqu'ring arms, with corps to strew the
field. *Dryden.*

(2.) **HOMICIDE**, (§ 1, *def.* 1.) in law, signifies in general the taking away of any person's life. It is of three kinds; *justifiable*, *excusable*, and *felonious*. The first has no share of guilt at all; the 2d very little; but the 3d is the highest crime against the law of nature that man is capable of committing.

I. **HOMICIDE, EXCUSABLE**, is of two sorts; either *per infortunium*, by misadventure; or *se defendendo*, upon a principle of self preservation. We will first see wherein these two species of homicide are distinct, and then wherein they agree.

i. **HOMICIDE PER INFORTUNIUM, OR BY MISADVENTURE**, is where a man, doing a lawful act, without any intention of hurt, unfortunately kills another: as where a man is at work with a hatchet, and the head thereof flies off and kills a stander-by; or, where a person, qualified to keep a gun, is shooting at a mark, and undesignedly kills a man: for the act is lawful, and the effect is merely accidental. So where a parent is moderately correcting his child, a master his apprentice or scholar, or an officer punishing a criminal, and happens to occasion his death, it is only misadventure, for the act of correction was lawful: but if he exceeds the bounds of moderation, either in the manner, the instrument, or the quantity of punishment, and death ensues, it is manslaughter at least, and in some cases (according to the circumstances) murder; for the act of immoderate correction is unlawful. Thus, by an edict of the emperor Constantine, when the rigour of the Roman law with regard to slaves began to relax and soften, a master was allowed to chastise his slave with rods and imprisonment, and if death accidentally ensued, he was guilty of no crime: but if he struck him with a club or a stone, and thereby occasioned his death, or if in any other yet grosser manner "*immoderate suo jure utatur, tunc reus homicidii fit.*" But to proceed. A tilt or tournament, the martial diversion of our ancestors, was however an unlawful act; and so are boxing and sword-playing, the succeeding amusements of their posterity: and therefore, if a knight in the former case, or a gladiator in the latter, be killed, such killing is felony of manslaughter. But if the king command or permit such diversion, it is said to be only misadventure; for then the act is lawful: In like manner as, by the laws both of Athens and Rome, he who killed another in the *pancratium*, or public games, authorised or permitted by the state, was not held to be guilty of homicide. Likewise to whip another's horse, whereby he runs over a child and kills him, is held to be accidental in the rider, for he has done nothing unlawful; but manslaughter

in the person who whipped him, for the act was a trespass, and at best a piece of idleness, of inevitably dangerous consequence. And in general, if death ensues in consequence of an idle, dangerous, and unlawful sport, as shooting or casting stones in a town, or the barbarous diversion of cock-throwing; in these and similar cases, the slayer is guilty of manslaughter, and not misadventure only; for these are *unlawful acts*.

ii. HOMICIDE SE DEFENDENDO, OR IN SELF-DEFENCE, upon a sudden affray, is also excusable, rather than justifiable, by the English law. This species of self-defence must be distinguished from that just now mentioned, as calculated to hinder the perpetration of a capital crime; which is not only a matter of excuse, but of justification. But the self-defence which we are now speaking of, is that whereby a man may protect himself from an assault, or the like, in the course of a sudden brawl or quarrel, by killing him who assaults him. And this is what the law expresses by the word *chance-medley*, or (as some rather choose to write it) *chaud-medley*; the former of which in its etymology signifies a *casual* affray, the latter an affray in the *heat* of blood or passion: both of them of pretty much the same import; but the former is in common speech too often erroneously applied to any manner of homicide by misadventure; whereas it appears by stat. 24 Hen. VIII. c. 5. and our ancient books, that it is properly applied to such killing as happens in self-defence upon a sudden rencounter. The right of natural defence does not imply a right of attacking: for, instead of attacking one another for injuries past or impending, men need only have recourse to the proper tribunals of justice. They cannot therefore legally exercise this right of preventive defence, but in sudden and violent cases; when certain and immediate suffering would be the consequence of waiting for the assistance of the law. Wherefore, to excuse homicide by the plea of self-defence, it must appear that the slayer had no other possible means of escaping from his assailant. In some cases this species of homicide (upon *chance-medley* in self-defence) differs but little from manslaughter, which also happens frequently upon *chance-medley* in the proper legal sense of the word. But the true criterion between them seems to be this: when both parties are actually combating at the time when the mortal stroke is given, the slayer is then guilty of manslaughter; but if the slayer hath not begun to fight, or (having begun) endeavours to decline any farther struggle, and afterwards being closely pressed by his antagonist, kills him to avoid his own destruction, this is homicide excusable by self-defence. For which reason the law requires, that the person who kills another in his own defence, should have retreated as far as he conveniently or safely can, to avoid the violence of the assault, before he turns upon his assailant; and that not seditiously, or in order to watch his opportunity, but from a real tenderness of shedding his brother's blood. And though it may be cowardice, in time of war between two independent nations, to flee from an enemy; yet, between two fellow-subjects, the law countenances no such point of honour: because the king and his courts are the *vindices injuriarum*, and will give to the party wronged all the satisfaction he

deserves. In this the civil law also agrees, or perhaps goes rather farther; "*qui cum aliter tueri se non possunt, damni culpam dederint, innoxii sunt.*" The party assaulted must therefore flee as far as he conveniently can, either by reason of some wall, ditch, or other impediment, or as far as the fierceness of the assault will permit him; for it may be so fierce as not to allow him to yield a step, with manifest danger of his life, or enormous bodily harm; and then in his defence he may kill his assailant instantly. And this is the doctrine of universal justice, as well as of the municipal law. And, as the *manner* of the defence, so is also the *time* to be considered: for if the person assaulted does not fall upon the aggressor till the affray is over, or when he is running away, this is revenge and not defence. Neither, under the colour of self-defence, will the law permit a man to screen himself from the guilt of deliberate murder: for if two persons, A and B, agree to fight a duel; and A gives the first onset, and B retreats as far as he safely can, and then kills A, this is murder, because of the previous malice and concerted design. But if A upon a sudden quarrel assaults B first, and, upon B's returning the assault, A really and *bona fide* flies; and being driven to the wall, turns again upon B and kills him; this may be *se defendendo*, according to some; though others have thought this opinion too favourable: inasmuch as the necessity, to which he is at last reduced, originally arose from his own fault. Under this excuse of self-defence, the principal civil and natural relations are comprehended: therefore, master and servant, parent and child, husband and wife, killing an assailant in the necessary defence of each other, respectively, are excused; the act of the relation assisting being construed the same as the act of the party himself. There is one species of homicide *se defendendo*, where the party slain is equally innocent as he who occasions his death: and yet this homicide is also excusable from the great universal principle of self-preservation, which prompts every man to save his own life preferably to that of another, where one of them must inevitably perish. As, among others, in that case mentioned by lord Bacon, where two persons, being shipwrecked, and getting on the same plank, but finding it not able to save them both, one of them thrusts the other from it, whereby he is drowned. He who thus preserves his own life, at the expense of another man's, is excusable through unavoidable necessity, and the principle of self-defence; since their both remaining on the same weak plank is a mutual, though innocent, attempt upon, and endangering of, each other's life. Let us next take a view of the circumstances wherein those two species of homicide, by misadventure and self-defence, agree; and those are in their blame and punishment. For the law sets so high a value upon the life of a man, that it always intends some misbehaviour in the person who takes it away, unless by the command or express permission of the law. In the case of misadventure, it presumes negligence, or at least a want of sufficient caution in him who was so unfortunate as to commit it, who therefore is not altogether faultless. And as to the necessity which excuses a man who kills another *se defendendo*, lord Bacon entitles

it *necessitas culpabilis*; and thereby distinguishes it from the former necessity of killing a thief or a malefactor. For the law intends that the quarrel or assault arose from some unknown wrong, or some provocation, either in word or deed: and since in quarrels both parties may be and usually are in some fault, and it scarce can be tried who was originally in the wrong: the law will not hold the survivor entirely guiltless. But it is clear, in the other case, that where I kill a thief who breaks into my house, the original default can never be upon my side. The law besides may have a farther view, to make the crime of homicide more odious, and to caution men how they venture to kill another upon their own private judgment; by ordaining, that he who slays his neighbour, without an express warrant from the law so to do, shall in no case be absolutely free from guilt. Nor is the law of England singular in this respect. Even the slaughter of enemies required a solemn purgation among the Jews; which implies, that the death of a man, however it happens, will leave some stain behind it. And the Mosaiical law appointed certain cities of refuge for him "who killed his neighbour unawares; as if a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down a tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die, he shall flee into one of those cities and live." But it seems he was not held wholly blameless, any more than in the English law; since the avenger of blood might slay him before he reached his asylum, or if he afterwards stirred out of it till the death of the high priest. In the imperial law likewise casual homicide was excused, by the indulgence of the emperor signed with his own sign-manual, *adnotatione principis*; otherwise, the death of a man, however committed, was in some degree punishable. Among the Greeks, homicide by misfortune was expiated by voluntary banishment for a year. In Saxony a fine is paid to the kindred of the slain; which also, among the western Goths, was little inferior to that of voluntary homicide; and in France, (under the old government), no person was absolved in cases of this nature, without a largess to the poor, and the charge of certain masses for the soul of the party killed. The penalty inflicted by the English law is said by Sir Edward Coke to have been anciently no less than death; which, however, is with reason denied by later and more accurate writers. It seems rather to have consisted in a forfeiture, some say of all the goods and chattels, others of only a part of them, by way of fine or *weregild*: which was probably disposed of, as in France, *in pious usus*, according to the humane superstition of the times, for the benefit of his soul who was thus suddenly sent to his account with all his imperfections on his head. But that reason having long ceased, and the penalty (especially if a total forfeiture) growing more severe than was intended, in proportion as personal property has become more considerable, the delinquent has now, and has had as early as the English records will reach, a pardon and writ of restitution of his goods as a matter of course and right, only paying for suing out the same. And, indeed, to prevent this expense, in cases where

the death has notoriously happened by misadventure or in self-defence, the judges usually permit (if not a direct) a general verdict of acquittal.

II. HOMICIDE, FELONIOUS, is an act of a very different nature from the former, being the killing of a human creature, of any age or sex, without justification or excuse. This may be done either by killing one's self, or another man: for the consideration of which, see the articles MANSLAUGHTER, MURDER, and SUICIDE.

III. HOMICIDE, JUSTIFIABLE, is of different kinds. i. Such as is owing to some unavoidable necessity, without any will, intention, or desire, and without any inadvertence or negligence, in the party killing, and therefore without any shadow of blame; as, for instance, by virtue of such an office as obliges one, in the execution of public justice, to put a malefactor to death, who hath forfeited his life by the laws and verdict of his country. This is an act of necessity, and even of civil duty: and therefore not only justifiable, but commendable, where the law requires it. But the law must require it, otherwise it is not justifiable: therefore wantonly to kill the greatest of malefactors, a felon, or a traitor, attainted or outlawed, deliberately, uncompelled, and extrajudicially, is murder. And farther, if judgment of death be given by a judge not authorized by lawful commission, and execution is done accordingly, the judge is guilty of murder. Also such judgment, when legal, must be executed by the proper officer, or his appointed deputy; for no one else is required by law to do it, which requisition it is that justifies the homicide. If another person doth it of his own head, it is held to be murder; even though it be the judge himself. It must farther be executed, *servato juris ordine*; it must pursue the sentence of the court. If an officer beheads one who is adjudged to be hanged, or *vice versa*, it is murder; for he is merely ministerial, and therefore only justified when he acts under the authority and compulsion of the law. But, if a sheriff changes one kind of punishment for another, he then acts by his own authority, which extends not to the commission of homicide: and besides, this licence might occasion a very gross abuse of his power. The king indeed may remit part of a sentence, as in the case of treason, all but the beheading; but this is no change, no introduction of a new punishment; and in the case of felony, where the judgment is *to be hanged*, the king (it has been said) cannot legally order even a peer to be beheaded. Again: In some cases homicide is justifiable, rather by the permission, than by the absolute command, of the law: either for the advancement of public justice, which without such indemnification would never be carried on with proper vigour; or, in such instances where it is committed for the prevention of some atrocious crime, which cannot otherwise be avoided. ii. Homicides; committed for the advancement of public justice, are, 1. Where an officer, in the execution of his office, either in a civil or criminal case, kills a person that assaults and resists him. 2. If an officer, or any private person, attempts to take a man charged with felony, and is resisted; and, in the endeavour to take him, kills him. 3. In case of a riot, or rebellious assembly, the

the officers endeavouring to disperse the mob are justifiable in killing them, both at common law, and by the riot act, 1 Geo. I. c. 5. 4. Where the prisoners in a gaol, or going to a gaol, assault the gaoler or officer, and he in his defence kills any of them, it is justifiable, for the sake of preventing an escape. 5. If trespassers in forests, parks, chases, or warrens, will not surrender themselves to the keepers, they may be slain; by virtue of the statute 21 Edward I. stat. 2. *de malefactoribus in parvis*, and 3 and 4 W. and M. c. 10. But, in all these cases, there must be an apparent necessity on the officer's side; viz. that the party could not be arrested or apprehended, the riot could not be suppressed, the prisoners could not be kept in hold, the deer-stealers could not but escape, unless such homicide were committed; otherwise, without such absolute necessity, it is not justifiable. 6. If the champions in a trial by battle killed either of them the other, such homicide was justifiable, and was imputed to the just judgment of God, who was thereby presumed to have decided in favour of the truth. iii. In the next place, such homicide as is committed for the prevention of any forcible and atrocious crime, is justifiable by the law of nature; and also by the law of England, as it stood so early as the time of Bracton, and as it is since declared by stat. 24. H. VIII. c. 5. If any person attempts a robbery or murder of another, or attempts to break open a house in the night-time (which extends also to an attempt to burn it), and shall be killed in such attempt, the slayer shall be acquitted and discharged. This reaches not to any crime unaccompanied with force, as picking of pockets; or to the breaking open of any house in the day-time, unless it carries with it an attempt of robbery also. So the Jewish law, which punished no theft with death, makes homicide only justifiable in case of nocturnal house-breaking: "if a thief be found breaking up, and he be smitten that he die, no blood shall be shed for him; but if the sun be risen upon him, there shall blood be shed for him; for he should have made full restitution." At Athens, if any theft was committed by night, it was lawful to kill the criminal, if taken in the fact; and by the Roman law of the XII tables, a thief might be slain by night with impunity, or even by day, if he armed himself with any dangerous weapon: which amounts very nearly to the same as is permitted by our constitution. The Roman law also justifies homicide, when committed in defence of the chastity either of one's self or relations: and so also, according to Selden, stood the law in the Jewish republic. The English law likewise justifies a woman killing one who attempts to ravish her: and so too the husband or father may be justified in killing a man who attempts a rape upon his wife or daughter; but not if he takes them in adultery by consent; for the one is forcible and felonious, but not the other. And there is no doubt but the forcibly attempting a crime, of a still more detestable nature, may be equally resisted by the death of the unnatural aggressor. For the one uniform principle that runs through our own, and all other laws, seems to be this: That where a crime, in itself capital, is endeavoured to be committed by force, it is lawful to repel that

force by the death of the party attempting. But we must not carry this doctrine to the same length that Mr Locke does; who holds, "that all manner of force without right upon a man's person, puts him in a state of war with the aggressor; and, of consequence, that, being in such a state of war, he may lawfully kill him that puts him under this unnatural restraint." However just this conclusion may be in a state of uncivilized nature, yet the law of England, like that of every other well regulated community, is too tender of the public peace, too careful of the lives of the subject, to adopt so contentious a system; nor will it suffer with impunity any crime to be prevented by death, unless the same, if committed, would also be punished by death. In these instances of justifiable homicide, it may be observed, that the slayer is in no kind of fault whatsoever, not even in the minutest degree; and is therefore to be totally acquitted and discharged, with commendation rather than blame. But that is not quite the case in excusable homicide, the very name whereof imports some fault, some error, or omission; so trivial, however, that the law excuses it from the guilt of felony, though in strictness it judges it deserving of some little degree of punishment. See § 1.

* **HOMICIDAL.** *adj.* [from *homicide*.] Murderous; bloody.—

The troop forth issuing from the dark recess,
With homicidal rage, the king oppress. *Pope.*

* **HOMILETICAL.** *adj.* [ὁμιλιαιστικός.] Social; conversible.—His life was holy, and when he had leisure for retirements, severe: his virtues active chiefly, and homiletical; not those lazy sullen ones of the cloyster. *Att. bury.*

(1.) * **HOMILY.** *n. f.* [*homilie*, French: ὁμιλία.] A discourse read to a congregation.—*Homilies* were a third kind of readings usual in former times; a most commendable institution, as well then to supply the casual, as now the necessary defect of sermons. *Hooker.*—What tedious *homily* of love have you wearied your parishioners withal, and never cried, have patience, good people! *Shakespeare's As you like it.*—If we survey the *homilies* of the ancient church we shall discern that, upon festival days, the subject of the *homily* was constantly the business of the day. *Hammond's Fundamentals.*

(2.) **HOMILY** [from ὁμιλία, an assembly.] is a sermon upon some point of religion, delivered in a plain manner, so as to be easily understood by the people. The Greek homily, says M. Fleury, signifies a familiar discourse, like the Latin *sermo*; and discourses delivered in the church were so named, to intimate, that they were not harangues or matters of ostentation and flourish, like those of profane orators, but familiar and useful discourses, as of a master to his disciples, or a father to his children. All the homilies of the Greek and Latin fathers are composed by bishops. We have none of Tertullian, Clemens Alexandrinus, and many other learned persons; because, in the first ages, none but bishops were admitted to preach. The privilege was not ordinarily allowed to priests till toward the 5th century. St Chrysostom was the first presbyter that preached steadily. Origen and St Augustine also preached; but it was by a peculiar licence. Photius distinguishes **HOMILY** from **SERMON**, in that the homily was performed in a more

more familiar manner, the prelate interrogating and talking to the people, and they in their turn answering and interrogating him, so that it was properly a conversation; whereas the sermon was delivered with more form, and in the pulpit, after the manner of the orators. The practice of compiling homilies, to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the 8th century; when Charlemagne ordered Paul Deacon and Alcuin to form homilies or discourses upon the Gospels and Epistles, from the ancient doctors of the church. This gave rise to that famous collection entitled the *Homiliarium of Charlemagne*, which being followed as a model by many productions of the same kind, composed by private persons, from a principle of pious zeal, contributed much (says Mosheim) to nourish the indolence, and perpetuate the ignorance of a worthless clergy. There are still extant several fine homilies, composed by the ancient fathers, particularly St Chrysostom and St Gregory. The *Clementine Homilies* are 19 homilies in Greek, published by Cotelierius, with two letters prefixed; one of them written in the name of Peter, the other in the name of Clement, to James bishop of Jerusalem; in which last letter they are entitled *Clement's Epitome of the Preaching and Travels of Peter*. According to Le Clerc, these homilies were composed by an Ebionite in the 2d century; but Montfaucon supposes that they were forged long after the age of St Athanasius. Dr Lardner apprehends, that they were the original or first edition of the *Recognitions*; and that they are the same with the work censured by Eusebius under the title of *Dialogues of Peter and Appion*.

HOMILIES, two books of, in the Church of England, are two books of plain sermons, set out by public authority, and ordered to be read in churches on Sundays and holidays when there was no sermon. The first book was compiled and published in the beginning of Edward the Sixth's reign; and the second in Queen Elizabeth's time, by order of convocation, 1563.

HOMINE REPLEGIANDO, a writ for the bailing of a man out of prison, when he is confined without commandment of the king or his judges, or for any cause that is repleviable. But this writ is now seldom used; a writ of *habeas corpus* being sued out on the necessary occasions.

HOMME, a river of France, in the dept. of Forets, and late prov. of Luxemburg, which runs into a lake near Rochefort.

HOMMEDAL, a town of Norway.

HOMMOC, *n. s.* a name given by mariners to a hillock or small eminence of land, resembling the figure of a cone, and appearing on the sea-coast of any country.

HOMMONA, a town of Hungary.

HOMO, MAN, is ranked by Linnæus under the class of mammalia and order of primates, or *Cbiefis*; and characterised by having 4 parallel fore teeth both in the upper and lower jaw, and two mamme on the breast. The only species is the

(I.) **HOMO SAPIENS**, or *Sapient Man*, so named as being endowed with wisdom far superior to, or rather exclusive of all other animals. See **MAN**. In the early editions of Linnæus, the *Troglodytes* was added as a second species, but is now, with

much more propriety, arranged under the genus *Simia*. See **SIMIA**. Mankind, though originally sprung from one pair, vary much from difference of climate, education, and habits. Hence the following varieties are enumerated by Linnæus; viz *Wild men, Americans, Europeans, Asiatics, Africans, and Monsters*. See § 1-6.

1. **HOMINES AFRI, AFRICANS**. "Of black complexion, phlegmatic temperament, and relaxed fibre."—The hair is black and frizzly; the skin soft and silky; the nose flat; the lips are thick; and the female has long lax breasts.—They are of crafty, indolent, and careless dispositions, and governed in their actions by caprice.—Anoint the skin with grease.

2. **HOMINES AMERICANI, AMERICANS**. "Of copper-coloured complexion, choleric constitution, and remarkably erect." Their hair is black, lank, and coarse; their nostrils are wide; their features harsh, and the chin is scantily supplied with beard. Are obstinate in their tempers, free and satisfied with their condition; and are regulated in all their proceedings by traditional customs. Paint their skins with red streaks.

3. **HOMINES ASIATICI, ASIATICS**. "Of sooty complexion, melancholy temperament, and rigid fibre." The hair is strong, black, and lank; the eyes are dark brown. They are of grave, haughty, and covetous manners; and are governed by opinions.—Dress in loose garments.

4. **HOMINES EUROPÆI, EUROPEANS**. "Of fair complexion, sanguine temperament, and brawny form." The hair is flowing, and of various shades of brown; the eyes are mostly blue.—They are of gentle manners, acute in judgment, of quick invention, and governed by fixed laws. Dress in close vestments.

5. **HOMINES FERI, WILD MEN**, "walk on all fours, are dumb, and covered with hair." A youth found in Lithuania, in 1761, resembling a bear. 2. A youth found in Hesse, in 1544, resembling a wolf. 3. A youth in Ireland resembling a sheep. *Tulp. Obs.* iv. 9. 4. A youth in Bamberg resembling an ox. *Camerarius*. 5. A wild youth found in 1724, in Hanover. 6. Wild boys found in 1719 in the Pyrenees. 7. A Wild girl found in 1717 in Overysseel. 8. A wild girl found in 1731 in Champagne. 9. A wild lad found near Leyden. *Boerhaave*.—"These instances of wild men and their similitudes, (Mr Kerr justly observes,) are partly to be attributed to imposture, and in part to exaggeration: Most probably idiots who had strayed from their friends, and who resembled the above animals only in imitating their voices." See **PETER, THE WILD BOY**.

6. **HOMINES MONSTROSI, MONSTERS**. Of these there are several varieties: the first and second of which, in the following list, are occasioned by peculiarity of climate, while the rest are produced by artificial management. 1. *Alpini*: The inhabitants of the northern mountains; they are small in stature, active and timid in their dispositions. 2. *Patagonici*: The Patagonians of South America; of vast size, and indolent in their manners. 3. *Monorchides*: The Hottentots; having one testicle extirpated. 4. *Imberbes*: Most of the American nations; who eradicate their beards and the hair from every part of the body

except

except the scalp: 5. *Macrocephali*: The Chinese; who have their heads artificially forced into a conical form. 6. *Plagiacephali*: The Canadian Indians; who have the fore part of their heads flattened when young by compression.

(II.) *HOMO SAPIENS*, DR GMELIN'S ARRANGEMENT OF THE VARIETIES OF. The following is offered by Dr Gmelin as more convenient than that of Linnæus; and it appears to be in many respects preferable:

1. *HOMO ALBUS*, *White*: Formed by the rules of symmetrical elegance and beauty; or at least what we consider as such. This division includes almost all the inhabitants of Europe; those of Asia on this side of the Oby, the Caspian, Mount Imatius, and the Ganges; likewise the natives of the N. of Africa, of Greenland, and the Esquimaux.

2. *HOMO BADIUS*, *Brown*: Of a yellowish brown colour; has scanty hairs, flat features, and small eyes. This variety takes in the whole inhabitants of Asia not included in the preceding division.

3. *HOMO CUPREUS*, *Copper-coloured*: The complexion of the skin resembles the colour of copper not burnished. The whole inhabitants of America, except the Greenlanders and Esquimaux.

4. *HOMO FUSCUS*, *Tawny*: Chiefly of a dark blackish brown colour; having a broad nose, and harsh coarse straight hair. The inhabitants of the southern islands, and of most of the Indian islands.

5. *HOMO NIGER*, *Black*: Of black complexion; has frizzly hair, a flat nose, and thick lips. The whole inhabitants of Africa, excepting those of its more northern parts. This variety is ranked by Dr Gmelin 3d in order, though in the gradation of colour it certainly should be last.

HOMOCENTRIC, *adj.* See *CONCENTRICK*.

HOMODROMUS VECTIS, or *LEVER*, in mechanics, is a lever in which the weight and power are both on the same side of the fulcrum as in the lever of the 2d and 3d kind; being so called, because here the weight and power move both in the same direction, whereas in the heterodromus they move in opposite directions.

* *HOMOGENEAL*. *HOMOGENEOUS*. *adj.* [*homogene*, Fr. *ὁμογενής*.] Having the same nature or principles; suitable to each other.—The means of reduction, by the fire, is but by congregation of *homogeneous* parts. *Bacon*—Ice is a similar body, and *homogeneous* concretion, whose material is properly water. *Brown's Vulgar Errors*.—An *homogeneous* mass of one kind is easily distinguishable from any other: gold from iron, sulphur from alum, and so of the rest. *Woodward's Natural History*.—The light whose rays are all alike refrangible, I call simply, *homogeneous*, and similar; and that whose rays are some more refrangible than others, I call compound, heterogeneal, and dissimilar. *Newton*.

HOMOGENEAL, or *HOMOGENEOUS*, [from *ὁμο*, like, and *γενος*, kind.] is applied to various subjects, to denote that they consist of parts of the same nature and kind: in contradistinction to *heterogeneous*, which see.

* *HOMOGENEALNESS*. } *n. s.* [from *homogeneous*, or
* *HOMOGENEITY*. } *homogeneal*.]
* *HOMOGENEOUSNESS*. }
Participation of the same principles or nature; similitude of kind.—The mixtures acquire a great-

er degree of fluidity and similarity, or *homogeneity* of parts. *Arbutnot on Aliments*.—Upon this supposition of only different diameters, it is impossible to account for the *homogeneity* or similarity of the secreted liquors. *Cheyne*.

* *HOMOGENY*. *n. s.* [*ὁμογενία*.] Joint nature. Not used.—By the driving back of the principal spirits, which preserve the consistence of the body, their government is dissolved, and every part returneth to his nature or *homogeny*. *Bacon*.

HOMOLE, a hill in Thessaly, near Othrya.

HOMOLIUM, a town of Thessaly, in Magnesia.

HOMOLOGATION, [from *ὁμολογία*, consent.] in the civil law, the act of confirming or rendering a thing more valid and solemn, by publication, repetition, or recognition thereof.

(1.) * *HOMOLOGOUS*. *adj.* [*homologue*, Fr. *ὁμολογος*.] Having the same manner or proportions.

(2.) *HOMOLOGOUS*, in geometry, is applied to the corresponding sides and angles of similar figures, as being proportioned to each other.

* *HOMONYMOUS*. [*adj.* *homonyme*, French; *ὁμωνυμος*.] Denominating different things; equivocal; ambiguous.—As words signifying the same thing are called synonymous, so equivocal words, or those which signify several things, are called *homonymous*, or ambiguous; and when persons use such ambiguous words, with a design to deceive, it is called equivocation. *Watt's Logick*.

* *HOMONYMY*. *n. s.* [*homonymie*, French *ὁμωνυμία*.] Equivocation; ambiguity.

HOMOROD, a town of Transylvania.

* *HOMOTONOUS*. *adj.* [*ὁμοτονος*.] Equable: said of such distempers as keep a constant tenour of rise, state, and declension. *Quincy*.

HOMS, or *EMS*, a town of Syria, on the Orontes, 6 miles NNE. of Damascus, anciently called *EMESSA*. See that article.

(1.) *HONAN*, a province of China, bounded on the N. by that of Petcheli and Chanfi, on the W. by Chanfi, on the S. by Houquang, and on the E. by Chantong. Every thing that can contribute to render a country delightful is found united in this province; the Chinese therefore call it *Tong-hoa*, or *the middle flower*; it is indeed situated almost in the centre of China. The ancient emperors, invited by the mildness of the climate and the beauty of the country, fixed their residence here for a time. The abundance of its fruits, pastures, and corn, the effeminacy of its inhabitants (who are accounted extremely voluptuous), and the cheapness of provisions, have prevented trade from being so flourishing here as in the other provinces. The whole country is flat, excepting towards the W. where there is a long chain of mountains, covered with thick forests; and the land is in such a high state of cultivation, that those who travel through it imagine they are walking in an immense garden. Besides the Hoangho, which runs through this province, it is watered by a great number of springs and fountains. It has also a valuable lake, which is frequented by a prodigious number of workmen, because its water has the property of communicating a lustre to silk, which cannot be imitated. Exclusive of forts, castles, and places of strength, this province contains 8 *fou*, or cities of the first class, and 102 of the 2d and 3d. In one of these cities

cities, named *Nanyang*, is found a kind of serpent, the skin of which is marked with small white spots: the Chinese physicians steep it in wine, and use it as a remedy against the palsy.

(2.) HONAN, a city of the above province, situated amidst mountains and between three rivers. The Chinese formerly believed this city to be the centre of the earth, because it was in the middle of their empire. Its jurisdiction is very extensive; for it comprehends one city of the 2d class and 13 of the 3d. One of these cities, named *Teng-fong-bien*, is famous for the tower erected by the celebrated Tcheoukong for an observatory. See TCHOUKONG. Honan is 360 miles SSW. of Peking. Lon. 129. 55. E. Ferro. Lat. 34. 44. N.

HOND, a town of Hungary, 10 miles N. of Tokay.

HONDA BAY; 1. A bay on the N. coast of Cuba: 2. A bay on the E. coast of Honduras, N. of Cape Gracias a Dios.

HONDEKOETER, Melchior, a famous Dutch painter, born at Utrecht, in 1637, who excelled in painting animals, and especially birds. His father and grandfather were of the same profession, and their subjects the same. He was trained up to the art by his father; but surpassed not only him, but even the best of his cotemporaries in a very high degree. Till he was 17 years of age, he continued under the direction of his father, and accustomed himself to paint cocks, hens, ducks, chickens, and peacocks, in an elegant variety of actions and attitudes. After his father's death, in 1653, he received instruction from his uncle John Baptist Weenix; but his best instructor was nature, which he studied with intense application. His pencil was wonderfully neat and delicate; his touch light; his colouring exceedingly natural, lively, and remarkably transparent; and the feathers of his fowls were expressed with such a swelling softness, as might readily and agreeably deceive the eye of any spectator. It is reported that he had trained up a cock to stand in any attitude he wanted to describe, and that he used to place the creature near his easel; so that at the motion of his hand the bird would fix itself in the proper posture, and would continue in that particular position without the smallest perceptible alteration for several hours together. The landscapes which he introduces as the back grounds of his pictures, are adapted with peculiar judgment and skill, and admirably finished; they harmonize with his subject, and always increase the force and the beauty of his principal objects. His touch was very singular, in imitating the natural plumage of the fowls he painted; which produced a charming effect, and may enable an intelligent observer, to distinguish his genuine works from impositions. His pictures sell at a high price, and are much sought after. He died at Utrecht in 1695, aged 59.

HONDIUS, Jesse, an eminent letter-founder and engraver on copper and ivory, born in Flanders in 1563. He was author of a work entitled *Descriptio geographica orbis terrarum*, published in folio, in 1607. He died in 1611.

HONDSCHOOTE, a town of France, in the dep. of the North, and district of Bergues; 7½ miles SE. of Dunkirk, and 17 NW. of Ypres.

Near this town a part of the army of the allies, under Gen. Freytag, was surprised and defeated by the French, on the 6th Sept. 1793; the general himself, and prince Adolphus of Great Britain, being taken prisoners, but soon after rescued.

(1.) HONDURAS, a large province of N. America, bounded on the N. by the Bay (Nº 2.), on the E. by the Mosquito shore, on the S. by Nicaragua, and on the W. by Chiapa and Guatemala. It is comprehended in the government of New Spain, although this province and the peninsula of Yucatan, on the other side of the bay of Honduras, can hardly be said to have formed a part of the ancient Mexican empire. Honduras and Yucatan do not, like the other territories of Spain in the New World, derive their value either from the fertility of their soil, or the richness of their mines; but they produce, in greater abundance than any part of America, the LOGWOOD tree, which is become an article in commerce of great value. During a long period, no European nation intruded upon the Spaniards in these provinces, or attempted to obtain any share in this branch of trade. But after the conquest of Jamaica by the English, one of the first objects of the settlers on that island was the great profit arising from the logwood trade, and the facility of wresting some portion of it from the Spaniards. Their first attempt was made at Cape Catoche, the SE. promontory of Yucatan. When most of the trees near this cape were felled, they removed to the island of Trist, in the bay of Campeachy; and in later times, their principal station has been in the bay of Honduras. The Spaniards, alarmed at this encroachment, endeavoured by negotiation, remonstrances, and open force, to prevent the English from obtaining any footing on that part of the American continent. But, after struggling against it for more than a century, the disasters of an unfortunate war extorted from the court of Madrid, in 1763, a reluctant consent to tolerate this settlement of foreigners in the heart of its territories. This privilege was confirmed by the definitive treaty of 1783; by which, however, it was stipulated, that nothing in this concession should be considered as derogating, in any respect, from the sovereignty of his catholic majesty; that if the English had erected any fortifications in the country, they should be demolished, and none erected in future; and that they should confine themselves within a certain district, lying between the rivers Wallis, or Bellize, and Rio Hondo, taking the course of the said two rivers for unalterable boundaries, so as that the navigation of them be common to both nations; to wit, by the river Wallis, from the sea ascending as far as opposite to a lake, which runs into the land, and forms an isthmus, with another similar inlet, which comes from the side of Rio Nuevo, or New River; so that the line of separation pass straight across the said isthmus, and meet another lake formed by the water of Rio Nuevo, as its current; the said line to continue with the course of Rio Nuevo, descending as far as opposite to a river which enters Rio Hondo, and thence descending by Rio Hondo to the sea. But, by a convention signed in 1786, these limits were extended; the English line, beginning from the sea, was to take

the centre of the river Sibun, or Jabon, and continue up to the source of the said river; thence to cross, in a straight line, the intermediate land, till it intersected the river Wallis; and by the centre of the same river, the said line was to descend to the point where it would meet the line already settled in 1783. By this convention, the English were not only permitted to cut logwood, but mahogany, or any other kind of wood, and to carry away any other produce of the country; with certain exceptions, however, against the establishing of any plantations of sugar, coffee, &c. and they were likewise permitted, with certain restrictions, to occupy the small island called Cafina, St George's Key, or Cayo Cafina. The English settlement in this country had formerly been considered as foreign; but in 1790, by an act of parliament, they were allowed the same advantages, in their exports and imports, as a British colony. The capital is Valladolid. See MOSQUITO.

(2.) HONDURAS BAY, a bay on the coast of Honduras lying W. of the Caribbean Sea, between Cape Catoche, and Cape Honduras.

HONDUROS, a town of Cuba, 63 miles N. of Bayamo.

(1.) HONE, George Paul, a German lawyer, born at Nuremberg, in 1662. He was bailiff of Cobourg and counsellor to the duke of Meinungen. His chief works are, 1. *Lexicon Topographicum Franconie*. 2. History of the duchy of Saxe-Cobourg. He died at Cobourg, in 1747.

(2.) * HONE. *n. f.* [This word *M. Casaubon* derives from *axen*; *Junius* from *hozstuen*, Welsh; *Skinner*, who is always rational, from *han*, Saxon, a stone; *hanan*, to stone.] A whetstone for a razor. A *hone* and a parer, to pare away grass.

Tuffer.

* To HONE. *v. n.* [*hongian*, Saxon.] To pine; to long for any thing.

HONEBURG, a town, 1 mile N. of Osnaburg.

* HONEST. *adj.* [*honeste*, Fr. *honestus*, Lat.] Upright; true; sincere.—

What art thou?

—A very *honest*-hearted fellow, and as poor as the king. *Shak.*

—An *honest* physician leaves his patient, when he can contribute no further to his health. *Temple.*—The way to relieve ourselves from those sophisms, is an *honest* and diligent inquiry into the real nature and causes of things. *Watts.* 2. Chaste.—

Wives may be merry, and yet *honest* too. *Shak.*

3. Just; righteous; giving to every man his due.

Tate will subscribe, but fix no certain day,

He's *honest*, and as wit comes in, will pay. *Tate.*

* HONESTLY. *adv.* [from *honest*.] 1. Uprightly; justly.—

It doth make me tremble,

There should those spirits yet breathe, that when they cannot

Live *honestly* would rather perish basely. *B. Jonf.*

—For some time past all proposals from private persons to advance the publick service, however *honestly* and innocently designed, have been called lying in the king's face. *Swift.* 2. With chastity; modestly.

(1.) * HONESTY. *n. f.* [*bonnefeté*, French; *honestas*, Lat.] Justice; truth; virtue; purity.—

Thou shalt not have thy husband's lands,

—Why, then mine *honesty* shall be my dower. *Shak.*

—Goodness, as that which makes men prefer their duty and their promise before their passions or their interest, and is properly the object of trust, in our language goes rather by the name of *honesty*; though what we call an honest man, the Romans called a good man; and *honesty* in their language, as well as in French, rather signifies a composition of those qualities which generally acquire honour and esteem. *Temple.*

(2.) HONESTY, in botany. See LUNARIA.

(1.) * HONEY. *n. f.* [*hunig*, Saxon; *bonig*, Dutch; *honcc*, *bonag*, German.] 1. A thick, viscous, fluid substance, of a whitish or yellowish colour, sweet to the taste, soluble in water, and becoming vinous on fermentation, inflammable, liquable by a gentle heat, and of a fragrant smell. Of *honey* the first and finest kind is virgin *honey*, not very firm, and of a fragrant smell: it is the first produce of the swarm, obtained by draining the combs without pressing. The second is often almost solid, procured by pressure: and the worst is the common yellow *honey* extracted by heating the combs, and then pressing them. In the flowers of plants, by certain glands near the basis in the petals, is secreted a sweet juice, which the bee, by means of its proboscis or trunk, sucks up and discharges again from the stomach through the mouth into the comb. The *honey* deposited in the comb is destined for the young offspring; but in hard seasons the bees are reduced to the necessity of feeding on it themselves. *Hill.*

So work the *honey* bees,

Creatures that by a ruling nature teach

The art of order to a peopled kingdom. *Shak.*

—Touching his education and first fostering, some affirm, that he was fed by *honey* bees. *Raleigh.*—In ancient time there was a kind of *honey*, which either of its own nature, or by art, would grow as hard as sugar, and was not so luscious as ours. *Baron.*—When the patient is rich, there's no fear of physicians about him, as thick as wasps to a *honey* pot. *L'Estrange.*—*Honey* is the most elaborate production of the vegetable kind, being a most exquisite vegetable sope, resolvent of the bile, balsamick and pectoral; *honey* contains no inflammable spirit before it has felt the force of fermentation; for by distillation it affords nothing that will burn in the fire. *Arbutnot.*—

New wine, with *honey* temper'd milk we bring;

Then living waters from the crystal spring. *Pope.*

2. Sweetness: lusciousness.—

The king hath found

Matter against him, that for ever mars

The *honey* of his language. *Shak.*

A *honey* tongue, a heart of gall,

Is fancy's spring, but sorrow's fall. *Shak.*

3. Sweet: sweetness: a name of tenderness. [*Mel*; *corculum*.]

Honey, you shall be well desir'd in Cyprus;

I've found great love amongst them. Oh, my sweet,

I prattle out of fashion, and I dote. *Shak.*

Why, *honey* bird, I bought him on purpose for thee. *Dryden.*

(2.) HONEY is a sweet vegetable juice, collected by the bees from the flowers of various plants, and

and deposited in the cells of the comb; from which it is extracted either by spontaneous percolation through a sieve in a warm place, the comb being separated and laid thereon, or by expression. That which runs spontaneously is purer than that which is expressed, a quantity of the wax and other matters being forced out along with it by the pressure. The best sort of honey is of a thick consistence, a whitish colour, inclining to yellow, an agreeable smell, and pleasant taste: both the colour and flavour differ in some degree, according to the plants which the bees collect it from. It is supposed that honey is merely the juice of the flower perspiring, and becoming inspissated thereon; and that the bee takes it up with its proboscis, and carries it to be deposited in its waxen cells, with which the young bees are to be fed in summer, and the old ones in winter; but it is certain, that honey can be procured by no other method of collecting this juice than by the bees. The honey of old bees, and that which is forced from the comb by heat or pressure, is yellow from the wax. Honey produced where the air is clear and hot, is better than that where the air is variable and cold. The honey of Narbonne in France, where rosemary abounds, is said to have a very manifest flavour of that plant, and to be imitable by adding to other honey an infusion of rosemary flowers.

(3.) HONEY, as a medicine, is a very useful detergent and aperient, powerfully dissolving viscid juices, and promoting the expectoration of tough phlegm. In some particular constitutions it has an inconvenience of griping, or of proving purgative; which is said to be in some measure prevented by previously boiling the honey. This, however, with all constitutions, is by no means effectual; and the circumstance mentioned has had so much weight with the Edinburgh college, that they do not now employ it in any preparation, and have entirely rejected the *mella medicata*, substituting syrups in their place: but honey is, doubtless, very useful in giving form to different articles, although there be some individuals with whom it may disagree. In order, however, to obtain the good effects of the honey itself, it must be used to a considerable extent, and as an article of diet. The following remarkable instances of the good effects of honey in some asthmatic cases are given by Dr Monro, in his Medical and Pharmaceutical Chemistry: "The late Dr John Hume, one of the commissioners of the Sick and Hurt of the Royal Navy, was for many years violently afflicted with the asthma. Having taken many medicines without receiving relief, he at last resolved to try the effects of honey, having long had a great opinion of its virtues as a pectoral. For two or three years he ate some ounces of it daily, and got entirely free of his asthma, and likewise of a gravelly complaint, which he had long been afflicted with. About two years after he had recovered his health, when he was sitting one day in the office for the Sick and Hurt, a person labouring under a great difficulty of breathing, who looked as if he could not have many days, came to him, and asked him by what means he had been cured of his asthma? Dr Hume told him the particulars of his own case, and mentioned to him the means by which he had found relief. For two

years after he heard nothing of this person, who was a stranger to him, and had seemed so bad that he did not imagine that he could have lived many days, and therefore had not even asked him who he was; but at the end of that period, a man seemingly in good health, and decently dressed, came to the Sick and Hurt Office, and returned him thanks for his cure, which he assured him had been entirely brought about by the free use of honey."

* To HONEY. *v. n.* [from the noun.] To talk fondly.—

Nay, but to live

In the rank sweat of an incestuous bed,
Stew'd in corruption, *honeying* and making love
Over the nasty fly. *Shak.*

* HONEY-BAG. *n. f.* [*boney* and *bag*.] The *honey bag* is the stomach, which bees always fill to satisfy, and to spare, vomiting up the greater part of the honey to be kept against winter. *Grew.*

HONEY BEE. See BEE, § 1. (2.)—(4.)

(1.) * HONEY-COMB *n. f.* [*boney* and *comb*.] The cells of wax in which the bee stores her honey.—

All these a milk-white *boney-comb* surround,
Which in the midst the country banquet crown'd.

Dryden.

(2.) HONEY-COMB. See BEE, § 1. 3.

* HONEY-COMBED. *adj.* [*boney* and *comb*.] Spoken of a piece of ordnance flawed with little cavities by being ill cast.—A mariner having discharged his gun, which was *honey-combed*, and loading it suddenly again, the powder took fire. *Wifeman.*

(1.) * HONEY-DEW. *n. f.* [*honey* and *dew*.] Sweet dew.—There is a *boney-dew* which hangs upon their leaves, and breeds insects. *Mortimer.*

How *boney-dews* embalm the fragrant morn,
And the fair oak with luscious sweets adorn.

Garth.

(2.) HONEY-DEW, a sweet saccharine substance found on the leaves of certain trees, of which bees are very fond, by the husbandmen supposed to fall from the heavens like common dew. This opinion hath been refuted, and the true origin of this and other saccharine dews shown, by the abbé Boissier de Sauvages, in a memoir read before the Society of Sciences at Montpellier. "Chance (says the abbé) afforded me an opportunity of seeing this juice in its primitive form on the leaves of the holm oak: these leaves were covered with thousands of small round globules or drops, which, without touching one another, seemed to point out the pore from whence each of them had proceeded. My taste informed me that they were as sweet as honey: the honey-dew on a neighbouring bramble did not resemble the former, the drops having run together; owing either to the moisture of the air which had diluted them, or to the heat which had expanded them. The dew was become more viscous, and lay in large drops covering the leaves; in this form it is usually seen. The oak had at this time two sorts of leaves; the old, which were strong and firm; and the new, which were tender, and newly come forth. The honey-dew was found only on the old leaves; though these were covered by the new ones, and by that means sheltered from any moisture that could fall from

from above. I observed the same on the old leaves of the bramble, while the new leaves were quite free from it. Another proof that this dew proceeds from the leaves is, that other neighbouring trees not furnished with a juice of this kind had no moisture on them; and particularly the mulberry, which is a very particular circumstance, for this juice is a deadly poison to silk worms. If this juice fell in the form of a dew, mist, or fog, it would wet all the leaves without distinction, and every part of the leaves, under as well as upper. Heat may have some share in its production; for, though the common heat promotes only the transpiration of the more volatile and fluid juices, a sultry heat, especially if reflected by clouds, may so far dilate the vessels as to produce a more viscous juice, such as the honey-dew. The 2d kind of honey-dew, which is the chief resource of bees after the spring-flowers and dew by transpiration on leaves are past, owes its origin to a small insect called a *vine-fretter*; the excrement ejected with some force by this insect makes a part of the most delicate honey known in nature. (See *APHIS*, § 1.) These vine fretters rest during several months on the barks of particular trees, and extract their food by piercing that bark, without hurting or deforming the tree. These insects also cause the leaves of some trees to curl up, and produce galls upon others. They settle on branches that are a year old. The juice, at first perhaps hard and crabbed, becomes, in the bowels of this insect, equal in sweetness to the honey obtained from the flowers and leaves of vegetables; excepting that the flowers may communicate some of their essential oil to the honey, and this may give it a peculiar flavour, as happened to myself by planting a hedge of rosemary near my bees at Sauvages: the honey has tasted of it ever since, that shrub continuing long in flower. I have observed two species of vine-fretters, which live unsheltered on the bark of young branches: a larger and a lesser. The lesser species is of the colour of the bark upon which it feeds, generally green. It is chiefly distinguished by a horns, or straight, immoveable, fleshy substances, which rise perpendicularly from the lower sides of the belly, one on each side. This is the species which live on the young branches of bramble and elder. The larger species is double the size of the other; it is of a blackish colour; and instead of the horns which distinguish the other, have in the same part of the skin a small button, black and shining like jet. The buzzing of bees, in a tuft of holm oak, made me suspect that something very interesting brought so many of them thither. I knew that it was not the season for expecting honey-dew, nor was it the place where it is usually found; and was surprised to find the tuft of leaves and branches covered with drops which the bees collected with a humming noise. The form of the drops drew my attention, and led me to the following discovery. Instead of being round like drops which had fallen, each formed a small longish oval. I soon perceived from whence they proceeded. The leaves covered with those drops of honey were situated beneath a swarm of the larger black vine-fretters; and on observing these insects, I perceived them

from time to time raise their bellies, at the extremity of which there then appeared a small drop of an amber colour, which they instantly ejected from them to the distance of some inches. I found by tasting some of these drops which I had caught on my hand, that it had the same flavour with what had before fallen on the leaves. Afterwards saw the smaller species of vine-fretters eject their drops in the same manner. This ejection is so far from being a matter of indifference to these insects themselves, that it seems to have been wisely instituted to procure cleanliness in each individual, as well as to preserve the whole swarm from destruction; for, pressing as they do one upon another, they would otherwise soon be glued together, and rendered incapable of stirring. The drops thus spurted out fall upon the ground, if not intercepted by leaves or branches; and the spots they make on stones remain some time, unless washed off by rain. This is the only honey-dew that falls: and this never falls from a greater height than a branch where these insects can cluster. It is now easy to account for a phenomenon which formerly puzzled me greatly. Walking under a lime-tree in the king's garden at Paris, I felt my hand wetted with little drops, which I at first took for small rain. The tree indeed should have sheltered me from the rain, but I escaped it by going from under the tree. A seat placed near the tree shone with these drops. And being then unacquainted with any thing of this kind, except the honey-dew found on the leaves of some particular trees, I was at a loss to conceive how so glutinous a substance could fall from the trees in such small drops: for I knew that rain could not overcome its natural attraction to the leaves till it became pretty large drops; but I have since found, that the lime-tree is very subject to these vine-fretters. Bees are not the only insects that feast upon this honey; ants are equally fond of it. Led into this opinion by what naturalists have said, I at first believed, that the horns in the lesser species of these vine-fretters had in their extremity a liquor which the ants went in search of; but I soon discovered that what drew the ants after them came from elsewhere, both in the larger and lesser species, and that no liquor is discharged by the horns. There are two species of ants which search for these insects. The large black ants follow those which live on the oak and chestnut: the lesser ants attend those on the elder. But as the ants are not, like the bees, provided with the means of sucking up fluids, they place themselves near the vine-fretters, in order to seize the drop the moment they see it appear upon the anus; and as the drop remains some time at the small vine-fretters before they can cast it off, the ants have leisure to catch it, and thereby prevent the bees from having any share: but the vine-fretters of the oak and chestnut being stronger, and perhaps more plentifully supplied with juice, dart the drop instantly, so that the larger ants get very little of it. The vine-fretters, finding the greatest plenty of juice in trees about the middle of summer, afford also at that time the greatest quantity of honey: and this lessens as the season advances, so that in the autumn the bees prefer it to the flowers then in season. Though these insects pierce the tree to the sap in

a thousand places, yet the trees do not seem to suffer at all from them, nor do the leaves lose the least of their verdure. The husbandman therefore acts injudiciously when he destroys them."

(1.) * **HONEY-FLOWER.** *n. f.* [*melanthus*, Lat.] A plant.—It hath a perennial root, and the appearance of a shrub. This plant produces large spikes of chocolate-coloured flowers in May, in each of which is contained a large quantity of black sweet liquor, from whence it is supposed to derive its name. *Miller.*

(2.) **HONEY-FLOWER.** See **MELIANTHUS**.

* **HONEY-GNAT.** *n. f.* [*mellio*, Latin; *honey* and *gnat*.] An insect. *Ainsworth.*

HONEY-GUIDE. See **CUCULUS**, N° 6.

* **HONEYLESS.** *adj.* [from *honey*.] Being without honey.—

But for your words, they rob the Hybla bees,
And leave them *honeyless*. *Shak.*

HONEY-LOCUST See **GLEDITSIA**.

* **HONEY-MOON.** *n. f.* [*honey* and *moon*.] The first month after marriage, when there is nothing but tenderness and pleasure.—A man should keep his finery for the latter season of marriage, and not begin to dress till the *honey-moon* is over. *Addison.*

(1.) * **HONEY-SUCKLE.** *n. f.* [*caprifolium*, Lat.] Woodbine.—It hath a climbing stalk, which twists itself about whatsoever tree stands near it: the flowers are tubulous and oblong, consisting of one leaf, which opens towards the top, and is divided into two lips; the uppermost of which is subdivided into two, and the lowermost is cut into many segments; the tube of the flowers is bent, somewhat resembling a huntsman's horn. They are produced in clusters, and are very sweet. *Miller* enumerates ten species, of which three grow wild in our hedges.—

Bid her steal into the pleached bower,
Where *honey-suckles*, ripened by the sun,
Forbid the sun to enter; like to favourites,
Made proud by princes, that advance their pride
Against the power that bred it. *Shak.*

Watch upon a bank
With ivy canopied, and interwove
With flaunting *honey-suckle*. *Milton.*

Then melloil beat, and *honey-suckle* pound;
With these alluring favours strew the ground. *Dryden.*

(2.) **HONEY-SUCKLE.** See **LONICERA**.

(3.) **HONEY-SUCKLE, AFRICAN FLY.** See **HALERIA**.

(4.) **HONEY-SUCKLE, AMERICAN UPRIGHT.** See **AZALEA**.

(5.) **HONEY-SUCKLE, FRENCH.** See **HEDYSARUM**.

(6.) **HONEY-SUCKLE GRASS.** See **TRIFOLIUM**.

(1.) * **HONEY-WORT.** *n. f.* [*cerinthæ*, Latin.] A plant.

(2.) * **HONEY-WORT.** See **CERINTHE**, and **STON**, § 3.

HONFALISE, a town of France in the dep. of Forêts, and ci-devant duchy of Luxemburg, on a small river which runs into the Ourte, with an ancient castle: 25 miles NNW. of Luxemburg, and 30 S. of Liege.

HONFLEUR, a considerable sea-port of France,

in the dep. of Calvados and late prov. of Normandy. It has a very capacious and safe harbour, at the mouth of the Seine; and its principal trade is in lace. It is 8 miles N. of Point l'Eveque, and 110 NW. of Paris. Lon. 6. 15. E. Lat. 49. 25. N.

HONGIE, a town of Poland, in Red Russia.

HONG-TCHEOU, a town of Corea.

* **HONIED.** *adj.* [from *honey*.] 1. Covered with honey —

The bee with *bonied* thigh,
That at her flow'ry work doth sing. *Milton.*
2. Sweet; luscious.—

When he speaks,
The air, a charter'd libertine, is still;
And the mute wonder lurketh in men's years,
To steal his sweet and *bonied* sentences. *Shak.*

Look now for no enchanting voice, nor fear
The bait of *honey'd* words; a rougher tongue
Draws hitherward. *Milton.*

HONIMOIA, or **ULIASSER**. See **ULIASSER**.

HONINGDAEL, a town of Norway.

HONI SOIT QUI MAL Y PENSE. See **GARTER**, § 3, 4.

HONITON, a borough of Devonshire, with a market on Saturday, and a fair in July. A dreadful fire happened there in July 1747, which consumed three parts of the town, and the damage was computed at 43,000l. It has one church, half a mile from the town, with a chapel within it; and a large manufactory of bonelace. Just before the entrance into the town from London, is a hill, which commands one of the most beautiful prospects in the kingdom. Honiton has sent 2 members to parliament since the 28th of Edward I. It is seated on the Otter, 16½ miles E. of Exeter, and 156 WSW. of London. Lon. 3. 12. W. Lat. 50. 45. N.

HONNIKI, a town of Poland, in Red Russia.

HONNINGEN, a town of Germany, in the archbishopric of Treves, 15 miles NNW. of Coblenz.

(1.) * **HONORARY.** *adj.* [*honorarius*, Lat.] 1. Done in honour; made in honour.—There was probably some distinction made among the Romans between such *honorary* arches erected to emperors, and those that were raised to them on the account of a victory, which are properly triumphal arches.

Addison on Italy.—This monument is only *honorary*; for the ashes of the emperor lie elsewhere. *Addison on Italy.* 2. Conferring honour without gain.—The Romans abounded with little *honorary* rewards, that, without conferring wealth and riches, gave only place and distinction to the person who received them. *Addison.*

(2.) **HONORARY** is often applied to persons who bear some title, or office merely for the name's sake, without performing any of its functions, or receiving any advantage from it; such as honorary counsellors, honorary fellows, &c. Honorary is also used for a lawyer's fee, or a salary given to public professors in any art or science.

HONORIACI, in antiquity, an order of soldiery in the eastern empire, who introduced the Goths, Vandals, Alani, Suevi, &c. into Spain. Didymus and Verinianus, two brothers, had, with great vigilance and valour, defended the passages of the Pyreneans against the Barbarians for some time, at their own expense; but being at length killed, the emperor

emperor Constantius appointed the *bonoriaci* to defend those passages, who, after laying them open to all the nations of the north then ravaging the Gauls, joined them themselves.

(1.) HONORIUS, the 2d son of Theodosius, the Great, was associated in the empire with his brother Arcadius, A. D. 395. See *ROME*. He died at Ravenna, A. D. 423, aged 39.

(2-5.) HONORIUS, the name of 4 Popes, in the 7th, 12th, and 13th centuries.

(1.) * HONOUR, *n. s.* [*honneur*, French; *honor*, Latin.] 1. Dignity; high rank. 2. Reputation; fame.—A man is an ill husband of his *honour*, that entereth into any action, the failing wherein may disgrace him more than the carrying of it through can honour him. *Bacon*. 3. The title of a man of rank. Not now used.—

Return unto thy lord,

Bid him not fear the separated councils:

His *honour* and myself are at the one;

And at the other is my good friend Catesby. *Shak.*

4. Subject of praise.—

Thou happy father,

Think that the clearest gods, who make them
honours

Of man's impossibilities, have preserv'd thee.

Shakespeare.

5. Nobleness of mind; scorn of meanness: magnanimity.—

Now shall I see thy love; what motive may
Be stronger with thee than the name of wife?

—That which upholdeth him, that thee upholds,

His *honour*. Oh, thine *honour*, Lewis; thine
honour. *Shakespeare.*

—If by *honour* is meant any thing distinct from conscience, 'tis no more than a regard to the censure and esteem of the world. *Rogers*. 6. Reverence; due veneration. To do *honour* is to treat with reverence.—

They take thee for their mother,

And every day do *honour* to thy grave. *Shakespeare.*

His Grace of Canterbury,

Who holds his state at door, 'mongst pursuivants.

—Ha! 'tis he indeed!

Is this the *honour* they do one another? *Shak.*

—This is a duty in the fifth commandment, required towards our prince and our parent, under the name of *honour*: a respect which, in the notion of it, implies a mixture of love and fear, and in the object, equally supposes goodness and power. *Rogers*. 7. Chastity.—

Be she *honour* flaw'd,

I have three daughters, the eldest is eleven;

If this prove true, they'll pay for't. *Shakespeare.*

—She dwells so securely on the excellency of her *honour*, that the folly of my soul dares not present itself: she is too bright to be looked against. *Shak.*

8. Dignity of mein.—

Two of far nobler shape, erect and tall,

Godlike erect! with native *honour* clad,

In naked majesty, seem'd lords of all. *Milton.*

9. Glory; boast.—A late eminent person, the *honour* of his profession for integrity and learning. *Burnet's Theory*. 10. Public mark of respect.—

He saw his friends, who whelm'd beneath the
waves,

Their rural *honours* claim'd, and ask'd their
quiet graves. *Dryden's Æn.*

—Such discourses, on such mournful occasions as these, were instituted not so much in *honour* of the dead, as for the use of the living. *Atterbury*.

—Numbers engage their lives and labours, some to heap together a little dirt that shall bury them in the end; others to gain an *honour*, that, at best, can be celebrated but by an inconsiderable part of the world, and is envied and calumniated by more than 'tis truly given. *Wake's Preparation for Death*.

11. Privileges of rank or birth.—

Henry the Seventh, truly pitying

My father's loss, like a most royal prince,

Restored to me my *honours*; and, from ruins,

Made my name once more noble. *Shak.*

—*Honours* were conferred upon Antonine by Hadrian in his infancy. *Wotton's Rom. Hist.* 12. Civilities paid.—

Then here a slave, or if you will a lord,

To do the *honours* and to give the word. *Pope.*

13. Ornament; decoration.—

The fire then shook the *honours* of his head,

And from his brows damps of oblivion shed.

Dryden.

14. *Honour* or *on my honour*, is a form of protection used by the lords in judicial decisions.

My hand to thee, my *honour* on my promise. *Shak.*

(2.) HONOUR (§ 1, def. 6.) is used for a mark of esteem or submission, expressed by words, actions, and exterior behaviour, by which we make known the respect we entertain for a person on account of his dignity or merit. The word is used in general for the esteem due to virtue, glory, and reputation. It is also used for *virtue* and *probity* themselves, and for an exactness in performing whatever we have promised; and in this last sense we use the term *a man of honour*. But *honour* is more particularly applied to two kinds of virtue; bravery in men, and chastity in women.—Virtue and Honour were deified among the ancient Greeks and Romans, and had a joint temple consecrated to them at Rome: but afterwards each of them had separate temples, which were so placed, that no one could enter the temple of Honour without passing through that of Virtue; by which the Romans were continually put in mind, that virtue is the only direct path to true glory. Plutarch tells us, that the Romans, contrary to their usual custom, sacrificed to Honour uncovered; perhaps to denote, that wherever honour is, it wants no covering, but shows itself openly to the world.

(3.) HONOUR, in the *beau monde*, has a meaning materially different from the above, and which it is easier to illustrate than define. It is, however, subject to a system of rules, called the *laws of honour*, constructed by people of fashion, calculated to facilitate their intercourse with one another, and for no other purpose. Consequently nothing is considered as inconsistent with honour, but what tends to incommode its intercourse. Hence, as Mr Paley states the matter, profaneness, neglect of public worship or private devotion, cruelty to servants, rigorous treatment of tenants or other dependents, want of charity to the poor, injuries done to tradesmen by insolvency or delay of payment, with numberless examples of the same kind, are accounted no breaches of honour; because a man is not a less agreeable companion for these vices nor the worse to deal with.

with in those concerns which are usually transacted between one gentleman and another.—Again, the *law of honour* being constituted by men occupied in the pursuit of pleasure, and for the mutual convenience of such men, will be found, as might be expected from the character and design of the law-makers, to be, in most instances, favourable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and revenge in the extreme; and lays no stress upon the opposite virtues.

(4.) HONOUR OF RANK; § 1, *def. II.* The degrees of honour observed in Britain may be comprehended under *nobiles majores* and *nobiles minores*. Those included under the first rank are, archbishops, dukes, marquises, earls, viscounts, barons, and bishops; which are all distinguished by the respective ornaments of their escutcheons; and those of the last are baronets, knights, esquires, and gentlemen. Some authors will have baronets to be last under the first rank, because their honour is hereditary, and by patent, like that of the nobility. See COMMONALTY, § 2; and NOBILITY.

(5.) HONOUR is particularly applied in the English customs to the more noble kind of seignories or lordships, whereof other inferior lordships or manors hold or depend. As a MANOR consists of several tenements, services, customs, &c. so an honour contains divers manors, knights fees, &c. It was also formerly called *beneficium*, or *royal fee*, being always held of the king *in capite*.

(6.) HONOUR, COURT OF. See CHIVALRY, § 6.

(7.) HONOUR, EXTRAORDINARY INSTANCES OF. The Spanish historians relate a memorable instance of honour and regard to truth. A Spanish cavalier in a sudden quarrel slew a Moorish gentleman, and fled. His pursuers soon lost sight of him, for he had unperceived leaped over a garden wall. The owner, a Moor, happening to be in his garden, was addressed by the Spaniard on his knees, who acquainted him with his case, and implored concealment. "Eat this," said the Moor (giving him half a peach), "you now know that you may confide in my protection." He then locked him up in his garden, telling him, as soon as it was night he would provide for his escape to a place of greater safety. The Moor then went into his house, where he had but just seated himself, when a great crowd, with loud lamentations, came to his gate, bringing the corpse of his son, who had just been killed by a Spaniard. When the first shock of surprise was a little over, he learned, from the description given, that the fatal deed was done by the very person then in his power. He mentioned this to no one; but, as soon as it was dark, retired to his garden, as if to grieve alone, giving orders that none should follow him. Then accosting the Spaniard, he said, "Christian, the person you have killed is my son, his body is now in my house. You ought to suffer; but you have eaten with me, and I have given you my faith, which must not be broken." He then led the astonished Spaniard to his stables, mounted him on one of his fleetest horses, and said, "Fly far while the night can cover you; you will be safe in the morning. You are indeed guilty of my

son's blood; but God is just and good; and I thank him I am innocent of yours, and that my faith given is preserved." This point of honour is most religiously observed by the Arabs and Saracens, from whom it was adopted by the Moors of Africa, and by them was brought into Spain. The following instance of Spanish honour may still be in the memory of many living, and deserves to be handed down to the latest posterity. In 1746, when Britain was at war with Spain, the Elizabeth of London, captain William Edwards, coming through the gulph from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them to run into the Havannah, a Spanish port, to save their lives. The captain went on shore, and directly waited on the governor, told the occasion of his putting in, and that he surrendered the ship as a prize, and himself and his men as prisoners of war, only requesting good quarter. "No, Sir," replied the Spanish governor, "if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners; but when, distressed by a tempest, you come into our ports for the safety of your lives, we, the enemies, being men, are bound, as such, by the laws of humanity, to afford relief to distressed men who ask it of us. We cannot even against our enemies take advantage of an act of God. You have leave therefore to unload your ship, if that be necessary, and to stop the leak; you may refit her here, and traffic so far as shall be necessary to pay the charges; you may then depart, and I will give you a pass to be in force till you are beyond Bermuda: if after that you are taken, you will then be a lawful prize; but now you are only a stranger, and have a stranger's right to safety and protection." The ship accordingly departed, and arrived safe in London. A remarkable instance of honour is also recorded of an African negro in Captain Snelgrave's account of his voyage to Guinea. A New England sloop, trading there in 1752, left a second mate, William Murray, sick on shore, and sailed without him. Murray was at the house of a black, named Cudjoe, with whom he had contracted an acquaintance during their trade. He recovered; and the sloop being gone, he continued with his black friend till some other opportunity should offer of his getting home. In the mean time a Dutch ship came into the road, and some of the blacks coming on board her, were treacherously seized and carried off as slaves. The relations and friends, transported with sudden rage, ran to the house of Cudjoe, to take revenge by killing Murray. Cudjoe stopped them at the door, and demanded what they wanted. "The white men," said they, "have carried away our brothers and sons, and we will kill all white men. Give us the white man you have in your house, for we will kill him." "Nay," said Cudjoe, "the white men that carried away your relations are bad men, kill them when you can take them; but this white man is a good man, and you must not kill him."—"But he is a white man," they cried; "and the white men are all bad men, we will kill them all." "Nay," says he, "you must not kill a man that has done no harm,

harm, only for being white. This man is my friend, my house is his post, I am his soldier, and must fight for him; you must kill me before you can kill him. What good man will ever come again under my roof, if I let my floor be stained with a good man's blood?" The negroes seeing his resolution, and being convinced by his discourse that they were wrong, went away ashamed. In a few days Murray went abroad again with his friend Cudjoe, when several of them took him by the hand, and told him, "They were glad they had not killed him; for as he was a good man, their God would have been very angry, and would have spoiled their fishing."

(8.) **HONOUR, FOUNTAIN OF.** The king is so styled, as being the source of honours, dignities, &c. See **PREROGATIVE, III.** Although the origin of all sovereignty is in the people, yet it is absolutely impossible that government can be maintained without a due subordination of rank. The British constitution has therefore entrusted the king with the sole power of conferring dignities and honours, in confidence that he will bestow them only upon such as deserve them. Hence all degrees of nobility, of knighthood, and other titles, are received by immediate grant from the crown: either expressed in writing, by writs or letters patent, as in the creation of peers and baronets; or by corporeal investiture, as in the creation of a simple knight. From the same principle also arises the prerogative of erecting and disposing of offices; for honours are in their nature convertible and synonymous. All offices under the crown carry, in the eye of the law, an honour along with them; because they imply a superiority of parts and abilities, being supposed to be always filled with those that are most able to execute them. In fact, all honours, in their original, had duties or offices annexed to them; an earl, *comes*, was the conservator or governor of a county; and a knight, *miles*, was bound to attend the king in his wars. For the same reason therefore that honours are in the disposal of the king, offices ought to be so likewise; and as the king may create new titles, so may he create new offices; but with this restriction, that he cannot create new offices with new fees annexed to them, nor annex new fees to old offices; for this would be a tax upon the subject, which cannot be imposed but by act of parliament. Wherefore, in 13 Hen. IV. a new office being created by the king's letters patent for measuring cloths, with a new fee for the same, the letters patent were, on account of the new fee, revoked and declared void in parliament. Upon the same or like ground, the king has also the prerogative of conferring privileges upon private persons: such as granting place or precedence to any of his subjects, or converting aliens, or persons born out of the king's dominions, into denizens; whereby some very considerable privileges of natural-born subjects are conferred upon them. Such also is the prerogative of erecting corporations; whereby a number of private persons are united together, and enjoy many liberties, powers, and immunities in their political capacity, which they were incapable of in their natural.

(9.) **HONOUR, MAIDS OF,** are young ladies in the queen's household, whose office is to attend

the queen when she goes abroad, &c. In Britain they are six in number, and their salary is 300l. a-year each.

(10.) **HONOUR POINT**, in heraldry, is that next above the centre of the escutcheon, dividing the upper part into two equal portions.

(11.) **HONOURS, MILITARY.** All armies salute crowned heads in the most respectful manner, drums beating a march, colours and standards dropping, and officers saluting. Their guards pay no compliment, except to the princes of the blood; and even that by courtesy, in the absence of the crowned head. To the commander-in-chief the whole line turns out without arms, and the camp-guards beat a march, and salute. To generals of horse and foot, they beat a march, and salute; lieutenant-generals of ditto, three ruffs, and salute; major-generals of ditto, two ruffs, and salute; brigadiers of ditto, rested arms, one ruff, and salute; colonels of ditto, rested arms, and no beating. Sentinels rest their arms to all field-officers, and shoulder to every officer. All governors that are not general officers, in all places where they are governors, have one ruff, with rested arms; but for those who have no commission as governors, no drum beats. Lieutenant-governors have the main-guard turned out to them with shouldered arms.

(12.) **HONOURS OF WAR**, in a siege, is, when a governor, having made a long and vigorous defence, is at last obliged to surrender the place to the enemy for want of men and provisions, and makes it one of his principal articles to march out with the *honours of war*; that is, with shouldered arms, drums beating, colours flying, and all their baggage, &c.

(13.) **HONOURS OF WAR, PRUSSIAN**, chiefly imitated by most powers in Europe, are, To the king, all guards beat the march, and all officers salute. Field-m Marshals received with the march, and saluted in the king's absence. General of horse or foot, four ruffs; but if he commands in chief, a march and salute. Lieutenant-generals of horse or foot, commanding or not, guards beat three ruffs. Major-generals of horse or foot, two ruffs. Officers, when their guards are under arms, and a general makes a signal, must rest to him, but not beat; when not got under arms, and a signal made, only stand by their arms. Village guards go under arms only to the king, field-m Marshals, generals of horse and foot, and to the general of the day. General's guards go under arms only to the king, field-m Marshals, and the general over whom they mount. Commanding officers of regiments and battalions, their own quarter and rear-guards to turn out; but not to other field-officers, unless they are of the day. Generals in foreign service, the same.

(14.) **HONOURS PAID BY SENTINELS.** Field-m Marshals; two sentinels, with ordered firelocks, at their tent or quarters. Generals of horse or foot; two sentinels, one with his firelock shouldered, the other ordered. Lieutenant-generals; one, with firelock ordered. Major-generals; one, with firelock shouldered. The first battalion of guards go under arms to the king only; not to stand by, nor draw up in the rear of their arms to any other; nor to give sentinels to foreigners. Second

cond and third battalions draw up behind their arms to the princes, and to field marshals; but when on grenadier guards or out-posts, they turn out, as other guards do, to the officers of the day. They give one sentinel with shouldered arms to the princes of the blood, and to field-m Marshals when they lie alone in garrison.

* *To Honour. v. a.* [*honorer*, French; *honoro*, Latin.] 1. To reverence; to regard with veneration.—He was called our father, and was *honoured* of all men, as the next person unto the king. *Esth.* xvi. 11.—The poor man is *honoured* for his skill, and the rich man is *honoured* for his riches. *Ecclus.* x. 30.—He that is *honoured* in poverty, how much more in riches? *Ecclus.* x. 31.—

How lov'd, how *honour'd* once, avails thee not.
Pope.

2. To dignify; to raise to greatness.—

We nourish 'gainst our senate
The cockle of rebellion, insolence, sedition,
Which we ourselves have plow'd for, sow'd, and
scatter'd,
By mingling them with us, the *honour'd* number.

Shakespeare.

3. To glorify.—I will harden Pharaoh's heart, that he shall follow after them, and I will be *honoured* upon Pharaoh, and upon all his host, that the Egyptians may know that I am the Lord. *Ex.* xiv.

(1.) * *HONOURABLE. adj.* [*honorable*, Fr.] 1. Illustrious; noble.—Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the *honourable* of the earth? *Isa.* xxiii. 8. 2. Great; magnanimous; generous.—

Sir, I'll tell you,
Since I am charg'd in honour, and by him
That I think *honourable*.

Shakespeare.

3. Conferring honour.—

Think'st thou it *honourable* for a nobleman
Still to remember wrongs? *Shakespeare.*
Then warlike kings, who for their country
fought,

And *honourable* wounds from battle brought.

Dryden.

—Many of those persons, who put this *honourable* task on me, were more able to perform it themselves. *Dryden.* 4. Accompanied with tokens of honour.—

Sith this wretched woman overcome
Of anguish, rather than of crime, hath been,
Preserve her cause to her eternal doom;
And in the mean, vouchsafe her *honourable* tomb.

Spenser.

5. Not to be disgraced.—Here's a Bohemian Tartar carries the coming down of thy fat woman:—let her descend, my chambers are *honourable*. *Shakespeare.* 6. Free from taint; free from reproach.—As he was *honourable* in all his acts, so in this, that he took Joppa for an haven. *1 Mac.* xiv. 5.—Methinks I could not die any where so contented as in the king's company, his cause being just, and his quarrel *honourable*. *Shak.* 7. Honest; without intention of deceit. The earl sent again to know if they would entertain their pardon, in case he should come in person, and assure it: they answered, they did conceive him to be so *honourable*, that from himself they would most thankfully embrace it. *Hayward.*

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If that thy bent of love be *honourable*,
Thy purpose marriage, send me word to-mor-
row.
Shakespeare.

8. Equitable.—

(2.) *HONOURABLE*, a title conferred on the younger sons of earls, the sons of viscounts and barons; as also on such persons as have the king's commission, and upon those who enjoy places of trust and honour. Members of the king's privy council are styled *Right Honourable*.

* *HONOURABLENESS. n. f.* [from *honourable*.] Eminence; magnificence; generosity.

* *HONOURABLY. adv.* [from *honourable*.] 1. With tokens of honour.—

The rev'rend abbot,

With all his convent *honourably* received him,
Shakespeare.

2. Magnanimously; generously.—After some six weeks, which the king did *honourably* interpose, to give space to his brother's intercession, he was arraigned of high treason, and condemned. *Bacon.*

3. Reputably; with exemption from reproach.—
'Tis just, ye gods! and what I well deserve:

Why did I not more *honourably* starve! *Dryden.*

* *HONOURER. n. f.* [from *honour*.] One that honours; one that regards with veneration.—I must not omit Mr Gay, whose zeal in your concern is worthy a friend and *honourer*. *Pope.*

HONRUBIA, a town of Spain in New Castile.

HONSBROUCK, a town of the French republic, in the department of the Lower Meuse, and ci-devant duchy of Limburg: 5 miles N. of Fauquemont.

HONTHEIM, John Nicholas DE, a learned author, born at Treves in 1700. He was made suffragan to the Abp. elector, and was a man of great taste and erudition. He wrote, 1. *Historia Treviresensis diplomatica et pragmatica*: 3 vols. fol. 2. A Supplement to it, in 2 vols. fol. 3. *De presentis statu ecclesie liber singularis*: 5 vols. 4to. This work has made some noise among the Catholics. He died in 1790.

HONTHY, a river of Wales, which runs into the Usk, near Brecknock.

HONTORIA, a town of Spain, in O. Castile.

(1.) *HOOD*, Robert, or *Robin*, a famous outlaw and deer-stealer, who chiefly harboured in Sherwood forest in Nottinghamshire. He was a man of family, which by his pedigree appears to have had some title to the earldom of Huntingdon; and played his pranks about the end of the 12th century. He was famous for archery, and for his treatment of all travellers who came in his way; levying contributions on the rich, and relieving the poor. Falling sick at last, and requiring to be blooded, he is said to have been betrayed and bled to death. He died in 1247; and was buried at Kirklees, in Yorkshire, then a Benedictine monastery, where his gravestone is still shown.

(2.) * *HOOD*, in composition, is derived from the Saxon *bad*, in German *beit*, in Dutch *heid*. It denotes quality; character; condition: as, *knight-hood*; *childhood*; *fatherhood*. Sometimes it is written after the Dutch, as *maidenhead*. Sometimes it is taken collectively: as, *brotherhood*, a confraternity: *sisterhood*, a company of sisters.

(3.) * *HOOD. n. f.* [*bad*, probably from *beopd*, head.] 1. The upper covering of a woman's head.

O g g

In

In velvet, white as snow, the troop was gown'd:

Their *hoods* and sleeves the same. *Dryden.*

1. Any thing drawn upon the head, and wrapping round it. He undertook to muffle himself in his *hood*, that none should discern him *Wotton*.—The lacerna came, from being a military habit, to be a common dress: it had a *hood*, which could be separated from and joined to it. *Arbutnot on Coins.*
3. A covering put over the hawk's eyes, when he is not to fly. 4. An ornamental fold that hangs down the back of a graduate to mark his degree.

(4.) HOOD. See CHAPERON, § 1, 2, and COWL.

(5.) HOOD, in falconry (§ 3, *def.* 3.) See HAWKING, § 4.

* To HOOD. *v. a.* [from the noun.] 1. To dress in a hood.—

The cobbler apron'd, and the parson gown'd,

The friar *hooded*, and the monarch crown'd. *Pope.*

2. To blind, as with a hood.—

While grace is saying, I'll *hood* mine eyes

Thus with my hat, and sigh, and say, Amen.

Shakespeare.

3. To cover.—

An hollow crystal pyramid he takes,

In firmamental waters dipt above;

Of it a broad extinguisher he makes,

And *hoods* the flames that to their quarry strove.

Dryden.

* HOODMAN BLIND. *n. f.* A play in which the person hooded is to catch another, and tell the name; blindman's buff.—

What devil was't,

That thus hath cozen'd you at *hoodman blind*?

Shakespeare.

HOOD'S ISLAND, one of the MARQUESAS ISLANDS, in the South Sea, discovered in April 1774 by Captain Cook. See COOK, N^o III. § 9. It is the most northerly of the cluster, and lies in lon. 139. 13. W. Lat. 9. 16. S. See MARQUESAS ISLANDS.

* To HOOD-WINK. *v. a.* [*hood* and *wink*.] 1. To blind with something bound over the eyes.—They willingly *hood-wink* themselves from seeing his faults, he often abused the virtue of courage to defend his foul vice of injustice. *Sidney*.—We will bind and *hood-wink* him so, that he shall suppose he is carried into the leaguer of the adversaries. *Shakespeare*.—

Then she who hath been *hood-winked* from her birth,

Doth first herself within death's mirror see.

Davies.

So have I seen, at Christmas sports, one lost,
And *hood-wink'd*, for a man embrace a post.

Ben Jonson.

—Satan is fain to *hood-wink* those that start. *Decay of Piety*.—Prejudice so dextrously *hood-winks* men's minds as to keep them in the dark, with a belief that they are more in the light. *Locke*.—

Must I wed Rodogune?

Fantastick cruelty of *hood-wink'd* chance! *Rowe.*

On high, where no hoarse winds or clouds
resort,

The *hood-wink'd* goddess keeps her partial court.

Gartb.

2. To cover; to hide.—

Be patient; for the prize, I'll bring thee to,
Shall *hood-wink* this mischance. *Shak.*

3. To deceive; to impose upon. She delighted

in infamy, which often she had used to her husband's shame, filling all men's ears, but his, with reproach; while, he, *hood-wink'd* with kindness, least of all men knew who struck him. *Sidney.*

* HOOF. *n. f.* [*bof*, Saxon; *boef*, Dutch.] The hard horny substance on the feet of graminivorous animals.—With the *hoofs* of his horses shall he tread down all thy streets. *Ezek.* xxvi. 11.—The bull and ram know the use of their horns as well as the horse of his *hoofs*. *More.*

* HOOF-BOUND. *adj.* [*boof* and *bound*.] A horse is said to be *boof-bound* when he has a pain in the fore-feet, occasioned by the dryness and contraction or narrowness of the horn of the quarters, which straitens the quarters of the heels, and oftentimes makes the horse lame. A *boof-bound* horse has a narrow heel, the sides of which come too near one another, insomuch that the flesh is kept too tight, and has not its natural extent. *Farrier's Dict.*

HOOF-BOUNDNESS. *n. f.* See FARRIERY, PART V. *Sett.* vi.

* HOOFED. *adj.* [from *boof*.] Furnished with hoofs.—Among quadrupeds, the roe deer is the swiftest; of all the *hoofed*, the horse is the most beautiful; of all the clawed, the lion is the strongest. *Grew.*

HOOFT, Peter Cornelius VAN, an eminent historian and poet, born at Amsterdam in 1581. He was lord of Muyden, and judge of Goyland. He died at the Hague in 1647. He wrote, 1. History of the Netherlands, from the abdication of Charles V. to the year 1588: 2. Several Comedies, and Poems: 3. *Historia Henrici IV.* for which Lewis XIII. made him a knight of St Michael: 4. A translation of Tacitus into Dutch. The Flemings consider him as the Homer and Tacitus of the Netherlands.

HOOGVEEN, Henry, a learned Dutch author, born at Leyden, in 1712. His parents, though poor, gave him a good education, in consequence of which, he assisted them, by the profits of his teaching, at 15 years of age. In 1732, he became assistant master in the academy of Gorcum, and in 1738 removed to Culemburg. In 1745, he settled at Breda; in 1761 at Dort, and in 1764 at Delft, where he died in 1794. His works are, 1. An edition of *Vigerus de Idiotismis Linguae Graecae*: 2. *Doctrina particularum Linguae Graecae*: 2 vols. 4to. 3. Several Latin Poems, &c. 4. *DiZionarium Analogicum Graecum*. Cambridge, 1800.

HOOG WALUWE, a town of Holland, in the dep. of Delft, 5 miles W. of Gertruydenburg.

(1.) HOOGLY, the western arm of the Ganges, formed by the union of its 2 westernmost branches, the Cossimbuzar and Yellinghy. It is the port of Calcutta, and the only branch of the Ganges that is commonly navigated by ships.

(2.) HOOGLY, a small but ancient city of Hindoostan in Bengal. It is now nearly in ruins, but possesses many vestiges of its former greatness. In the beginning of the 18th century, it was the great mart of the export trade of Bengal to Europe. It is seated on the HOOGLY (N^o 1.), 26 miles N. of Calcutta. Lon. 88. 28. E. Lat. 32. 30. N.

(1.) HOOGSTATTEN, David VAN, professor of belles lettres at Amsterdam, was born at Rotterdam

Rotterdam in 1658. He published, 1. Poems in Latin: 2. Poems in Flemish: 3. A Latin Flemish Dictionary: 4. Notes upon Nepos and Terence: 5. A fine edition of Phædrus for the prince of Nassau, in the manner of the classics in usum Delphini: 6. A similar one of James Broukhufius's Poems. In the evening of Nov. 13, 1714, he fell into a canal, and though immediately taken out, died within 8 days after, from the cold and the fright.

(2.) **HOOGSTADTEN**, a town of Holland, in the dep. of Dommel and Scheldt, and late province of Dutch Brabant, capital of a ci-devant county of the same name, 10 miles S. of Breda. Lon. 4. 41. E. Lat. 51. 25. N.

(1.) * **HOOK**. *n. f.* [*boce*, Saxon; *boeck*, Dutch] 1. Any thing bent so as to catch hold: as, a shepherd's *hook* and pot *hooks*.—This falling not, for that they had not far enough undermined it, they assayed with great *books* and strong ropes to have pulled it down. *Knolles*. 2. The curved wire on which the bait is hung for fishes, and with which the fish is pierced.—

Like unto golden *books*,

That from the foolish fish their baits do hide.

Spenser.

My bended *hook* shall pierce

Their slimy jaws.

Shakespeare.

Tho' divine Plato thus of pleasures thought,

They us with *books* and baits, like fishes, caught.

Denham.

3. A snare; a trap.—

A shop of all the qualities that man

Loves woman for, besides that *hook* of wiving,
Fairness, which strikes the eye. *Shak.*

4. An iron to seize the meat in the caldron.—

About the caldron many cooks accoil'd,

With *books* and ladles, as need did require;

The while the viands in the vessel boil'd. *F. Q.*

5. A sickle to reap corn.—Pease are commonly reaped with a *hook* at the end of a long stick. *Mort.*

6. Any instrument to cut or lop with.—

Not that I'd lop the beauties from his *hook*,

Like flashing Bentley with his desperate *hook*.

Pope.

7. The part of the hinge fixed to the post: whence the proverb, *off the books*, for *in disorder*.—

My doublet looks,

Like him that wears it, quite *off o' the books*.

Cleveland.

—She was horribly bold, meddling, and expensive, easily put *off the books*, and monstrous hard to be pleased again. *L'Estrange*.—

While Sheridan is *off the books*,

And friend Delany at his *books*.

Swift.

8. **HOOK**. [In husbandry.] A field sown two years running. *Ainsw.* 9. **HOOK** or **CROOK**. One way or other; by any expedient; by any means direct or oblique. *Ludicrous*.—

Which he by *hook* or *crook* had gather'd,

And for his own inventions father'd. *Hudibras*.

—He would bring him by *hook* or *crook* into his quarrel. *Dryden*.

(2.) **HOOK**. (§ 1, def. 2.) See **FISH HOOK**.

(3.) **HOOKS**, in building, &c. are of various sorts; some of iron, and others of brass, viz. 1. Armour-hooks, which are generally of brass, and are to lay up arms upon, as guns, muskets, half-

pikes, pikes, javelins, &c. 2. Casement-hooks. 3. Chimney-hooks, which are made both of brass and iron, and of different fashions: their use is to set the tongs and fire-shovel against. 4. Curtain-hooks. 5. Hooks for doors, gates, &c. 6. Double line-hooks, large and small. 7. Single line-hooks, large and small. 8. Tenter-hooks of various sorts. See **TENTER**.

(4.) **HOOKS OF A SHIP** are all those forked timbers which are placed directly upon the keel, as well in her run as in her rake. *Can-books* are those which being made fast to the end of a rope with a noose (like that which brewers used to sling or carry their barrels on), are made use of for slings. *Foot-books* are the same with **FURROCKS**. *Loof-books* are a tackle with two hooks; one to hitch into a cringle of the main or fore sail, in the bolt-rope at the leech of the sail by the clew; and the other is to hitch into a strap, which is spliced to the ches tree. Their use is to pull down the sail, and succour the tackles in a large sail and stiff gale, that all the stress may not bear upon the tack. It is also used when the tack is to be seized more secure, and to take off or put on a bonnet or drab-ler.

* **To HOOK**. *v. a.* [from the noun.] 1. To catch with a hook.—The huge jack he had caught was served up for the first dish: upon our sitting down to it, he gave us a long account how he had *hooked* it, played with it, foiled it, and at length drew it out upon the bank. *Addison*. 2. To intrap; to insnare. 3. To draw as with a hook.—

But she

I can *hook* to me.

Shak. Winter's Tale.

4. To fasten as with an hook. 5. To draw by force or artifice.—There are many branches of the natural law no way reducible to the two tables, unless *hooked* in by tedious consequences. *Norris*.

HOOKAH, among the Arabs and other nations of the East, is a pipe of a singular and complicated construction, through which tobacco is smoked. Out of a small vessel, of a bell or globular form, and nearly full of water, issue two tubes, one perpendicularly, on which is placed the tobacco; the other obliquely from the side of the vessel, and to that the person who smokes applies his mouth; the smoke by this means being drawn through water, is cooled in its passage and rendered more grateful: one takes a whiff, draws up a large quantity of smoke, puffs it out of his nose and mouth in an immense cloud, and passes the hookah to his neighbour; and thus it goes round the whole circle.—The hookah is known and used throughout the East; but in those parts of it where the refinements of life prevail greatly, every one has his own hookah; and it is frequently an implement of a very costly nature, being of silver, and set with precious stones: in the better kind, that tube which is applied to the mouth is very long and pliant, and for that reason is termed the snake: people who use it in a luxurious manner, fill the vessel through which the smoke is drawn with rose-water, and it thereby receives some of the fragrant quality of that fluid. See *Plate CLXXXIV. fig. 1.*

(1.) **HOOKE**, Nathaniel, author of an excellent Roman history and other works. Of this learned gentleman the earliest particulars to be met with

are furnished by himself, in the following mode but mainly address to the earl of Oxford, dated Oct. 7, 1722, and published in Nichols's Anecdotes of Bowyer: "My lord, the first time I had the honour to wait upon your lordship since your coming to London, your lordship had the goodness to ask me, what way of life I was then engaged in? A certain *mauvaise honte* hindered me at that time from giving a direct answer. The truth is, my lord, I cannot be said at present to be in any for of life, but rather to live extempore. The late epidemical distemper seized me;" (alluding to the unfortunate adventure of the South Sea Scheme;) "I endeavoured to be rich; imagined for a while that I was, and am in some measure happy to find myself at this instant but just worth nothing. If your lordship, or any of your numerous friends, have need of a servant, with the bare qualifications of being able to read and write, and to be honest, I shall gladly undertake any employments your lordship shall not think me unworthy of. I have been taught, my lord, that neither a man's natural pride, nor his self-love, is an equal judge of what is fit for him; and I shall endeavour to remember, that it is not the short part we act, but the manner of our performance, which gains or loses us the applause of Him who is finally to decide of all human actions. My lord, I am just now employed in translating from the French, a History of the Life of the late Abp. of Cambray; and I was thinking to beg the honour of your lordship's name to protect a work which will have so much need of it. The original is not yet published. 'Tis written by the author of the 'Discourse upon Epic Poetry,' in the new edition of *Telemaque*. As there are some passages in the book of a particular nature, I dare not solicit your lordship to grant me the favour I have mentioned, till you first have perused it. The whole is short, and pretty fairly transcribed. If your lordship could find a spare hour to look it over, I would wait upon your lordship with it, as it may possibly be no unpleasing entertainment. I should humbly ask your lordship's pardon for so long an address in a season of so much business. But when should I be able to find a time in which your lordship's goodness is not employed? I am, with perfect respect and duty, my lord, your lordship's most obliged, most faithful, and most obedient humble servant, NATHANIEL HOOKE." The translation here spoken of was afterwards printed in 12mo, 1723. From this period till his death, Mr Hooke enjoyed the confidence and patronage of men not less distinguished by virtue than by talents. He published a translation of Ramsay's *Travels of Cyrus*, in 4to; in 1733 he revised a translation of "The History of the Conquest of Mexico by the Spaniards, by Thomas Townsend, Esq;" printed in 2 vols. 8vo; and in the same year he published, in 4to, the first volume of "The Roman History, from the building of Rome to the ruin of the Commonwealth; illustrated with maps and other plates." In the dedication to this volume, Mr Hooke took the opportunity of "publicly testifying his just esteem for a worthy friend, to whom he had been long and much obliged," by telling Mr Pope, that the displaying of his name at the head of those sheets was "like

the hanging out a splendid sign, to catch the traveller's eye, and entice him to make trial of the entertainment the place affords. But," he proceeds, "when I can write under my sign, that Mr Pope has been here, and was content, who will question the goodness of the house?" The volume is introduced by "Remarks on the History of the Seven Roman Kings, occasioned by Sir Isaac Newton's objections to the supposed 244 years duration of the royal state of Rome." His nervous pen was next employed in digesting "An Account of the conduct of the Dowager duchess of Marlborough, from her first coming to Court to the year 1710, in a letter from herself to Lord —, in 1742," 8vo. The circumstances of this transaction are related by Dr Maty, in his *Memoirs of Lord Chesterfield*, vol. i. p. 126. "The relict of the great duke of Marlborough, being desirous of submitting to posterity her political conduct, as well as her lord's, applied to the earl of Chesterfield for a proper person to receive her information, and put the memoirs of her life into a proper dress. Mr Hooke was recommended by him for that purpose. He accordingly waited upon the duchess, while she was still in bed, oppressed by the infirmities of age. She delivered to him, without any notes, her account, in the most lively as well as the most connected manner. So eager was she for the completion of the work, that she insisted upon Mr Hooke's not leaving her house till he had finished it. This was done in a short time; and her Grace was so well pleased with the performance, that she complimented the author with a present of 5000*l.* a sum which far exceeded his expectations. He hastened to the earl to thank him, and communicated to him his good fortune. The perturbation of mind he was under, occasioned by the strong sense of his obligation, plainly appeared in his stammering out his acknowledgments: and he who had succeeded so well as the interpreter of her Grace's sentiments, could scarcely utter his own." The 2d volume of his *Roman History* appeared in 1745; when Mr Hooke embraced the occasion of congratulating his friend the earl of Marchmont, on "that true glory, the consenting praise of the honest and the wise," which his lordship had so early acquired. To the 2d volume Mr Hooke added "The Capitoline Marbles, or Consular Calendars, an ancient Monument accidentally discovered at Rome in the year 1545, during the Pontificate of Paul III." In 1758, he published "Observations on, I. The Answer of M. l'Abbé de Vertot to the late Earl of Stanhope's Inquiry concerning the Senate of ancient Rome: dated December 1719. II. A Dissertation upon the Constitution of the Roman Senate, by a Gentleman: published in 1743. III. A Treatise on the Roman Senate, by Dr Conyers Middleton: published in 1747. IV. An Essay on the Roman Senate, by Dr Thomas Chapman: published in 1750;" which he with great propriety inscribed to Mr Speaker Onslow. The 3d volume of Mr Hooke's *Roman History*, to the end of the Gallic war, was printed under his inspection before his last illness; but did not appear till after his death, which happened in 1764. The 4th and last volume was published in 1771. Mr Hooke left two sons; of whom one was a di-

vine of the church of England; the other, a doctor of the Sorbonne, and professor of astronomy in that formerly illustrious seminary.

(2.) **HOOKER**, Robert, a very eminent English mathematician and philosopher, was the son of Mr John Hooke, rector of Freshwater, in the isle of Wight, where he was born in 1635. He very early discovered a genius for mechanics, by making curious toys with great art and dexterity. He was educated under Dr Busby in Westminster school; where he acquired Greek and Latin, with Hebrew and some other oriental languages; and made himself master of a great part of Euclid's Elements. About 1653 he went to Christ-church in Oxford, and in 1655 was introduced to the Philosophical Society there; who first employed him to assist Dr Willis in his operations in chemistry, and afterwards recommended to the Hon. Robert Boyle, whom he served several years in the same capacity. He was also instructed in astronomy about this time by Dr Seth Ward, and henceforward distinguished himself by many mechanical inventions and improvements. He invented several astronomical instruments, for making observations both at sea and land; and was particularly serviceable to Mr Boyle in completing the invention of the air-pump. Sir John Cutler having founded a mechanic school in 1664, he settled an annual stipend on Mr Hooke for life, intrusting the president, council, and fellows of the Royal Society, to direct him with respect to the number and subject of his lectures; and on the 11th Jan. 1664-5, he was elected by that society curator of experiments for life, with an additional salary. In 1666 he produced to the Royal Society a model for rebuilding the city of London after the dreadful fire, with which the society was well pleased; and the lord mayor and aldermen preferred it to that of the city surveyor, though it happened not to be carried into execution. The rebuilding of the city according to the act of parliament requiring an able person to set out the ground to the proprietors, Mr Hooke was appointed one of the surveyors; in which employment he got most part of his estate, as appeared from a large iron chest of money found after his death, locked down with a key in it, and a date of the time, which showed it to have been so shut up above 30 years.—Mr Oldenburgh, secretary to the Royal Society, dying in 1677, Mr Hooke was appointed to supply his place, and began to take minutes at the meeting in October, but did not publish the Transactions. In the beginning of 1687, his brother's daughter, Mrs Grace Hooke, who had lived with him several years, died; and he was so affected with grief at her death, that he hardly ever recovered it, but from that time became less active, more melancholy, and more cynical than ever. At the same time, a Chancery suit in which he was concerned with Sir John Cutler, on account of his salary for reading the Cutlerian lectures, made him very uneasy, and increased his disorder. In 1691 he was employed in forming the plan of the hospital near Hoxton, founded by Robert Ask, alderman of London, who appointed Abp. Tillotson one of his executors; and in December the same year,

Hooke was created M.D. by a warrant from that prelate. In July 1696 the Chancery suit with Sir John Cutler was determined in his favour, to his inexpressible satisfaction. His joy on that occasion was found in his diary thus expressed: D. O. M. S. H. L. G. I. S. S. A.; that is, *Deo Optimo Maximo fit honor, laus, gloria, in sæcula sæculorum, Amen.* "I was born on this day of July 1635, and God hath given me a new birth: may I never forget his mercies to me! while he gives me breath may I praise him!"—In the same year 1696, an order was granted to him for repeating most of his experiments at the expense of the Royal Society, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the description of all the instruments contrived by him; but his increasing illness and general decay rendered him unable to perform it. He continued some years in this wasting condition, till he was quite emaciated. He died March 3d, 1702, at his lodgings in Gresham college, and was buried in St Helen's church, Bishopsgate street, his funeral being attended by all the members of the Royal Society then in London. As to his person, he was short of stature, very crooked, pale, lean, and of a meagre aspect, with dark brown hair, very long, and hanging over his face uncut and lank. His temper was penurious, melancholy, and mistrustful, but in his religious character he was exemplary. He always expressed a great veneration for the Deity; and seldom received any remarkable benefit in life, or made any considerable discovery in nature, without setting down his acknowledgment to God, as many places in his diary show. He frequently studied the sacred writings in the original languages. He wrote, 1. *Lectiões Cutlerianæ.* 2. *Micrographia*, or Descriptions of minute bodies made by magnifying glasses. 3. A description of helioscopes. 4. A description of some mechanical improvements of lamps and water poises, 4to. 5. Philosophical collections. After his death were published, 6. Posthumous work collected from his papers by Richard Waller, Secretary to the Royal Society. He also made a great number of discoveries and improvements in mathematics, the merits of which have been since claimed by others, particularly respecting the barometer; the double-barrelled air-pump; the engine for cutting clock and water wheels; the chief phenomena of capillary attraction; the method of supplying air to a diving bell; the measurement of a degree of the meridian by a zenith sector; the steam-engine; the quadrant by reflection; the marine barometer; the gage for sounding unfathomable depths; the air being the sole source of heat in burning; the wheel barometer; the universal joint; the manometer; the screw-divided quadrant; telescopic sights for astronomical instruments, &c. &c. And in 1684, he read a paper before the Society, in which he affirmed that some years before he had proposed a method of discoursing at a distance, not by *sound* but by *light*. He then proceeds to describe a very complete telegraph, equal to those now in use: whence it appears that he had discovered this instrument before M. Amontons. See TELEGRAPH.

* **HOOKED**. *adj.* [from *hook*.] Bent; curved.

—Gryps

—*Gryps* signifies eagle or vulture; from whence the epithet *grypus*, for an *hooked* or *aquiline* nose. *Brown*.—

Now thou threaten'st, with unjust decree,
To seize the prize which I so dearly bought:
Mean match to thine; for still above the rest,
Thy *hook'd* rapacious hands usurp the best.

Dryden.

—Caterpillars have claws and feet: the claws are *hooked*, to take the better hold in climbing from twig to twig, and hanging on the back-sides of leaves. *Greav*.

* **HOOKEDNESS**. *n. f.* [from *hooked*.] State of being bent like a hook.

(1.) **HOOKER**, JOHN, *alias* VOWELL, was born in Exeter, about 1524, the 2d son of Robert Hooker, who in 1529 was mayor of that city. He was instructed in grammar by Dr Moreman, vicar of Menhinit in Cornwall, and thence removed to Oxford. He next travelled to Germany, and resided some time at Cologne, where he kept exercises in law, and probably graduated. Thence he went to Strasburg, where he studied divinity under the famous Peter Martyr. He now returned to England, and soon after visited France, intending to proceed to Spain and Italy; but was prevented by a declaration of war. Returning therefore again to England, he fixed his residence in his native city, where, having married, he was in 1554 elected chamberlain, being the first person who held that office, and in 1571 represented his fellow-citizens in parliament. He died in 1601, and was buried in the cathedral at Exeter. He wrote, among other works, 1. Order and usage of keeping of parliaments, in Ireland. 2. The events of comets or blazing stars, made upon the sight of the comet Pagonia, which appeared in November and December 1577. 3. An addition to the chronicles of Ireland from 1546 to 1568; in the 2d volume of Holinshed's Chronicle. 4. A description of the city of Exeter, and of the sondrie assaults given to the same; Holinsh. Chron. vol. iii. 5. A book of ensigns. 6. Translation of the history of the conquest of Ireland, from the Latin of Giraldus Cembrensis; in Holinsh. Chron. vol. ii. 7. *Synopsis chorographica*, or an historical record of the province of Devon; never printed.

(2.) **HOOKER**, Richard, a learned divine, nephew to the preceding (N^o 1.), born at Heavytree, near Exeter, in 1553. By his uncle he was first supported at the University of Oxford, with the addition of a small pension from Dr Jewel, bishop of Salisbury, who in 1561 got him admitted one of the clerks of Corpus Christi college. In 1573 he was elected scholar. In 1577 he took the degree of M. A. and was admitted fellow. In July 1579 he was appointed deputy professor of the Hebrew language. In 1581 he took orders; and, being appointed to preach at St Paul's cross, he came to London, where he was unfortunately drawn into a marriage with Joan Churchman, the termagant daughter of his hostess. Having thus lost his fellowship, he continued in the utmost distress till 1584, when he was presented by John Cheney, Esq. to the rectory of Drayton-Beauchamp, in Buckinghamshire. In this retirement he was visited by Mr Edwin Sandys, and Mr George

Cranmer, his former pupils. They found him, with a Horace in his hand, tending some sheep in the common, his servant having been ordered home by his sweet Xantippe. They attended him to his house; but were soon deprived of his company by an order from his wife Joan, for him to come and rock the cradle. Mr Sandys's representation to his father of his tutor's situation, procured him the mastership of the Temple. In this situation he met with considerable molestation from one Travers, lecturer of the Temple, and a bigoted Puritan, who in the afternoon endeavoured to confute the doctrine he had delivered in the morning. From this disagreeable situation he solicited Abp. Whitgift to remove him to some country retirement, where he might prosecute his studies in tranquillity. Accordingly in 1591 he obtained the rectory of Boscomb in Wiltshire, together with a prebend in the church of Salisbury, of which he was also made sub-dean. In 1594 he was presented to the rectory of Bishops-Bourne in Kent, where he died in 1600. He was buried in his parish church, and a monument erected to his memory by William Cooper, Esq. He was a meek, pious, and learned divine. He wrote, 1. Ecclesiastical Politie, in 8 books, fol. 2. A discourse of justification, &c. with two sermons, Oxford 1612, 4to. 3. Several other sermons printed with the Ecclesiastical Politie.

(3.) **HOOKER**, in naval architecture, a vessel much used by the Dutch, built like a pink, but rigged and masted like a hoy. Hookers will lie nearer a wind than vessels with cross sails can do. They are from 50 to 200 tons burden, and with a few hands will sail to the East Indies.

* **HOOKNOSED**. *adj.* [*hook* and *nose*.] Having the aquiline nose rising in the middle.—I may justly say with the *hook-nosed* fellow of Rome there, Cæsar; I came, saw, and overcame. *Shak*.

HOOK PINS, in architecture, are taper iron pins, only with a hook head, to pin the frame of a roof or floor together.

HOOLA, a town of Norway, in Aggerhuus.

HOOLAIVA, one of the HAPAEZ islands.

HOOLEADROOG, or OLIADURGUM, a fort of Hindoostan, in Mysore, taken by the British, June 23, 1591. It is 21 miles NNE. of Seringapatam, and 24 WSW. of Bangalore.

HOOLY ONORE, a town of Hindoostan, in Mysore, at the conflux of the Tum and the Boodra; taken by the British under Capt. Little, Dec. 19, 1791. It is 26 miles W. of Periapatam, and 56 NW. of Seringapatam.

HOONGA HAPAE, } TWO of the FRIEND-
HOONGA-TONGA, } LY ISLANDS, about 9½ leagues N. of Tongataboo.

(1.) * **HOOP**. *n. f.* [*horp*, Dutch.] 1. Any thing circular by which any thing else is bound, particularly casks or barrels.—

Thou shalt prove a shelter to thy friends,
A *hoop* of gold to bind thy brothers in,
That the united vessel of their blood
Shall never leak. *Shak*.

If I knew
What *hoop* would hold us staunch from edge to
edge
O' th' world, I would pursue it. *Shak*.

A

A quarrel, ho, already ! what's the matter ?
 —About a *hoop* of gold, a paltry ring. *Shak.*
 To view so lewd a town, and to refrain,
 What *hoops* of iron could my spleen contain !

Dryden's Juvenal.

And learned Athens to our art must stoop,
 Could she behold us trembling through a *hoop*.
Pope.

2. The whalebone with which women extend their petticoats ; a farthingale.—

At coming in you saw her stoop ;

The entry brush'd against her *hoop*. *Swift.*

—All that *hoops* are good for is to clean dirty shoes, and to keep fellows at distance. *Clarissa.*

3. Any thing circular.—I have seen at Rome an antique statue of Time, with a wheel or *hoop* of marble in his hand. *Addison on Italy.*

(1.) HOOP, a town of Norway, in Wardhuys.

(1.) * To HOOP. *v. a.* [from the noun.] 1. To bind or enclose with hoops.—The three *hoop'd* pot shall have ten *hoops*, and I will make it felony to drink small beer. *Shak.*—The casks for his Majesty's shipping were *hooped* as a wine cask, or *hooped* with iron. *Raleigh.* 2. To encircle ; to clasp ; to surround.—

If ever henceforth thou

Shalt *hoop* his body more with thy embraces,
 I will devise a death. *Shak.*

I *hoop* the firmament, and make

This my embrace the zodiack. *Cleaveland.*

—That shelly guard, which *hoops* in the eye, and hides the greater part of it, might occasion his mistake. *Grew.*

(1.) * To HOOP. *v. n.* [from *wopgan* or *wopyan*, Gothick ; or *houpper*, French, derived from the Gothick. This word is generally written *w hoop*, which is more proper if we deduce it from the Gothick ; and *hoop* if we derive it from the French.] To shout ; to make an outcry by way of call or pursuit.

(3.) * To HOOP. *v. a.* 1. To drive with a shout.
 Dastard nobles

Suffer'd me, by the voice of slaves, to be
Hoop'd out of Rome. *Shak.*

2. To call by a shout.

(1.) HOOPER, George, a learned author, born at Grimeley in Worcestershire, about 1640. He was educated at Westminster, studied at Oxford, and was well skilled in mathematics, and the eastern languages. In 1672, he became chaplain to the Bp. of Winchester ; and soon after to Abp. Sheldon ; and in 1677 almoner to the princess of Orange, whom he accompanied to Holland. In 1691, he was made dean of Canterbury, and in 1702 Bp. of Bath and Wells. He often refused a seat in the privy council, and could not be prevailed upon to accept of the bishopric of London on the death of Bp. Compton. He wrote, 1. The church of England free from the imputation of Popery : 2. A discourse concerning Lent : 3. New danger of Presbytery : 4. An inquiry into the state of the ancient measures : 5. *De Valentinianorum heresi conjectura* : 6. Several sermons : and 7. An inquiry into the state of the ancient measures ; the Attic, Roman, and Jewish : with an appendix, concerning our old English money and measures : 1721, 8vo. He died in 1727. All his works were printed in one vol. fol. at Oxford, 1757.

(2.) HOOPER, John, Bp. of Worcester, and a martyr for the protestant cause, was born in Somersetshire, and educated at Oxford. In 1518 he took the degree of A. B. and afterwards became a Cistercian monk ; but, disliking his fraternity, returned to Oxford, and became tinctured with Lutheranism. In 1539 he was made chaplain and steward to Sir John Arundel, who afterwards suffered with the protector in the reign of Edward VI. But *that very Catholic knight*, as Wood calls him, discovering him to be a heretic, he was obliged to leave the kingdom. After continuing some time in France, he returned to England, and lived with a gentleman called *Scintlow* : but being again discovered, he escaped in the habit of a sailor to Ireland ; thence embarked for the continent, and fixed his abode in Switzerland. Upon Edward's accession, Mr Hooper returned once more to his native country. In 1550, by his old patron Sir John Arundel's interest with the earl of Warwick, he was consecrated Bp. of Gloucester ; and in 1552 was nominated to the see of Worcester, which he held in *commendam* with the former. But Mary had scarce ascended the throne, before he was imprisoned, tried, and condemned to the flames. He suffered at Gloucester on the 9th Feb. 1554, being then near 60 years of age. He was an avowed enemy to the church of Rome, and not perfectly reconciled to what he thought remnants of Popery in the church of England. In the former reign he had been one of Bonner's accusers. He was a man of good parts and learning.

(3.) * HOOPER. *n. f.* [from *hoop*, to enclose with hoops.] A cooper ; one that hoops tubs.

HOOPER'S ISLAND, an island of Maryland, in the Chesapeake, 43 miles SSE. of Annapolis.

(1.) * HOOPING COUGH, *n. f.* [or *wopking-cough*, from *hoop*, to shout.] A convulsive cough, so called from its noise ; the chin cough.

(2.) HOOPING COUGH. See MEDICINE, § 884—888.

HOOPOE. See UPUPA.

HOORINGOTA, a river of Hindoostan, one of the mouths of the GANGES. It runs into the Bay of Bengal.

(1.) HOORN, a sea-port town of Holland, in the depart. of the Texel, and late prov. of W. Friesland. In 1426, it was surrounded with the walls, and in 1508 greatly enlarged ; but in 1557, it was almost destroyed by a storm and inundation which broke down the dams. In 1577, the harbour was built, which is reckoned the best on the Zuyder Zee. The adjacent lands are fertile, and famed for fattening cattle. The town is fortified, and has 3 gates, several churches and hospitals. It is seated on the W. side of the Zuyder Zee, 11 miles from Alcaer, and 13 NE. of Amsterdam. Lon. 4. 59 E. Lat. 52. 38 N.

(2.) HOORN or HORN, a town of France, in the dep. of the Lower Meuse, and late bishopric of Liege ; 3 miles W. of Ruremond, and 12 S. of Venlo. Lon. 5. 55 E. Lat. 51. 12 N.

(3.) HOORN, a ci-devant county of Liege, now included in the French empire, and dep. of the Lower Meuse.

HOORNBECK, JOHN, professor of divinity in the universities of Leyden and Utrecht, was born at Haerlem in 1617. He understood the Latin, Hebrew,

Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, English, French, and Italian languages, and published many works; among which are, 1. A refutation of Socinianism, in 3 vols, 4to. 2. A treatise for the conviction of the Jews: 3. Of the conversion of the Heathens: 4. *Institutiones Theologicae*, &c. Mr Bayle represents him as a complete model of a good pastor and divinity professor.

HOOSACK, a river of Massachusetts, which joins the Walloomschack in New York, and running W. falls into the Hudson.

* HOOT. *n. f.* [*huée*, French, from the verb.] Clamour; shout; noise.—Its assertion would be entertained with the *hoot* of the rabble. *Glanville's Scipio*.

(1.) * To HOOT. *v. n.* [*hwt*, Welsh; *heur*, Fr.] 1. To shout in contempt. A number of country folks happened to pass thereby, who hollowed and *hooted* after me as at the arrantest coward. *Sidney*.—

Matrons and girls shall *hoot* at thee no more.

Dryden.

2. To cry as an owl.—

Some keep back

The clamorous owl, that nightly *hoots* and wonders

At our quaint sports.

Shak.

(2.) * To HOOT. *v. n.* To drive with noise and shouts.—

We lov'd him; but, like beasts,

Our coward nobles gave way to your clusters,
Who did *hoot* him out o' th' city.

Shak.

The owl of Rome, whom boys and girls will *hoot*!

That were I set up for that wooden god

That keeps our gardens, could not fright the crows,

Or the least bird, from muting on my head.

Ben Jonson.

—Partridge and his clan may *hoot* me for a cheat and impostor, if I fail in any particular of moment. *Swift*.

* To HOP. *v. n.* [*hoppa*n, Sax. *hoppa*n, Dutch.]

1. To jump; to skip lightly.

I would have thee gone,

And yet no further than a wanton's bird,

That lets it *hop* a little from her hand,

And with a silk thread plucks it back again.

Shakespeare.

Go, *hop* me over every kennel home;

For you shall *hop* without my custom, sir. *Shak.*

Be kind and courteous to this gentleman,

Hop in his walks, and gambol in his eyes. *Shak.*

The painted birds, companions of the spring,

Hopping from spray to spray were heard. *Dryd.*

Your Ben and Fletcher, in their first young flight,

Did no Volpone, nor no Arbaces write;

But *hopp'd* about, and short excursions made

From bough to bough, as if they were afraid.

Dryden.

—Why don't we vindicate ourselves by trial or deal, and *hop* over heated ploughshares blindfold? *Collier on Drilling* —I am highly delighted to see the jay or the thrush *hopping* about my walks. *Spectator*. 2. To leap on one leg.—Men with heads like dogs, and others with one huge foot

alone, whereupon they did *hop* from place to place.

Abbot. 3. To walk lamely, or with one leg less nimble or strong than the other; to limp; to halt.

The limping smith observ'd the fadden'd feast,
And *hopping* here and there, himself a jest,
Put in his word.

Dryden's Homer.

4. To move; to play.—

Softly feel

Her feeble pulse, to prove if any drop

Of living blood yet in her veins did *hop*. *Fairy Q.*

(I.) * HOP. *n. f.* [from the verb.] 1. A jump; a light leap. 2. A jump on one leg.—When my wings are on, I can go above a hundred yards at a *hop*, step, and jump. *Addison*. 3. A place where meaner people dance. *Ainsworth*.

(II. 1.) * Hop. *n. f.* [*hop*, Dutch; *lupulus*, Latin.] A plant.—It has a creeping root; the leaves are rough, angular, and conjugated; the stalks climb and twist about whatever is near them; the flowers are male and female on different plants: the male flower consists of a calyx divided into five parts, which surrounds the stamens, but has no petals to the flower: the female plants have their flowers collected into squamose heads, which grow in bunches: from each leafy scale is produced an horned ovary, which becomes a single roundish seed. *Miller*.—

If *hop* yard or orchard ye mind for to have,
For *hop* poles and crotches in lopping to save.

Tupper.

—The planting of *hop* yards is profitable for the planters, and consequently for the kingdom. *Bacon*. —Beer hath malt first infused in the liquor, and is afterwards boiled with the *hop*. *Bacon*.—Next to thistles are *hop* strings, cut after the flowers are gathered. *Derham*.—Have the poles without forks, otherwise it will be troublesome to part the *hop* vines and the poles. *Mortimer*.—When you water *hops*, on the top of every hill put dissolved dung, which will enrich your *hop* hills. *Mortimer*.—In Kent they plant their *hop* gardens with apple trees and cherry trees between. *Mortimer*.—The price of hoeing of *hop* ground is forty shillings an acre. *Mortimer*.—*Hop* poles, the largest sort, should be about twenty foot long, and about nine inches in compass. *Mortimer*.

(2.) HOP, in botany. See HUMULUS. *Hops* were first brought into England from the Netherlands in the year 1524. They are first mentioned in the English statute-book in 1352, viz. in the 5 and 6 of Edw. VI. cap. 5. And by an act of parliament of the first year of king James I. anno 1603, cap. 18. it appears that hops were then produced in abundance in England. The *hop* being a plant of great importance, we shall consider what relates to the culture and management of it, under distinct heads.

(3.) HOPS, CHOICE OF SOIL AND SITUATION FOR. The *hop*-planters esteem the richest and strongest ground the most proper; and if it be rocky within 2 or 3 feet of the surface, the *hops* will prosper well; but they will not thrive on a stiff clay or spongy wet land. The Kentish planters esteem new land best for *hops*; they plant their *hop* gardens with apple trees at a large distance, and with cherry trees between; and when the land has done its best for *hops*, which they reckon it will in about 20 years, the trees may begin

begin to bear. The cherry trees last about 30 years, and by the time the apple trees are large, they cut down the cherry trees. The Essex planters reckon a moory land the most proper for hops. As to the *situation* of a hop ground, one that inclines to the S. or W. is the most eligible; but if it be exposed to the NE. or SW. winds, there should be a shelter of some trees at a distance, because the NE. winds are apt to nip the tender shoots in the spring; and the SW. winds frequently break and blow down the poles at the end of summer, and very much endanger the hops. In winter provide soil and manure for the hop ground against the following spring. If the dung be rotten, mix it with 2 or 3 parts of earth, and let it incorporate together till you have occasion to use it in making your hop hills; but if it be new dung, then let it be mixed as before till the spring in the next year, for new dung is very injurious to hops. Dung of all sorts was formerly more commonly used than it is now, especially when rotted and turned to mould, and they who have no other manure must use it: which if they do, cows or hogs dung, or human ordure mixed with mud, may be a proper compost, because hops delight most in manure that is cool and moist.

(4.) HOPS, METHOD OF PLANTING AND DRESSING. Hops require to be planted in a situation so open as that the air may freely pass round and between them, to dry up and dissipate the moisture, whereby they will not be so subject to fire-blasts, which often destroy the middle of large plantations, while the outskides remain unhurt. As for the preparation of the ground for planting, it should in the preceding winter be ploughed and harrowed even; and then lay upon it in heaps a good quantity of fresh rich earth, or well rotted dung and earth mixed together, sufficient to put half a bushel in every hole to plant the hops in, unless the natural ground be very fresh and good. The hills where the hops are to be planted should be 8 or 9 feet asunder, that the air may freely pass between them; for, in close plantations, they are very subject to what the hop planters call the *fire blast*. If the ground is intended to be ploughed with horses between the hills, it will be best to plant them in squares chequerwise; but if it be so small that it may be done with the breast-plough or spade, the holes should be ranged in a quincunx form. Which way soever is adopted, a stake should be stuck down at all the places where the hills are to be made. Great caution should be observed in the choice of the plants, as to the kind of hop; for if the hop-garden be planted with a mixture of several sorts of hops that ripen at different times, it will cause a great deal of trouble, and be a great detriment to the owner. The two best sorts are the white and the grey bind; the latter is a large square hop, more hardy, and is a more plentiful bearer, and ripens later than the former. There is another sort of the white bind, which ripens a week or ten days before the common; but this is tenderer, and a less plentiful bearer; but it has this advantage, that it comes first to market. But if 3 grounds, or 3 distant parts of one ground, be planted with these 3 sorts, there will be this convenience, that they may be picked successively as they become

ripe. The sets should be 5 or 6 inches long, with 3 or more joints or buds on them. If there be a sort of hop you value, and would increase plants and sets from, the superfluous binds may be laid down when the hops are tied, cutting off the tops, and burying them in the hill; or when the hops are dressed, all the cuttings may be saved; for almost every part will grow, and become a good set the next spring. As to the seasons of planting hops, the Kentish planters prefer October and March, both which sometimes succeed very well; but the sets are not to be had in October, unless from some ground that is to be destroyed; and likewise there is some danger that the sets may be rotted, if the winter prove very wet; therefore the most usual time of procuring them is in March, when the hops are cut and dressed. As to the manner of planting the sets, there should be five good sets planted in every hill, one in the middle, and the rest round about sloping, the tops meeting at the centre; they must stand even with the surface of the ground; let them be pressed close with the hand, and covered with fine earth, and a stick should be placed on each side the hill to secure it. The ground being thus planted, all that is to be done more during that summer, is to keep the hills clear from weeds, and to dig up the ground in May, and to raise a small hill round about the plants. In June you must twist the young binds or branches together into a bunch or knot; for if they are tied up to small poles the first year, in order to have a few hops from them, it will not countervail the weakening of the plants. A mixture of compost or dung being prepared for hop ground, the best time for laying it on, if the weather prove dry, is about Michaelmas, that the wheels of the dung-cart may not injure the hops, nor furrow the ground: if this be not done then, you must wait till the frost has hardened the ground, so as to bear the dung-cart; and this is also the time to carry on your new poles, to recruit those that are decayed, and to be cast out every year. If you have good store of dung, the best way will be to spread it in the alleys all over the ground, and to dig it in the winter following. The quantity they will require will be 40 loads to an acre, reckoning about 30 bushels to the load. If you have not dung enough to cover all the ground in one year, you may lay it on one part one year, and on the rest in another, or a third; for there is no occasion to dung the ground after this manner oftener than once in three years. Those who have but a small quantity of dung, usually content themselves with laying on about 20 loads upon an acre every year; this they lay only on the hills, either about November, or in the spring; which last some account the best time, when the hops are dressed, to cover them after they are cut; but if it be done at this time, the compost or dung ought to be very well rotted and fine. As to the *dressing* of the hops, when the hop ground is dug in January or February, the earth about the hills, and very near them, ought to be taken away with a spade, that you may come the more conveniently at the stock to cut it. About the end of February, if the hops were planted the spring before, or if the ground be weak, they ought to be dressed in dry weather; but else, if

the ground be strong and in perfection, the middle of March will be a good time; and the latter end of March, if it be apt to produce over rank binds, or the beginning of April, may be soon enough. Then having, with an iron picker, cleared away all the earth out of the hills, so as to clear the stock to the roots, with a sharp knife you must cut off all the shoots which grew up with the binds the last year; and also all the young suckers, that none be left to run in the alley, and weaken the hill. It will be proper to cut one part of the stock lower than the other, and also to cut that part low that was left highest the preceding year. By pursuing this method you may expect to have stronger buds, and also keep the hill in good order. In dressing those hops that have been planted the year before, you ought to cut off both the dead tops and the young suckers which have sprung up from the sets, and also to cover the stocks with fine earth a finger's length in thickness.

(5.) HOPS, METHOD OF POLING. About the middle of April the hops are to be poled, when the shoots begin to sprout up; the poles must be set to the hills deep into the ground, with a square iron picker or crow, that they may the better endure the winds; 3 poles are sufficient for one hill. These should be placed as near the hill as may be, with their bending tops turned outwards from the hill, to prevent the binds from entangling; and a space between two poles ought to be left open to the south, to admit the sun-beams. The poles ought to be in length 16 or 20 feet, more or less, according as the ground is in strength; and great care must be taken not to overpole a young or weak ground, for that will draw the stock too much, and weaken it. If a ground be overpoled, you are not to expect a good crop from it; for the branches which bear the hops will grow very little till the binds have over-reached the poles, which they cannot do when the poles are too long. Two small poles are sufficient for a ground that is young. If you wait till the sprouts or young binds are grown to the length of a foot, you will be able to make a better judgment where to place the largest poles; but if you stay till they are so long as to fall into the alleys, it will be injurious to them, because they will entangle one with another, and will not clasp about the pole readily. Maple or aspen poles are accounted the best for hops, on which they are thought to prosper best, because of their warmth; or else, because the climbing of the hop is promoted by means of the roughness of the bark. But for durability, ash or willow poles are preferable; but chestnut poles are the most durable of all. If, after the hops are grown up, you find any of them have been underpoled, taller poles may be placed near those that are too short to receive the binds from them.

(6.) HOPS, METHOD OF TYING, GATHERING, DRYING, AND BAGGING. As to the tying of hops, the buds that do not clasp of themselves to the nearest pole when they are grown to 3 or 4 feet high, must be guided to it by the hand, turning them to the sun, whose course they always follow. They must be bound with withered rushes, but not so close as to hinder them from climbing up the pole. Continue to do this till all the poles are furnished with binds, of which 2 or 3 are enough for a pole; and all the sprouts and binds

that you have no occasion for, are plucked up; but if the ground be young, then none of these useless binds should be plucked up, but should be wrapped up together in the middle of the hill. When the binds are grown beyond the reach of your hands, if they forsake the poles, you should make use of a stand ladder in tying them up. Towards the end of May, when you have made an end of tying them, the ground must have the summer dressing: this is done by casting up with the spade some fine earth into every hill. A month after this, hoe the alleys with a Dutch hoe, and make the hills up to a convenient bigness. About the middle of July hops begin to blow, and will be ready to gather about Bartholomewtide. A judgment may be made of their ripeness by their strong scent, their hardness, and the brownish colour of their seed. When by these tokens they appear to be ripe, they must be picked with all the expedition possible; for if at this time a storm of wind should come, it would do them great damage by breaking the branches, and bruising and discolouring the hops; and it is very well known that hops, picked green and bright, will sell for a third more than those which were discoloured and brown. The most convenient way of picking them is into a long square frame of wood, called a *bin*, with a cloth hanging on tenter hooks within it, to receive the hops as they are picked. The frame is composed of 4 pieces of wood joined together, supported by 4 legs, with a prop at each end to bear up another long piece of wood, placed at a convenient height over the middle of the bin; this serves to lay the poles upon, which are to be picked. This bin is commonly 8 feet long, and 3 feet broad; two poles may be laid on it at a time, and 6 or 8 persons may work at it, 3 or 4 on each side. It will be best to begin to pick the hops on the E. or N. side of the ground, if you can do it conveniently; this will prevent the SW. wind from breaking into the garden. Having made choice of a plot of the ground containing 11 hills square, place the bin upon the hill which is in the centre, having five hills on each side; and when these hills are picked, remove the bin into another piece of ground of the same extent, and so proceed till the whole hop ground is finished. When the poles are drawn up to be picked, take care not to cut the binds too near the hills, especially when the hops are green, because it will make the sap to flow excessively. The hops must be picked very clean, i. e. free from leaves and stalks; and, as there shall be occasion, 2 or 3 times in a day the bin must be emptied into a hop-bag made of coarse linen cloth, and carried immediately to the oast or kiln to be dried; for if they should be long in the bin or bag, they will be apt to heat and be discoloured. If the weather be hot, there should no more poles be drawn than can be picked in an hour, and they should be gathered in fair weather, if it can be, and when the hops are dry; this will save some expense in firing, and preserve their colour better when they are dried. The crops of hops being thus bestowed, take care of the poles against another year, which are best to be laid up in a shed, having first stripped off the haulm from them; but if you have not that convenience, set up 3 poles in the form of a triangle,

or six poles (as you please), wide at bottom; and having set them into the ground, with an iron picker, and bound them together at the top, set the rest of your poles about them; and being thus disposed, none but those on the outside will be subject to the injuries of the weather, for all the inner poles will be kept dry, unless at the top; whereas, if they were on the ground, they would receive more damage in a fortnight than by standing all the rest of the year. The best method of drying hops is with charcoal on an oast or kiln, covered with hair-cloth, of the same form and fashion that is used for drying malt. There is no need of particular directions for making these, as every carpenter and bricklayer in those countries where hops grow, or malt is made, knows how to build them. The kiln ought to be square, and may be of 10, 12, 14, or 16 feet over at the top, where the hops are laid, as the plantation requires, and room will allow. There ought to be a due proportion between the height and breadth of the kiln and the beguets of the steddle where the fire is kept, viz. if the kiln be 12 feet square on the top, it ought to be 9 feet high from the fire, and the steddle ought to be 6 feet $\frac{1}{2}$ square, and so proportionable in other dimensions. The hops must be spread even upon the oast a foot thick or more, if the depth of the curb will allow it; but care must be taken not to overload the oast if the hops be green or wet. The oast ought to be first warmed with a fire before the hops are laid on, and then an even steady fire must be kept under them; it must not be too fierce at first, lest it scorch the hops, nor must it be suffered to sink or slacken, but rather be increased, till the hops be nearly dried, lest the moisture or sweat which the fire has raised fall back and discolour them. When they have lain about 9 hours they must be turned, and in 2 or 3 hours more they may be taken off the oast. It may be known when they are well dried by the brittleness of the stalks and the easy falling off of the hop leaves. It is found by experience that the turning of hops, though it be after the most easy and best manner, is not only an injury to the hops, but also a waste of fuel and time, because they require as much fuel and as long a time to dry a small quantity, by turning them, as a large one. Now this may be prevented by having a cover (to be let down and raised at pleasure) to the upper bed whereon the hops lie. This cover may also be tinned, by nailing single tin plates over the face of it; so that when the hops begin to dry, and are ready to burn, i. e. when the greatest part of their moisture is evaporated, then the cover may be let down within a foot or less of the hops (like a reverberatory), which will reflect the heat upon them, so that the top will soon be as dry as the lowermost, and every hop be equally dried. As soon as the hops are taken off the kiln, lay them in a room for 3 or 4 weeks to cool, give, and toughen; for if they are bagged immediately they will powder, but if they lie a while (and the longer they lie the better, provided they be covered close with blankets to secure them from the air) they may be bagged with more safety, not being liable to be broken to powder in treading; and this will make them bear treading the better, and the harder they are trodden

the better they will keep. The common method of bagging is as follows: they have a hole made in an upper floor, either round or square, large enough to receive a hop-bag, which consists of 4½ ells of ellwide cloth, and also contains ordinarily two hundred and a half of hops; they tie a handful of hops in each lower corner of the bag to serve as handles to it; and they fasten the mouth of the bag, so placed that the hoop may rest upon the edges of the hole. Then he that is to tread the hops down into the bag, treads the hops on every side, another person continually putting them in as he treads them till the bag is full; which being well filled and trodden, they unrip the fastening of the bag to the hoops, let it down, and close up the mouth of the bag, tying up a handful of hops in each corner, as was done in the lower part. Hops being thus packed, if they have been well dried, and laid up in a dry place, will keep good several years; but care must be taken that they be not spoiled by the mice making their nests in them.

(7.) HOPS, PROPORTIONAL CHARGES AND PRODUCE OF. The charge of an acre of hop ground, in most parts of England where hops are cultivated, is computed thus: 3l. for the husbandry; 4l. for the wear of the poles; 5l. for picking and drying; 30s. for dung; 20s. for rent, though in some places they pay 4 or 5l. an acre yearly for the rent of the land, and 10s. for the tythe; in all 15l. a year. The hop-planters in England reckon that they have but a moderate return, when the produce of an acre of hops does not sell for more than 30l. They frequently have 50, 60, 80, or 100l. and in a time of general scarcity considerably more; so that, upon the whole, if the total charge of an acre of hops is computed at 15l. a year, and its average produce at 30l. the clear profit from an acre will be 15l. a year. But the plantation of hops has lately so much increased, and the average produce so much exceeded the consumption, that hops have been with many planters rather a losing than a very profitable article.

(8.) HOPS, STATUTES RESPECTING. By 9 Anne, cap. 121. an additional duty of 3d. a pound is laid on all hops imported, over and above all other duties; and hops landed before entry and payment of duty, or without warrant for landing, shall be forfeited and burnt; the ship also shall be forfeited, and the person concerned in importing or landing shall forfeit 5l. per cwt. 7 Geo. II. cap. 19. By 9 Anne, cap. 12. there shall be paid a duty of 1d. for every pound of hops grown in Great Britain, and made fit for use, within six months after they are cured and bagged; and hop grounds are required to be entered on pain of 4s. an acre. Places of curing and keeping are also to be entered on pain of 50l. which may be visited by an officer at any time without obstruction under the penalty of 20l. All hops shall, within six weeks after gathering, be brought to such places to be cured and bagged, on pain of 5s. a pound. The re-bagging of foreign hops in British bagging for sale or exportation, incurs a forfeiture of 10l. per cwt. and defrauding the king of his duty by using twice or oftener the same bag, with the officer's mark upon it, is liable to a penalty of 40l. The removal of hops before they have been bagged

H h h a

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ged and weighed, incurs a penalty of 50*l*. Concealment of hops subjects to the forfeiture of 20*l*. and the concealed hops; and any person who shall privately convey away any hops with intent to defraud the king and owner, shall forfeit 5*s*. a pound. And the duties are required to be paid within six months after curing, bagging, and weighing, on pain of double duty, two thirds to the king, and one third to the informer. No common brewer, &c. shall use any bitter ingredient instead of hops, on pain of 10*l*. Hops which have paid the duty may be exported to Ireland; but by 6 Geo. II. cap. 11. there shall be no drawback: and by 7 Geo. II. cap. 19. no foreign hops shall be landed in Ireland. Notice of bagging and weighing shall be sent in writing to the officer, on pain of 50*l*. 6 Geo. cap. 21. And by 14 Geo. III. cap. 68, the officer shall, on pain of 5*l*. weigh the bags or pockets, and mark on them the true weight or tare, the planter's name and place of abode, and the date of the year in which such hops were grown; and the altering or forging, or obliterating such mark, incurs a forfeiture of 10*l*.—The owners of hops shall keep at their oasts, &c. just weights and scales, and permit the officer to use them, on pain of 20*l*. 6 Geo. cap. 21. And by 10 Geo. III. cap. 44. a penalty of 100*l*. is inflicted for false scales and weights. The owners are allowed to use casks instead of bags, under the same regulations. 6 Geo. cap. 21. If any person shall mix with hops any drug to alter the colour or scent, he shall forfeit 5*l*. per cwt. If any person shall unlawfully and maliciously cut hop-binds growing on poles in any plantation, he shall be guilty of felony without benefit of clergy. 6 Geo. II. cap. 37. By a late act, five *per cent* is added to the duties on hops.

(9.) HOPS, USES OF. In spring while the bud is yet tender, the tops of the plant being cut off and boiled, are eaten like asparagus, and found very wholesome, and of service to loosen the body. The heads and tendrils are good to purify the blood in the scurvy, and most cutaneous diseases; decoctions of the flowers, and syrups thereof, are of use against pestilential fevers; juleps and apozems were formerly made with hops for hypochondriacal and hysterical affections, and to promote the menses. A pillow stuffed with hops and laid under the head, is said to procure sleep in fevers attended with a delirium. But the principal use of hops is in the brewery, for the preservation of malt liquors; which, by the superaddition of this balsamic, aperient, and diuretic bitter, become less viscid, less apt to turn sour, more palatable, more disposed to pass off by urine, and in general more salubrious. They are said to contain an agreeable odoriferous principle, which promotes the vinous fermentation. When slightly boiled or infused in warm water, they increase its spirituousity.

* To Hop. *v. a.* [from the noun.] 1. To impregnate with hops.—Brew in October, and hop it for long keeping. *Mortimer*.—To increase the milk, diminished by flesh meat, take malt drink not much hopped. *Arbushnot on Aliments*.

(1.) HOPE, Dr JOHN, professor of botany in the university of Edinburgh, was born at Edinburgh on the 20th of May 1745. He was the son

of Mr Robert Hope, a respectable surgeon, whose father, Lord Rankeilar, made a distinguished figure as one of the senators of the college of justice in the kingdom of Scotland. By his mother he was descended from the ancient family of Grass of Sauchie in Stirlingshire. After finishing the usual course of education, he studied medicine at the university of Edinburgh. Having finished his academical education, he visited other medical schools, and upon his return obtained the degree of M. D. from the university of Glasgow in 1750. A few months after that he was admitted a member of the royal college of physicians in Edinburgh, and entered upon the practice of medicine in that city. After he had continued about ten years in practice, discharging the duties of his profession with a degree of judgment, attention, and humanity, which did him great honour; by the death of Dr Alston, the botanical chair in the university became vacant; when Dr Hope, by a commission from his majesty, dated 13th April 1761, was appointed king's botanist for Scotland, and superintendant of the royal garden at Edinburgh. A few weeks after this he was elected, by the town council of Edinburgh, successor to Dr Alston in the professorships of botany and materia medica. After he had continued for about six years to give lectures on these subjects, with credit to himself and benefit to his hearers, teaching the one branch in summer, and the other in winter, he found his health considerably impaired; which induced him to resign the materia medica, and confine his labour as a teacher to his favourite science of botany. By a new commission from the king, dated 8th May, he was nominated regius professor of medicine and botany in the university, and had the offices of king's botanist and superintendant of the royal garden conferred upon him for life, which till that time had been granted during pleasure only. Dr Hope's predecessor, although a learned and worthy man, could never obtain sufficient public funds for the establishment of a proper botanical garden at Edinburgh. The only field for improvement, therefore, to the botanical student, was the environs of Edinburgh, which indeed abounds in a very great variety of indigenous plants. The establishment of a new garden was therefore a grand and important object; and it was accomplished by the zeal and industry of Dr Hope, aided by the munificence of his present majesty. The first assistance was obtained under the administration of Lord Bute; and afterwards, under that of the duke of Portland, a permanent fund for the support of the botanical garden was established, which may render it not inferior to any in Europe. Dr Hope's unwearied exertions in procuring for the garden the vegetable productions of every climate, could not be exceeded. His endeavours were constantly directed in adding, not to the show, but to the riches of the garden; and they were employed with such success, that in a very short time the intelligent botanist might gratify his curiosity in contemplating the rarest plants of every country which has yet been explored. Nor were his industrious exertions more assiduously bestowed in forming and enriching the garden, than in cherishing and promoting a zeal for botanical studies. From but a very small number

ber of lectures, which were all that his predecessor ever gave, he gradually prolonged the course till it became as complete as any one delivered at this place; and during all this extended course, he taught in such a manner as clearly demonstrated a degree of ardour and enthusiasm in himself, which could hardly fail to inspire similar emotions in others. But even such precept, and such example, were not the only means he employed for directing the attention of the industrious, ingenious, and laudable ambitious student, to this branch of science. By bestowing, entirely at his own expense, an annual gold medal, as a testimony of superior merit, he gave a spur to exertion, from which the toils of study were alleviated by the love of fame, and the labours of industry converted into the pleasures of emulation. Dr Hope married the daughter of Dr Stevenson, an eminent physician in Edinburgh; by whom he had four sons and one daughter. He died in November 1786. He was a member not only of the Royal Society of London, but also of several foreign societies; and at the time of his death he held the distinguished office of president of the royal college of physicians.

(2.) HOPE, Sir Thomas, of Craighall, Bart. an eminent Scottish lawyer, in the 17th century, of whom, it is surprising, that no memoir has yet been inserted in any of the four editions of the *Encyclopædia Britannica*, nor in the Biographical Dictionary, or any other biographical publication that we have met with. By a brief memoir inserted in an old periodical publication, we find, that he was the son of Mr Henry Hope, merchant in Edinburgh, by Jaqueline de Tott, a French lady; and that after proceeding through the usual forms of grammatical learning with great applause, he was at a very early age called to the bar. In Sir J. Sinclair's *Statistical Account of Scotland*, vol. XIX. p. 106, the Rev. J. Wilson, M. A. minister of Falkirk, records the following characteristic anecdotes of him:—"Kerfe, as well as many other estates in Scotland, were purchased by Sir T. Hope, who, as an advocate, made a conspicuous figure. In the revolutionary period of the Scotch church, 6 ministers, who had denied that the king had any power in ecclesiastical affairs, were committed to the castle at Black Nefs, and for high treason, were brought to trial at Linlithgow, Jan. 10, 1606. No counsellor of eminence, not even Sir Thomas Craig, the procurator for the church, could be prevailed upon to stand forward as their advocate at the bar. Mr Tho. Hope, for he was not then created a baronet, undertook, though but a young man, to plead their cause. His forcible elocution, his ingenious, though unsuccessful exertions, procured him admiration, and brought him into notice. He was not only consulted in all difficult cases by the presbyterians, but was esteemed by the court party, and was king's advocate, both in the reign of James VI. and Charles I. He had three sons who were lords of session, and two of them sat on the bench as judges, while he himself was at the bar. The lord advocate has a right to plead with his hat on, and tradition says, that this privilege was introduced in the time of Sir Thomas Hope, as it was thought unbecoming the dignity

of a father, in his situation, to plead with his head uncovered before his sons. But it is probable, the custom was introduced as a mark of respect to the king's advocate."—"Sir Thomas" (adds Mr Wilson) "was the only person not honoured with a title of nobility, who, at any time, in the character of lord high commissioner, represented his majesty in the General Assembly." Mr Hope, in the defence of the six clergymen abovementioned, notwithstanding the reiterated endeavours of the court to perplex and browbeat him, conducted it in so masterly a manner, that he made a deep impression on the jury, who were all gentlemen of landed property. However, some of the lords of council having illegally procured admittance to the jurors after they were inclosed, and assured them that no harm was intended against the persons or goods of the ministers, 9 of the 13 jurymen were prevailed on to bring in a verdict of *guilty*, and the ministers were accordingly banished out of Scotland. But the fame acquired by Mr Hope, at this important trial, for abilities, intrepidity, and knowledge of the law, rendered him so great a favourite with the presbyterians, that they never afterwards undertook any business of importance without consulting him; and he was employed in almost every private cause brought by individuals before the court. By this extensive practice, he in a few years acquired one of the most considerable fortunes ever made at the Scottish bar; so that between 1613 and 1642, he purchased the estates of Grantoun, Edmondston and Cauldcots, in Mid Lothian; Prestongrange in Stirlingshire; Merton in the Melfe; Kinninmont, Amydie, Craighall, Ceres, Hill Parvet, &c. in Fife. With a view to draw him off from the popular party, K. James VI. appointed him Lord Advocate, in 1616, conjunctly with Sir William Oliphant; and in 1618, on Sir William's death, sole advocate and a Bart. of Nova Scotia. But though Sir Thomas discharged the duties of his high office with attention and propriety, he was too firmly engaged, by principle as well as inclination and gratitude, to desert his first friends and benefactors. He therefore continued steadily attached to their cause till his death. In 1645 he was appointed a Commissioner of Exchequer; but died in 1646. Sir George Mackenzie, in his *Character of Advocatour*, and Dr Arthur Johnston, physician to K. Charles I. in his Latin poems, give him a high character for learning and probity. Sir Thomas wrote, 1. *Carminum secularium in Carolum I. Britanniarum monarcham*; Edin. 1626. 2. *Psalmi Davidis; et Cantica Solomonis, Latino carmine redditum*, MS. 3. *Paradisa ex universo Juris Corpore*: 4. A Genealogy of the earls of Mar: MS. 5. "Practical Observations upon divers Titles of the Law of Scotland," commonly called *Minor Practicks*: and, 6. *Major Practicks*, a more extensive work on the same subject; both of which have been often printed.

(3.) HOPE, Sir Thomas, of Kerfe, Bart. 2d son to the preceding (N^o 2.), was also "eminent in the law, and" (says the Rev. Mr Wilson), is "the only commoner, who has ever been Lord Justice General of Scotland." This gentleman is styled by John Wood, Esq. in his *Statistical Account of the parish of Cramond* (vol. I. p. 225.) "Sir Thomas

Thomas Hope of Grantoun," and he adds, that he was "well known as one of the ablest and most successful lawyers at the Scottish bar, to whose unremitting exertions and sound advice, the firm establishment of the presbyterian mode of worship is in a great measure owing."

(4.) HOPE, Sir William, grandson of the preceding (N^o 3.), "was distinguished (says Mr Wood) for superior proficiency in all the fashionable accomplishments of the times in which he lived, particularly for great skill in *Fencing*, on which he published a celebrated treatise."

(5.) * HOPE. *n. f.* [*hopa*, Sax. *hope*, Dutch.] 1. Expectation of some good; an expectation indulged with pleasure.—*Hope* is that pleasure in the mind which every one finds in himself, upon the thought of a profitable future enjoyment of a thing which is apt to delight him. *Locke*.—There is *hope* of a tree, if cut down, that it will sprout again. *Job* xiv. 7.—

When in heav'n she shall his essence see,
This is her sov'reign good and perfect bliss;
Her longing, wishings, *hopes*, all finish'd be;
Her joys are full, her motions rest in this. *Davies*.
Sweet *hope*! kind cheat! fair fallacy! by thee
We are not where or what we be;
But what and where we would be: thus art thou
Our absent presence, and our future now.

Craſhaw.

—Faith is opposed to infidelity, and *hope* to despair. *Taylor*.—

He fought them both, but wish'd his hap might find

Eve separate: he wish'd, but not with *hope*
Of what so seldom chanc'd: when to his wish,
Beyond his *hope*, Eve separate he spies. *Milt*.
The Trojan dames

To Pallas' fane in long procession go,

In *hopes* to reconcile their heav'nly foe. *Dryd*.

—Why not comfort myself with the *hope* of what may be, as torment myself with the fear on't. *L'Eſtrange*.—To encourage our *hopes*, it gives us the highest assurance of most lasting happiness, in case of obedience. *Tillotſon*.—The deceased really lived like one that had his *hope* in another life; a life which he hath now entered upon, having exchanged *hope* for light, desire for enjoyment. *Atterbury*.—Young men look rather to the past age than the present, and therefore the future may have some *hopes* of them. *Swift*. 4. Confidence in a future event, or in the future conduct of any person. It is good, being put to death by men, to look for *hope* from God, to be raised up again by him. 2 *Mac*. vii. 14.—Blessed is he who is not fallen from his *hope* in the Lord. *Ecclus*. xiv. 2. 3. That which gives hope; that on which the hopes are fixed, as an agent by which something desired may be effected.—I might see from far some forty truncheoners draw to her succour, which were the *hope* of the Strand, where she was quarter'd. *Shak*. 4. The object of hope.—

Thy mother felt more than a mother's pain,
And yet brought forth less than a mother's *hope*;
To wit, an indigested deform'd lump. *Shak*.

She was his care, his *hope*, and his delight,
Most in his thought, and ever in his sight.

Dryden.

(6.) HOPE, in ethics, is the desire of some good, attended with a belief of the possibility, at least, of obtaining it, and enlivened with joy, greater or less, according to the greater or less probability of our possessing the object of our hope. Alexander, preparing for his Asian expedition, distributed his hereditary dominions among his friends; allotting to some villages, to others boroughs, to others cities; and being asked what he had reserved for himself, replied, Hope.

(7.) * HOPE. *n. f.* Any sloping plain between the ridges of mountains. *Ainsworth*.

(8.) HOPE, a small river of Essex, which rises near Landon Hills, waters Stain-ford-le-Hope, and, entering the Thames below Mucking, gives name to a noted reach of that river.

(9.) HOPE, a river of Jamaica, which runs into the sea, 5 miles S. of Kingston.

(10.) HOPE, an island, near Rhode Island.

(11—17.) HOPE, the name of 7 villages, in Derby, Hereford, Kent, Gloucester, Salop, Stafford, and York shires.

(1.) * To HOPE. *v. n.* [from the noun.] 1. To live in expectation of some good.—*Hope* for good success, according to the efficacy of the causes and the instrument; and let the husbandman *hope* for a good harvest. *Taylor*.—

My muse, by storms long tost,
Is thrown upon your hospitable coast;
And finds more favour by her ill success,
Than she could *hope* for by her happiness.

Dryden.

Who knows what adverse fortune may befall
Arm well your mind, *hope* little, and fear all.

Dryden.

2. To place confidence in another.—He shall strengthen your heart, all ye that *hope* in the Lord. *Pſalm* xxxi. 24.

(2.) * To HOPE. *v. a.* To expect with desire.
The sun shines hot, and if we use delay,
Cold-biting winter mars our *hop'd* for hay.

Shak.

So stands the Thracian herdsman with his
spear,

Full in the gap, and *hopes* the hunted bear.

Dryden.

HOPEA, in botany: a genus of the polyandria order, belonging to the polyadelphia class of plants. The calyx is quinquefid, superior; the corolla pentapetalous; the stamina are many, and coalited into five pencils; there is one style; the fruit is a plum, with a trilocular kernel. There is only one species, viz.

HOPEA TINCTORA, a native of Carolina.

(1.) HOPE BAY, a bay on the coast of Kent, between Sandwich and Ramsgate.

(2.) HOPE BAY, a bay on the NE. of Nootka S.

HOPE, FORLORN. See FORLORN, N^o II. § 2; and ASSAULT, § 3.

* HOPEFUL. *adj.* [*hope* and *full*.] 1. Full of qualities which produce hope; promising; likely to obtain success; likely to come to maturity; likely to gratify desire, or answer expectation.—

He will advance thee:
I know his noble nature, not to let
Thy *hopeful* service perish. *Shak*.
—You serve a great and gracious master, and there

is

is a most *hopeful* young prince whom you must not desert. *Baron.*

What to the old can greater pleasure be,
Than *hopeful* and ingenious youth to see?

Denham.

—They take up a book in their declining years, and grow very *hopeful* scholars by that time they are threescore. *Addison.* 2. Full of hope; full of expectation of success. This sense is now almost confined to Scotland, though it is analogical, and found in good writers.—Men of their own natural inclination *hopeful* and strongly conceited, whatsoever they took in hand. *Hooker.*—I was *hopeful* the success of your first attempts would encourage you to make trial also of more nice and difficult experiments. *Boyle.*—

Whatever ills the friendless orphan bears,
Bereav'd of parents in his infant years,
Still must the wrong'd Telemachus sustain,
If *hopeful* of your aid, he hopes in vain. *Pope.*

* **HOPEFULLY.** *adv.* [from *hopeful*.] 1. In such manner as to raise hope; in a promising way.—He left all his female kindred either matched with peers of the realm actually, or *hopefully* with earls' sons and heirs. *Wotton.*—They were ready to renew the war, and to prosecute it *hopefully*, to the reduction or suppression of the Irish. *Clarendon.* 2. With hope; without despair. This sense is rare.—From your promising and generous endeavours we may *hopefully* expect a considerable enlargement of the history of nature. *Glanville.*

* **HOPEFULNESS.** *n. f.* [from *hopeful*.] Promise of good; likelihood to succeed.—Set down beforehand certain signatures of *hopefulness*, or characters, whereby may be timely described what the child will prove in probability. *Wotton.*

HOPE, GOOD, CAPE OF. See **GOOD HOPE**, N° 2. By the preliminaries of peace, between Great Britain and France, signed on the first Oct. 1801, this country was agreed to be restored to Holland, but was retaken during the present war.

(1.) **HOPE ISLAND.** See **HOPE**, N° 10.

(2, 3.) **HOPE ISLANDS**, two small islands on the NE. coast of New Holland. Lat. 15. 41. S.

* **HOPELESS.** *adj.* [from *hope*.] 1. Without hope; without pleasing expectation; despairing.—Are they indifferent, being used as signs of immoderate and *hopeless* lamentation for the dead? *Hooker.*—

Alas! I am a woman, friendless, *hopeless*!

Shak.

He watches with greedy hope to find
His wish, and best advantage, us asunder;
Hopeless to circumvent us join'd were each
To other speedy aid might lend at need. *Milt.*

The fall'n archangel, envious of our state,
And *hopeless* to prevail by open force,
Seeks hid advantage. *Dryden.*

Hopeless of ransom, and condemn'd to lie
In durance, doom'd a ling'ring death to die.

Dryden.

2. Giving no hope; promising nothing pleasing.

The *hopeless* word of never to return,
Breathe I against thee upon pain of life. *Shak.*

* **HOPER.** *n. f.* [from *hope*.] One that has pleasing expectations.—I except all *hoppers*, who turn the scale, because the strong expectation of

a good certain salary will outweigh the loss by bad rents. *Swift.*

HOPETOWN HOUSE, an elegant seat of the noble family of Hopetown, in Linlithgowshire, founded, by Charles, first earl of Hopetown in 1696; much admired by travellers.

(1.) **HOPEWELL**, a town of the United States, in New Jersey, 10 miles NNW. of Trenton.

(2.) **HOPEWELL HEAD**, a cape in Hudson's Bay.

HOPFENBACH, a town of Carniola.

HOPFGARTEN, a town of Bavaria, in Saltzburg, 38 miles SW. of Saltzburg.

HOPHRAH, Pharaoh. See **APRIES**, and **EGYPT**, § 10.

* **HOPINGLY.** *adv.* [from *hoping*.] With hope; with expectation of good.—One sign of despair is the peremptory contempt of the condition which is the ground of hope; the going on not only in terrors and amazement of conscience, but also boldly, *hopingly*, and confidently in wilful habits of sin. *Hammond.*

HOPITAL, a town of France, in the dept. of the Rhone and Loire, 17 miles S. of Roanne.

(1.) **HOPKINS**, Ezekiel, bishop of Derry in Ireland, was the son of an obscure clergyman in Devonshire; and was for some time chorister of Magdalen college, Oxford, and usher of the adjoining school. He was afterwards a presbyterian minister, and was extolled as an excellent preacher. John, lord Roberts, happening to hear him preach, was so pleased with his discourse and his manner, that he retained him as his chaplain, when he was sent in quality of lord lieutenant into Ireland, and preferred him to the deanery of Raphoe; and on his being recalled, so strongly recommended him to his successor that he was soon preferred to the bishopric of Raphoe, whence he was translated to Derry. During the war under the earl of Tyrconnel at the revolution, he withdrew into England; and was chosen minister of St Mary, Aldermanbury, in London, where he died in 1690. His sermons, his exposition of the ten commandments, and that of the Lord's prayer, are much esteemed. His works were printed together, in 1710, folio.

(2.) **HOPKINS**, Charles, son of the bishop (N° 1.), was born at Exeter, in 1664, and educated at Dublin, and afterwards at Cambridge. In 1694, he published several poems and translations; and in 1695, a tragedy entitled *Pyrrhus King of Epirus*. He also translated Ovid's *Art of Love*, and was much esteemed by Dryden, who inserted some of his poems in his *Miscellanies*. He died in 1699, aged 36.

(3.) **HOPKINS**, John, brother to the above (N° 2.), was born in 1675, and had likewise a turn for poetry. He published a *Collection of Poems* entitled *Amasia, or the Works of the Muses*: 3 vols. in 1700.

HOPLITÆ, or } [from *ἔπλεον*, armour,] in anti-
HOPLITES, } quity, were such of the candidates at the Olympic and other sacred games as ran races in armour. One of the finest pieces of the famous Parrhasius was a painting which represented two hoplites: the one running, and seeming to sweat large drops; the other laying his arms down, as quite spent and out of breath.

HOPLITO,

HOPLITODROMOS, [from ὅπλον, armour, and δromos, I run,] in the ancient gymnastic sports, a term applied to such persons as went through those toilsome and robust exercises in complete armour; by which the exercise became much more violent, and the wearing of armour in the time of battle much more easy.

HOPLOMACHI, [ὀπλομαχοί, of ὅπλον, and μάχεται, I fight,] in antiquity, a species of gladiators who fought in armour, either completely armed from head to foot, or only with a casque and cuirass.

(1.) * **HOPPER** *n. f.* [so called because it is always *hopping*, or in agitation. It is called in French, for the same reason, *tremie* or *tremue*.] 1. The box or open frame of wood into which the corn is put to be ground.—The salt of the lake Asphaltites shooteth into perfect cubes. Sometimes they are pyramidal and plain, like the *hopper* of a mill, *Grew*.—Granivorous birds have the mechanism of a mill: their maw is the *hopper* which holds and softens the grain, letting it drop by degrees into the stomach. *Arbutnot on Aliments*.—

Just at the *hopper* will I stand,
In my whole life I never saw grist ground,
And mark the clack how justly it will sound.

Betterton.

2. A basket for carrying feed. *Ainsworth*.

(2.) * **HOPPER** *n. f.* [from *hop*.] He who hops or jumps on one leg. *Ainsworth*.

(3.) * **HOPPERS** *n. f.* [commonly called *Scotch Hoppers*.] A kind of play in which the actor hops on one leg.

HOPTON, the name of 7 English villages; viz. of one each in Derby, Northumberland, and Staffordshire; and of two each in Suffolk and Shropshire: one of the latter is named *Hopton in the Hole*.

HOR, a mountain, or mountainous tract of Arabia Petraea, situated in that circuit which the Israelites took to the S. and SE. of Edom in their way to the borders of Moab. Aaron died on it. It was called *Scir*, either from a native Horite, or from Esau, by way of anticipation from his hairy body, as his posterity drove out the **HORITES**.

HORADNIC, a town of Red Russia.

HORÆ, ὥραι, the **HOURS**, in ancient mythology, were esteemed goddesses, the daughters of Jupiter and Themis; at first only 3 in number, *Eunomia*, *Dice*, and *Irene*; to whom were afterwards added 2 more, *Carpo* and *Thallos*. Homer makes them the door-keepers of heaven. Ovid allots them the employment of harnessing the sun's horses;

Jungere equos Titan velocibus imperat Horis;
and speaks of them as standing at equal distances, about the throne of Sol;

—*et postea spatiis aequalibus, Horæ.*

The poets represent them as dressed in fine coloured or embroidered robes, and gliding on with a quick and easy motion. They presided over the seasons, and were worshipped at Athens.

HORÆA, in antiquity, solemn sacrifices, consisting of fruits, &c. offered in spring, summer, autumn, and winter; that heaven might grant mild and temperate weather. These, according to Meursius, were offered to the goddesses called **HORÆ**.

* **HORAL**. *adj.* [from *hora*, Lat.] Relating to the hour.—

Howe'er reduc'd and plain,
The watch would still a watch remain;
But if the *horal* orbit ceases,
The whole stands still, or breaks to pieces. *Prior*.

HORAPOLLO, or **HORUS APOLLO**, a grammarian of Panopolis in Egypt, according to Suidas, who first taught at Alexandria, and then at Constantinople under Theodosius. There are extant under his name, two books on the hieroglyphics of the Egyptians; which Aldus first published in Greek in 1505, in folio; and they have often been published since, with a Latin version and notes. It is not certain, however, that the grammarian of Alexandria was the author of these books; they being rather thought to belong to another Horapollo of more ancient date: on which head, see *Fabricius's Bibliotheca Græca*.

* **HORARY**. *adj.* [*horaire*, Fr. *horarius*, Lat.]

1. Relating to an hour.—

I'll draw a figure that shall tell you
What you perhaps forgot before you,
By way of *horary* inspection,

Which some account our worst erection. *Hudib*.

—In his answer to an *horary* question, as what hour of the night to set a fox-trap, he has discussed, under the character of Reynard, the manner of surprising all sharpers. *Tatler*. 2. Continuing for an hour.—When, from a basket of summer fruit, God by Amos foretold the destruction of his people, thereby was declared the propinquity of their desolation, and that their tranquillity was of no longer duration than those *horary* or soon decaying fruits of summer. *Brown's Vulgar Err.*

HORATII, three Roman brothers, who, in the reign of Tullus Hostilius, fought against the three **CURIATII**, who belonged to the army of the Albans. The two armies being equal, 3 brothers on each side were chosen to decide the contest of superiority. Two of the Horatii were first killed; but the third, by his address, successively slew the three Curiatii, and by this victory rendered the city of Alba subject to the Romans. See **ROME**, § 8.

(1.) **HORATIUS**, surnamed **COCLES** from his losing an eye in combat, was nephew to the consul Horatius Pulvillus, and descended from the surviving brother who killed the Curiatii. Porfenna, laying siege to Rome, drove the Romans from Janiculum; and pursued them to the wooden bridge over the Tiber which joined the city to Janiculum. Largius, Herminius, and Horatius Cocles, sustained the shock of the enemy on the bridge, and prevented their entering the city with the Romans; but Largius and Herminius having passed the bridge, Horatius Cocles was left alone, and repulsed the enemy till the bridge was broken under him: he then threw himself armed into the Tyber, swam across the river, and entered Rome in triumph.

(2.) **HORATIUS FLACCUS**, Quintus, the most excellent of the Latin poets of the lyric and satirical kind, and the most judicious critic in the reign of Augustus, was the grandson of a freed man, and was born at Venusium, 64 B. C. He had the best masters in Rome, after which he completed his education at Athens. Having taken up arms,

he embraced the party of Brutus and Cassius, but left his shield at the battle of Philippi. Some time after he gave himself up entirely to the study of poetry. His talents soon made him known to Augustus and Mæcenas, who had a particular esteem for him, and loaded him with favours. Horace also contracted a strict friendship with Agrippa, Pollio, Virgil, and all the other great men of his time. He lived without ambition, and led a tranquil and agreeable life with his friends, but was subject to a defluxion in his eyes. He died at the age of 57. There are still extant his Odes, Epistles, Satires, and Art of Poetry; of which there have been a great number of editions. The best are those of the Louvre, in 1642, folio; of Paris, 1691, quarto; of Cambridge, 1699; that with Bentley's emendations, printed at Cambridge in 1711: Fowles' immaculate edit. Glasgow, 1744: and we may add, as at least equal to any, the edition printed by the publishers of this Encyclopædia, at St Andrews, in 1796, under the care of the learned Dr Hunter, who, in correcting it, compared the text with those of above 40 other copies; and in which no errors have yet been discovered.

HORAZDIOVIZ, a town of Bohemia.

HORB, a town of Austrian Suabia.

HORBURG, a town of France, in the dep. of the Upper Rhine; 6 miles NW. of New Brisach.

HORBY, a town of Sweden in Skone.

HORCAJADA, a town of Spain in Leon.

HORCAJO a town of Spain, in New Castile.

HORCHEIM, a town of Germany, in the late bishopric of Worms, 2 miles S. of Worms; now annexed to the French republic, by the treaty of Luneville, and included in the department of Mont Tonnerre.

HORCISBERG, a town of Upper Saxony.

(1.) * **HORDE**, *n. f.* A clan; a migratory crew of people. It is applied only to the Tartars.—

Of lost mankind, in polish'd slavery sunk,
Drove martial *horde* on, *horde* with dreadful sweep,

And gave the vanquish'd world another form.

Thomson.

(2.) **HORDE**, or **HORD**, is used for a wandering people, who have no settled habitation, but stroll about, dwelling in waggons or under tents, to be ready to shift as soon as the herbage, fruit, &c. of the province they are in, is eaten bare: such are several tribes of the Tartars, particularly those who inhabit beyond the Wolga, in Astracan and Bulgaria. A horde consists of 50 or 60 tents, ranged in a circle, and leaving an open place in the middle. The inhabitants in each horde usually form a military company or troop, the eldest whereof is commonly the captain, and depends on the general prince of the whole nation.

HORDEUM, **BARLEY**, in botany: A genus of the digynia order, belonging to the triandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. The calyx is lateral, bivalved, uniflorous, and triple. The involucre consists of 6 leaves, and contains 3 flowers. There are 8 species; only one of which, *viz.*

1. **HORDEUM MURINUM**, or wall-barley grass, is a native of Britain.

2. **HORDEUM VULGARE**, or common BARLEY, cultivated in our fields. Its native place is not

known. For the culture &c. of common barley, see **RURAL ECONOMY**, Part II. § III. p. 416.

HORDICALIA, or } in antiquity, a religious
HORDICIDIA, } feast held among the Romans, wherein they sacrificed cattle big with young. This feast fell on April 15; on which day they sacrificed 30 cows with calf to the goddess Tellus, or the Earth; part of them were sacrificed in the temple of Jupiter. The calves taken out of their bellies were burnt at first by the pontifices, afterwards by the eldest vestal virgin.

HOREB, or **OREB**, a mountain of Arabia Petraea, contiguous to and on the S. side of mount Sinai; the scene of many miraculous appearances.

(1.) **HOREHOUND**. See **MARROBIUM**.

(2.) **HOREHOUND**, **BASE**. See **STACHYS**, N° 2.

(3.) **HOREHOUND**, **BASTARD**. See **SIDERITIS**.

(4.) **HOREHOUND**, **WATER**. See **LYCOPUS**.

(5.) **HOREHOUND**, **WHITE**. See **BALLOTA**.

HORESTI, an ancient nation of North Britain, beyond Solway Frith, mentioned by Tacitus. Their country, according to Camden, is now called **ESKDALE**. But if Eskdale was a part of their dominions, they must have been very extensive; for the Rev. J. Playfair, in his *Stat. Acc.* of Bendorthy (XIX. 368, *Note.*) shows, that "the boundary or *finis* of the province of the Horesti extended to the shore and the fleet, from which Agricola returned again through the territory of the newly conquered people:" and adds that "this cannot accord with any other place than Angus, and part of Perthshire, E. of the Tay." He farther observes, that "as the Roman camp stood on the grounds of the Horesti, the latter part of the word *Mickle-hour* is the word aimed at by Tacitus. The Roman camp of **MICKLEHOUR** is formed by the confluence of the Tay and Isla; it stretches 2 miles along the Tay, 2 along the Isla, and 2½ along *Cleaven dike*. It contains a prætorium," &c.

HORJA, a town of Sweden, in W. Goth and.

HORINGEN, a town of Hesse Cassel.

HORITES, an ancient people, who at first dwelt in the mountains of Seir beyond Jordan. (Gen. xiv. 6.) They had princes, and were powerful, even before Esau made a conquest of their country. (*Id.* xxxvi. 20—30.) The Horites, the descendants of Seir, and the Edomites, seem afterwards to have been confounded, and to have composed but one people. (Deut. ii. 2. xxxiii. 2. and Judg. v. 4.) They dwelt in Arabia Petraea and Arabia Deserta, to the SE. of the promised land. We find the Hebrew word *חורין* *Chorim*, which in the book of Genesis is translated *Horites*, used in an appellative sense in several other passages of scripture, and to signify nobles, or great and powerful men (1 Kings xxi. 8, 11. and Neh. ii. 16. iv. 14. v. 7. vi. 17. vii. 5. xii. 17. Eccl. x. 17. Isa. xxxiv. 12. Jer. xxvii. 20. xxxix. 6); and it is very probable, that the Greeks derived from hence their **HEROES**, in like manner as they derived **ANAX**, a king, from the sons of **ANAX**, the famous giant.

(1.) * **HORIZON**, *n. f.* [*ὁρίζων*.] The line that terminates the view. The *horizon* is distinguished into sensible and real: the sensible horizon is the circular line which limits the view; the real is that which would bound it, if it could take in the hemisphere. It is falsely pronounced by *Shakspeare*, *horizon*,

When the morning sun shall raise his car
Above the border of this *horizon*,
We'll forward towards Warwick and his mates.

Shakespeare.

—She began to cast with herself from what coast
this blazing star should first appear, and at what
time it must be upon the *horizon* of Ireland. Bacon.

In his East the glorious lamp was seen,
Regent of day; and all th' *horizon* round

Invested with bright rays.

Milton.

The morning lark, the messenger of day,
Saluted in her song the morning gray;
And soon the sun arose with beams so bright,
That all the *horizon* laugh'd to see the joyous
light.

Dryden.

—When the sea is worked up in a tempest so that
the *horizon* on every side is nothing but foaming
billows and floating mountains, it is impossible to
describe the agreeable horror that rises from such
a prospect. Addison.

(2.) The *HORIZON*, in geography and astronomy,
is a great circle of the sphere, dividing the world
into two parts or hemispheres; the one upper and
visible, the other lower and hid. The word literally
signifies *bounding the sight*; being formed of
οριζω, I bound. See ASTRONOMY and GEOGRAPHY.

(3.) *HORIZON*, RATIONAL, TRUE, or ASTRO-
NOMICAL, also called simply and absolutely the *ho-
rizon*, is a great circle, whose plane passes through
the centre of the earth, and whose poles are the
zenith and nadir.

(4.) *HORIZON*, SENSIBLE, VISIBLE, or APPA-
RENT, is a lesser circle of the sphere, which di-
vides the visible part of the sphere from the invi-
sible. Its poles, too, are the zenith and nadir:
and consequently the *sensible horizon* is parallel to
the *rational*; and it is cut at right angles, and into
two equal parts, by the verticals. The *sensible
horizon* is divided into *eastern* and *western*.

i. *HORIZON* EASTERN or ORTIVE, is that part
of the horizon wherein the heavenly bodies rise.

ii. *HORIZON*, WESTERN, or OCCIDUAL, is that
wherein the stars set. The altitude, or elevation,
of any point of the sphere, is an arch of a vertical
circle intercepted between it and the *sensible ho-
rizon*.

(5.) *HORIZON*, SENSIBLE or PHYSICAL, is also
frequently used for a circle which determines the
segment of the surface of the earth, over which
the eye can reach. In this sense we say, a spacious
horizon, a narrow scanty *horizon*.

(1.) * *HORIZONTAL*. *adj.* [*horizontal*, Fr.
from *horizon*.] 1. Near the horizon.—

As when the sun, new risen,
Looks through the *horizontal* misty air,
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations.

Milton.

2. Parallel to the horizon; on a level.—An obelisk
erected, and golden figures placed *horizontal*
about it, was brought out of Egypt by Augustus.
Brown.—The problem is reduced to this: what
perpendicular height is necessary to place several
ranks of rowers in a plane inclined to a *horizontal*
line in a given angle? Arbuthnot on Coins.

(2.) *HORIZONTAL*, is applied to any thing that
relates to the horizon, or is taken in the horizon.

(3.) A *HORIZONTAL* DIAL, is that drawn on

a parallel to the horizon: having its gnomon or
style elevated according to the altitude of the pole
of the place it is designed for. Horizontal dials
are, of all others, the most simple and easy. See
DIALLING, Index.

(4.) *HORIZONTAL* LINE, in perspective, is a
right line drawn through the principal point, pa-
rallel to the horizon: or it is the intersection of
the horizontal and perspective planes. See PER-
SPECTIVE.

(5.) *HORIZONTAL* MOON. See ASTRONOMY.

(6.) *HORIZONTAL* PLANE, is that which is pa-
rallel to the horizon of the place; or nothing in-
clined thereto. The business of levelling is to find
whether two points be in the horizontal plane; or
how much the deviation is. See LEVELLING.

(7.) *HORIZONTAL* PLANE, in perspective, is a
plane parallel to the horizon, passing through the
eye, and cutting the perspective plane at right
angles.

(8.) *HORIZONTAL* PROJECTION. See GEO-
GRAPHY, Sect. IX.; and PROJECTION, Sect. II. &c.

(9.) *HORIZONTAL* RANGE, or LEVEL RANGE,
of a piece of ordnance, is the line it describes,
when directed parallel to the horizon or horizon-
tal line. See PROJECTILES.

(10.) *HORIZONTAL* SPECULUM. See SPECU-
LUM, and TELESCOPE.

* *HORIZONTALLY*. *adv.* [from *horizontal*.]
In a direction parallel to the horizon.—As it will
not sink into the bottom, so will it neither float
above, like lighter bodies; but, being near in
weight, lie superficially, or almost *horizontally* un-
to it. Brogun. The ambient ether is too liquid
and empty to impel them *horizontally* with cele-
rity. Bentley.

(1.) *HORLA*, a river of Silesia, in Oels.

(2.) *HORLA*, a town of Saxony in Mansfield.

HORLE, a town of Norway in Drontheim.

HORLOFA, a town of Sweden, in Skone.

HORMANS, and } two towns of Germany,
HORMANSTORF, } in Austria.

HORMINUM, CLARY, in botany: A genus of
the gymnospermia order, belonging to the didyna-
mia class of plants; and in the natural method
ranking under the 42d order, *Verticillatae*. The
calyx is campanulated, with 4 segments nearly
equal; the 4th larger, and emarginated; the upper
lip of the corolla concave. There are several spe-
cies; the most remarkable of which is the

HORMINUM VERBENACEUM, or common wild
clary. It grows naturally on sandy and gravelly
ground in many parts of Britain. It has sometimes
been called *oculus Christi*, from the supposed vir-
tues of its seeds in clearing the sight, which it does
by its viscous covering; for when any thing hap-
pens to fall into the eye, if one of the seeds is put
in at one corner, and the eyelid kept close over
it, moving the seed gently along the eye, what-
ever happens to be there will stick to it, and so
be brought out. The virtues of this are supposed
to be the same as those of the garden clary, but
not quite so powerful.

(1.) * *HORN*. *n. f.* [*hourn*, Gothick; *horn*, Sax-
on; *horn*, Dutch.] 1. The hard bodies which
grow on the heads of some graminivorous qua-
drupeds, and serve them for weapons.—No beast
that hath horns hath upper teeth. Bacon.

Zetua

Zetus rises through the ground,
 Bending the bull's tough neck with pain,
 That tosses back his *horns* in vain. *Addison.*
 —All that process is no more surprising than the
 eruption of *horns* in some brutes, or of teeth and
 beard in men at certain periods of age. *Bentley.*
 2. An instrument of wind-music made of horn.

The squire 'gan nigher to approach,
 And wind his *horn* under the castle wall,
 That with the noise it shook as it would fall.
Fairy Queen.
 —There's a post come from my master, with his
horn full of good news. *Shakespeare.*

The goddess to her crooked *horn*
 Adds all her breath; the rocks and woods around,
 And mountains, tremble at the infernal sound.
Dryden.

Fair Ascanius, and his youthful train,
 With *horns* and hounds a hunting match ordain.
Dryden.

3. The extremity of the waxing or waning moon,
 as mentioned by poets.—

She bless'd the bed, such fruitfulness convey'd,
 That ere ten moons had sharpen'd either *horn*,
 To crown their bliss, a lovely boy was born.
Dryden.

The moon
 Wears a wain circle round her blunted *horns*.
Thomson.

4. The feelers of a snail. Whence the proverb,
 To pull in the *horns*, to repress one's ardour.—

Love's feeling is more soft and sensible,
 Than are the tender *horns* of cockled snails. *Shak.*
Ausidius,

Heating of our Marcius's banishment,
 Thrust forth his *horns* again into the world,
 Which were inshell'd when Marcius stood for
 Rome,
 And durst not once peep out. *Shak.*

5. A drinking cup made of horn. 6. Antler of a
 cuckold.—

If I have *horns* to make one mad,
 Let the proverb go with me, I'll be horn mad.
Shakespeare.

Merchants, vent'ring through the main,
 Slight pirates, rocks, and *horns* for gain. *Hudibras.*

7. *HORN mad.* Perhaps mad as a cuckold.—I
 am glad he went not in himself: if he had, he
 would have been *horn mad*. *Shakespeare. Merry Wives*
of Windsor.

(1.) *HORN*, in physiology, is of the same nature
 as the gelatinous matter of animals, and is only that
 matter charged with a less quantity of water,
 and a larger quantity of earth, and sufficiently
 condensed to have a firm and solid consistence.
 By digesting horn with water in Papin's digester,
 it may be entirely converted into jelly. Horn is
 a perfectly animalised matter, and furnishes in
 distillation the same principles as all animal mat-
 ters; that is, at first a pure phlegm, with a degree
 of heat not exceeding that of boiling water; then
 a volatile alkaline spirit, which becomes more and
 more penetrating and strong; a fetid, light, and
 thin oil; a concrete volatile salt, which forms
 ramifications upon the sides of the receiver; much
 air; fetid oil, which becomes more and more black
 and thick; and lastly, it leaves in the retort a con-
 siderable quantity of almost incombustible coal,

from which, after its incineration, scarcely any
 fixed alkali can be obtained. Animal oil, and
 particularly that which is drawn first in the distil-
 lation of horn, is susceptible of acquiring great thin-
 ness and volatility by repeated distillations, and is
 then called the *oil of dippel*. The horns of stags,
 and of other animals of the kind, are the most
 proper to furnish the animal oil to be rectified
 in the manner of dippel; because they yield the
 largest quantity. These horns also differ from the
 horns of other animals in this, that they contain
 a larger quantity of the same kind of earth which
 is in bones; hence they seem to possess an inter-
 mediate nature betwixt horns and bones. Horns
 make a considerable article in the arts and manu-
 factures. Bullocks horns, softened by the fire,
 serve to make lanthorns, combs, knives, ink-horns,
 tobacco-boxes, &c.

(3.) *HORN, DYEING OF.*—Black is performed by
 steeping brasa in aqua-fortis till it be returned
 green: with this the horn is to be washed once
 or twice, and then put into a warmed decoction
 of logwood and water. Green is begun by boil-
 ing it, &c. in alum water; then with verdigrise,
 ammoniac, and white wine vinegar; keeping it
 hot therein till sufficiently green. Red is begun
 by boiling it in alum water, and finished by de-
 coction in a liquor compounded of quicklime
 steeped in rain water, strained, and to every pint an
 ounce of Brazil-wood added. In this decoction
 the bone, &c. is to be boiled till sufficiently red.
 Dr Lewis informs us that horns receive a deep
 black stain from solution of silver. It ought to be
 diluted to such a degree as not sensibly to corrode
 the subject; and applied two or three times, if
 necessary, at considerable intervals, the matter be-
 ing exposed as much as possible to the sun, to haf-
 ten the appearance and deepening of the colour.

(4.) *HORN, DYEING OR STAINING OF, TO IMI-
 TATE TORTOISE SHELL.*—The horn to be dyed
 must be first pressed into proper plates, scales, or
 other flat form; and the following mixture pre-
 pared. Take of quicklime two parts, and of li-
 tharge one part: temper them together to the con-
 sistence of a soft paste with soap-ley. Put this paste
 over all the parts of the horn, except such as are
 proper to be left transparent, in order to give it a
 nearer resemblance of the tortoise shell. The horn
 must remain in this manner covered with the paste
 till it be thoroughly dry; when, the paste being
 brushed off, the horn will be found partly opaque
 and partly transparent, in the manner of tor-
 toise shell; and when put over a foil, of the kind
 of laton called *affiduc*, will be scarcely distin-
 guishable from it. It requires some degree of
 fancy and judgment to dispose of the paste in such
 a manner as to form a variety of transparent parts
 of different magnitudes and figures, to look like
 the effect of nature; and it will be an improve-
 ment to add semitransparent parts; which may
 be done by mixing whiting with some of the paste
 to weaken its operation in particular places; by
 which spots of a reddish brown will be produced,
 which, if properly interspersed, especially on the
 edges of the dark parts, will greatly increase both
 the beauty of the work, and its similitude with
 the real tortoise shell.

(5—7.) *HORN*, in geography. See *HOORN*.
 I i i a (8.) *HORN*

(8.) **HORN** (§ 1. *def. 2.*), a musical instrument of the wind-kind, chiefly used in hunting, to animate and bring together the dogs and the hunters. The term was anciently, *wind a born*, all horns being in those times compassed; but since straight horns were made, we say, *blow a born*, and sometimes, *sound a born*.—There are various lessons on a horn; as the *recheat*, *double recheat*, *royal recheat*, *running* or *farewell recheat*, &c. See **RECHEAT**. The Hebrews made use of horns formed of rams horns to proclaim the **JUBILEE**.

(9.) **HORN**, **FRENCH**, is a wreathed or coarted trumpet. It labours under the same defects as the trumpet itself; but these have of late been so palliated as to require no particular selection of keys for this instrument. In the beginning of the year 1773, a foreigner, named Spandan, played in a concert at the opera-house a concerto, part whereof was in the key of C, with the minor third: in the performance of which all the intervals seemed to be as perfect as in any wind instrument. This improvement was effected by putting his right hand into the bottom or bell of the instrument, and attuning the sounds by the application of his fingers to different parts of the tube.

(10.) **HORNS, HUMAN**. In Dr Charles Leigh's Natural History of Lancashire, Cheshire, and the Peak in Derbyshire, is the print of a woman with two horns on her head. When she was 28 years of age, an excrescence grew upon her head like a wen, which continued 30 years, and then grew into 2 horns. After 4 years she cast them, and in their place grew two others. After 4 years she cast these also; and the horns which were on her head in 1668 (the time when the account was written) were then loose. Her picture and one of her horns are in Ashmole's museum. In the university library at Edinburgh is preserved a horn which was cut from the head of Elizabeth Love, in the 30th year of her age. It grew three inches above the ear, and had been growing seven years.

(11.) **HORNS OF HARTS**. See **HART**, § 3.

HORNACHES, a town of Spain, in *Extremadura*, 20 miles N. of *Lerene*.

HORNBACH, a town of Germany, in the late duchy of Deux Ponts, now annexed to the French republic, and included in the dep. of Savre and Moselle. It is seated on the river Horn, with a Benedictine abbey, 5 miles SE. of Deux Ponts. Lon. 7. 36. Lat. 49. 10. N.

* **HORNBEAK**. **HORNFISH**. *n. f.* a kind of fish. *Linseworth*.

(1.) * **HORNBEAM**. *n. f.* [*born* and *boem*, Dutch, for *tree*, from the hardness of the timber.]—It hath leaves like the elm or beech-tree. The timber is very tough and inflexible, and of excellent use. *Miller*.

(2.) **HORN-BEAM**, in botany. See **CARPINUS**.

HORNBERG, an ancient town of Germany, in the Black Forest, and duchy of Wirtemberg, with a fortress upon a mountain. It is seated on the river Gutlach, 21 miles NE. of Friburg. Lon. 8. 07. E. Lat. 48. 12. N.

HORN-BILL. See **BUCEROS**, N° 1.

HORN-BLEND is a black or green indurated bole of clay, consisting of scaly particles, which are distinguishable from those of mica, by being less shin-

ing, thicker, and rectangular. It is generally found amongst iron ores, and sometimes intermixed with mica, forming a compact stone.

* **HORN-BOOK**. *n. f.* [*born* and *book*.] The first book of children covered with horn to keep it unsoiled.—

He teaches boys the *bornbook*. *Stak.*
—Nothing has been considered of this kind out of the ordinary road of the *bornbook* and *primer*. *Locke*.—

To master John the English maid

A *bornbook* gives of ginger-bread;

And that the child may learn the better,

As he can name, he eats the letter. *Prior.*

HORNBY, a town of Lancashire, on a branch of the Lune, beautified with a handsome parochial chapel. A considerable manufacture of cotton is carried on in it. The ruins of a decayed castle are still to be seen. Lon. 2. 20. W. Lat. 54. 6. N.

HORN CAPE, the most southern part of *Tierra del Fuego*, in South America, round which all ships now pass that fall into the South Sea. Lon. 67. 26. Lat. 55. 58. N.

HORNCASTLE, a town of Lincolnshire. It had a castle, from the architecture of which, and the coins sometimes dug up, it is thought to have been a station of the Romans. The town is well built, and almost surrounded with water. It is a signiory of 13 lordships. It has a market on Saturday, and fairs in June and August. It is 20 miles E. of Lincoln, and 136 N. of London. Lon. 0. 2. W. Lat. 53. 14. N.

HORNCURCH, a village in Essex, and the only parish in the liberty of Havering. A large pair of horns is affixed to the E. end of the church, for which tradition assigns a reason too idle to be repeated. It is two miles E. by S. of Rumford, and 14 E. by N. of London.

HORN-DISTEMPER, a disease incident to horned cattle, affecting the internal substance of the horn, commonly called the pith, which it insensibly wastes, and leaves the horn hollow. The pith is a spongy bone, the cells of which are filled with an unctuous matter. It is furnished with a great number of small blood-vessels, is overspread with a thin membrane, and appears to be united by sutures with the bones of the head.—According to an account of this distemper, published by Dr Tufts in the *Memoirs of the American Academy*, vol. i. the spongy bone is sometimes partly, and sometimes entirely wasted. The horn loses its natural heat, and a degree of coldness is felt upon handling it. The distemper, however, is seldom suspected without a particular acquaintance with the other symptoms, which are a dulness in the countenance of the beast, a sluggishness in moving, a failure of appetite, an inclination to lie down, and, when accompanied with an inflammation of the brain, a giddiness and frequent tossing of the head. The limbs are sometimes affected with stiffness, as in a rheumatism; in cows the milk often fails, the udder is hard, and in almost all cases there is a sudden wasting of the flesh. As soon as the distemper is discovered, an opening into the diseased horn should be immediately made, which may be done with a gimlet of a moderate size, in such a part of the horn as is most favourable

able for the discharge. It is recommended as most prudent to bore at first two or three inches above the head. If it is found hollow, and the gimlet passes through to the opposite side, and no blood discharges from the aperture, it may be best to bore still lower, and as near the head as it shall be judged that the hollowness extends. This opening is affirmed to be a necessary measure, and often gives immediate relief. Care must be taken to keep it clear, as it is apt to be clogged by a thin fluid that gradually oozes out and fills up the passage. Some saw off the horn; but, according to the best information, it does not succeed better than boring. From the cases Dr Tufts has seen, he is led to conclude that injections are in general unnecessary; that, when the distemper is early discovered, no more is required than a proper opening into the horn, keeping it sufficiently clear for the admission of fresh air, the removal of the compression, and the discharge of floating matter. But when the distemper has communicated its effects to the brain, so as to produce a high degree of inflammation, it is doubted whether any method of cure will succeed.

HORNDON, a town of Essex, near a rivulet, that falls into the Hore. The hill on which it is situated commands a beautiful prospect. It is 6 miles S. by W. of Chelmsford, 5 N. by E. of Tilbury Fort, and 19 E. of London. Lon. o. 35. E. Lat. 51. 32. N.

HORNE, George, D. D. Bp. of Norwich, was born at Otham in Kent, in 1730. He was educated at Maidstone, and took his degrees of B. and M. A. and D. D. at Oxford. In 1753, he entered into orders, and was soon distinguished as an excellent preacher. In 1776, he was elected vice-chancellor, and in 1781, Bp. of Norwich. Having early adopted the principles of Hutchinson, he displayed his abilities in defending them. He wrote, 1. An impartial state of the case between Sir Isaac Newton and Mr Hutchinson: 2. The Theology and Philosophy in Cicero's *Somnium Scipionis* explained, 8vo: 3. *Spicilegium Shuckfordianum*, or a Nosegay for the Critics: 8vo. 4. A view of Mr Kennicott's method of correcting the Hebrew text: 8vo. 5. Considerations on the Life and Death of John the Baptist: 8vo, 1769. 6. A Commentary on the Psalms: 2 vols. 4to. 7. A Letter to Adam Smith, LL.D. on the Life, Death, and Philosophy of David Hume: 12mo. 8. Letters on Infidelity: 12mo. 9. A Letter to Dr Priestley: 8vo. 10. Sermons, 5 vols: and several other works. He died at Bath in 1792; and was much esteemed for his learning and piety.

HORNECK. Dr Anthony, a learned and pious divine, born at Baccharach, in the Lower Palatinate, in 1641. He studied divinity under Dr Spanheim at Heidelberg; afterwards completed his studies at Oxford, and became vicar of Allhallows in that city. In 1665, he became tutor to lord Torrington, son of the duke of Albemarle, who presented him to the rectory of Doulton in Devonshire and a prebend in Exeter. He was afterwards chosen preacher of the Savoy. In 1693, he was collated to a prebend in Westminster, and to another in the cathedral of Wells. He published, 1. The great law of consideration. 2. The happy affectick. 3. Delight and judgment. 4. The fire of

the altar. 5. The exercise of prayer. 6. The crucified Jesus. 7. Several sermons, and other works. He died in 1696, and was interred in Westminster abbey, where a monument is erected to his memory.

* **HORNED**. *adj.* [from *horn*.] Furnished with horns.

As when two rams, stir'd with ambitious pride,

Fight for the rule of the rich fleeced flock,

Their *horned* fronts so fierce on either side

Do meet, that, with the terrour of the shock,

Astonish'd both stand senseless as a block.

Fairy Queen.

Thither all the *horned* host resorts,

To graze the ranker mead.

Denham.

Thou king of *horned* floods, whose plenteous urn

Suffices fatness to the fruitful corn.

Dryden.

(1.) * **HORNER**. *n. f.* [from *horn*.] One that works in horn, and sells horns.—The skin of a bull's forehead is the part of the hide made use of by *horners*, whereupon they shave their horns.

Greene.

(2.) The **HORNERS** were a very ancient and considerable fraternity in London several centuries ago.—In the reign of Edward II. they complained to parliament, that by foreigners buying up the horns in England, they were in danger of being ruined, and this business lost to the nation. For this reason was made the statute 6 Edw. IV. by which the sale of horns to foreigners (except such as the said horners refused) was prohibited; and the wardens were impowered to search all the markets in London and 24 miles round; to inspect Sturbridge and Ely fairs to prevent such practices, and to purchase horns at stated prices. But this law was repealed in the reign of James I. and thereupon the old evil revived. The horners again applied to parliament, and king Edward's statute was renewed (excepting as to the inspection of the fairs), and still remains in force. The importation of unwrought horns into this country is also prohibited. In 1750, there were exported to Holland 514,500 lantern leaves, besides powder flasks. There was formerly a duty of 20s. per 1000, under which in 1682 were exported 76,650; but in the reign of George I. this duty was taken off, and these and all other manufactures of horns may be exported free. The company of horners were incorporated Jan. 12, 1638; and consist of a master, 2 wardens, 9 assistants, without livery or hall. They have a warehouse in Spitalfields, to which the horns are sent as brought from town and country markets, and thence regularly divided, the widows and orphans of deceased members having equal shares.

(1.) * **HORNET**. *n. f.* [*byrnette*, Saxon, from its horns.] A very large strong stinging fly, which makes its nest in hollow trees.—

Silence, in times of suffering, is the best;

'Tis dangerous to disturb a *hornet's* nest.

Dryden.

—*Hornets* do mischief to trees by breeding in them. *Mortimer*.—I have often admired how *hornets*, that gather dry materials for building their nests, have found a proper matter to glue their combs.

Derb.

(2.) **HORNET**, in zoology. See **VESPA**.

HORN-FISH, or **GAR-FISH**. See **ESOX**, N° 2.

* **HORNFOOT**.

* **HORNEGOT.** *adj.* [*horn and foot.*] Housed.—
Mad frantick men, that do not inly quake!
With *hornfoot* horses, and brass wheels, Jove's
storms to emulate. *Hakewill on Providence.*

HORNHEAD, a cape on the N. coast of Ireland,
in Donnegal. Lon. 7. 51. W. Lat. 55. 13. N.

HORNING, in Scots law, a writing issuing
from the signet; in his majesty's name, at the in-
stance of a creditor against his debtor, command-
ing him to pay or perform within a certain time, on
pain of being declared rebel, and by a caption put
in prison.

HORNIUS, George, professor of history at Ley-
den, was born in the Palatinate, and died at Ley-
den in 1670. He was a little maniacal towards the
end of his life; which disorder was supposed to
be occasioned by the loss of 6000 florins he had
entrusted with an alchymist at the Hague. His
works are, 1. *Historia Ecclesiastica ad ann. 1666*,
which is esteemed. 2. *De Originibus Americanis*;
1652, 8vo. 3. *Geographia Vetus et Nova*. 4.
Orbis Politicus. He was a man of vast reading,
rather than great parts.

(1.) * **HORNOWL.** *n. f.* A kind of horned owl.
Ainsworth.

(2.) **HORN-OWL.** See **STRIX**.

HORNOY, a town of France in the dept. of
the Somme, 15 miles WSW. of Amiens.

(1.) * **HORNPIPE.** *n. f.* [*horn and pipe.*] A coun-
try dance, danced commonly to a horn.—

A lusty tablere

That to thee many a *hornpipe* play'd,
Whereto they dauncen each one with his maid.

Spenser.

There many a *hornpipe* he tun'd to his Phyllis.
Raleigh.

Let all the quicksilver i' the mine
Run to the feet veins, and refine
Your firckhum jerkhum to a dance
Shall fetch the fiddlers out of France,
To wonder at the *hornpipes* here,
Of Nottingham and Derbyshire. *Ben Jonson.*
—Florinda danc'd the Derbyshire *hornpipe* in the
presence of several friends. *Tatler.*

(2.) **HORNPIPE**, a common instrument of music
in Wales, consisting of a wooden pipe, with holes
at stated distances, and a horn at each end; the
one to collect the wind blown into it by the mouth,
and the other to carry off the sounds as modulat-
ed by the performer.

(3.) **HORNPIPE** is also the name of an English
air, probably derived from the above instrument.
The measure is triple time, with six crotchets in a
bar; 4 beat with the hand down and two up.

HORNSBACH, a river of Upper Saxony, which
runs into the Elbe, near Schandau in Meissen.

HORNSDORP, a town of Holstein.

HORNSEA, a town of Yorkshire, 188 miles
from London. It is almost surrounded by a small
arm of the sea; and the church having a high stee-
ple, is a noted sea mark. A few years ago it had
a street called *Hornsey beck*, which was washed
away by the sea, except a house or two. Lon. 0.
6. E. Lat. 54. 0. N.

(1.) **HORNSEY**, a town of Middlesex, 5 miles
N. of London. It is a long straggling place, situ-
ated in a low valley, but extremely pleasant, having
the new river winding through it. Its church, of

which Highgate is a hamlet, is supposed to be
built with the stones that came from Lodge-Hill,
the bishop of London's hunting seat in his park
here; it having been his manor from the most an-
cient times.

(2.) **HORNSEY WOOD**, a coppice of young trees,
about a mile from HORNSEY (N^o 1.). At the en-
trance is a public house, to which great numbers
of persons resort from the city. This house being
situated on the top of a hill affords a delightful
prospect of the neighbouring country.

HORNSTEIN. See **CHERT**, § 1.

* **HORNSTONE.** *n. f.* A kind of blue stone. *Ains.*

(1.) * **HORNWORK.** *n. f.* A kind of angular for-
tification.

(2.) **HORN WORK**, in fortification, an outwork
composed of two demi-bastions joined by a curtain.
See **FORTIFICATION**.

* **HORNY.** *adj.* [*from horn.*] 1. Made of
horn. 2. Resembling horn.—

He thought he by the brook of Cherith stood,
And saw the ravens with their *horny* beaks

Food to Elijah bringing even and morn. *Milt.*
—The *horny* or pellucid coat of the eye doth not
lie in the same superficies with the white of the
eye, but riseth up above its convexity, and is of
an hyperbolical figure. *Ray.*—

Rough are her ears, and broad her *horny* feet.
Dryden.

—The pineal gland was encompassed with a kind
of *horny* substance. *Addison.*—As the serum of the
blood is resolvable by a small heat, a greater heat
coagulates it so as to turn it *horny*, like parchment;
but when it is thoroughly putrefied, it will no
longer concrete. *Arbutnot.* 3. Hard as horn;
callous.—

Tyrreus, the foster-father of the beast,

Then clench'd a hatchet in his *horny* fist. *Dryd.*

HOROCHAW, a town of Poland in Volhynia.

HORODEK, two towns of Lithuania; 1. in
Brzesc, 38 miles E. of Brzesc: 2. in Wilna, 63
miles SE. of Wilna.

* **HOROGRAPHY.** *n. f.* [*horographie*, French;
ὥρα and *γραφία*.] An account of the hours.

(1.) * **HOROLOGE**, **HOROLOGY.** *n. f.* [*horolo-
gium*, Lat.] Any instrument that tells the hour:
as a clock; a watch; an hour glass.—

He'll watch the *horologe* a double set,

If drink rock not his cradle. *Shak.*

—Before the days of Jerome there were *horologies*,
that measured the hours not only by drops of wa-
ter in glasses, called clepsydra, but also by sand
in glasses, called clepsammia. *Broxton.*

(2.) **HOROLOGE**, } [*ὥρα*, of *ὥρα*, an hour
HOROLOGIUM, } and *λογος*, discourse.] a
common name among the ancient writers for any
instrument or machine for measuring the hours;
(see **CHRONOMETER**).—Such are our clocks, watch-
es, sun-dials, &c. See **CLOCK**, **CLEPSYDRA**, **DIAL**,
DIALLING, and **WATCH**, IV. Modern inven-
tions, and gradual improvements, have given birth
to some new terms that come properly under this
head, and annexed new meanings to others total-
ly different from what they had originally. All
chronometers that announced the hour by striking
on a bell, were called *clocks*: thus, we read of
pocket clocks, though nothing could seem more
absurd than to suppose that a clock, according to
the

the modern idea, should be carried in the pocket. In like manner, all clocks that did not strike the hour were called *watches* or *time-pieces*; and the different parts of a striking clock were distinguished by the watch part and the clock part; the former meaning that part which measures the time, and the latter that part which proclaims the hours. In Sir Isaac Newton's report to the house of commons, in 1713, relative to the longitude act, he states the difficulties of ascertaining the longitude by means of a watch: yet it is obvious, from several circumstances, that his remarks were to be understood of a time piece regulated by a pendulum; for his objections are founded on the known properties of the pendulum, some of which differ essentially from the properties of the balance and spring. And all the attempts of Huygens for finding the longitude were by means of pendulum clocks that did not strike the hour, and consequently, according to the language of the times, were called *watches*. At this time, such machines for measuring time as are fixed in their place are called *clocks*, if they strike the hour: if they do not strike the hour, they are called *time-pieces*; and when constructed with more care, for a more accurate measure of time, they are called *regulators*. Some artists of late have affected to call such watches as were constructed for astronomical and nautical observations by the name of *time-pieces*, probably to intimate that they possess the advantages of those constructed with a pendulum. Mr John Harrison first gave the name of *time-keeper* to his watch, for which he received L.20,000. See HARRISON, N° 2; LONGITUDE, PENDULUM, and WATCH.

* HOROMETRY. *n. f.* [*horometric*, French; *ὥρα* and *μετρεῖν*.] The art of measuring hours.—It is no easy wonder how the *horometry* of antiquity discovered not this artifice. *Brown's Vulg. Err.*

HOROPTER, in optics, a right line drawn through the point where the two optic axes meet, parallel to that joining the centres of the eyes.

(1.) * HOROSCOPE. *n. f.* [*horoscope*, French; *ὥρα* and *σκοπεῖν*.] The configuration of the planets at the hour of birth.—How unlikely is it, that the many, almost numberless conjunctions of stars, which occur in the progress of a man's life, should not match and countervail that one *horoscope* or conjunction which is found at his birth? *Drummond*.—A proportion of the *horoscope* unto the seventh house, or opposite signs every seventh year, oppresseth living creatures. *Brown*.—

Him born beneath a boding *horoscope*,
His fire, the blear-eyed Vulcan of a shop,
From Mars his forge sent to Minerva's school.
Dryden.

The Greeks name this the *horoscope*;
This governs life, and this marks out our parts,
Our humours, manners, qualities, and arts.
Greech.

—They understood the planets and the zodiack by instinct, and fell to drawing schemes of their own *horoscopes* in the same dust they sprung out of. *Bentley*.

(2.) HOROSCOPE, [from *ὥρα*, an hour, and *σκοπεῖν*, I consider.] in astrology, is the degree or point of the heavens rising above the eastern point of the horizon at any given time when a prediction is to be made. Astrologers were formerly so

infatuated with horoscopes, that Albertus Magnus Cardan, and others, are said to have had the temerity to draw that of Jesus Christ.

(3.) HOROSCOPE is also used for a scheme or figure of the 12 houses or 12 signs of the zodiac, wherein is marked the disposition of the heavens for any given time. See HOUSE, § 3.

HOROSCOPY. See DIVINATION, § 2.

HOROUCE, a town of Poland in Bracław.

HORP, a town of France, in the dept. of Mayenne, 7½ miles NW. of Vilaine.

HORREA, in Roman antiquity, were public magazines of corn and salt meat, out of which the soldiers were furnished on their march in the military roads of the empire. *Horrea* was also the name which they gave to their granaries.

* HORRENT. *adj.* [*horrens*, Latin. *Horrentia pilis agmina*.] Pointed outwards; bristled with points: a word perhaps introduced by Milton.—
Him a globe

Of fiery seraphim encircled round

With bright emblazonry and *horrent* arms. *Mil.*

* HORRIBLE. *adj.* [*horrible*, French; *horribilis*, Lat.] Dreadful; terrible; shocking; hideous; enormous.—No colour affecteth the eye much with displeasure; there be sights that are *horrible*, because they excite the memory of things that are odious or fearful. *Bacon*.—

A dungeon *horrible* on all sides round,

As one great furnace flamed.

Milton.

O sight

Of terror, foul and ugly to behold,

Horrid to think, how *horrible* to feel! *Milton*.

—Eternal happiness and eternal misery, meeting with a persuasion that the soul is immortal, are, of all others, the first the most desirable, and the latter the most *horrible* to human apprehension. *South*.

* HORRIBLENESS. *n. f.* [from *horrible*.] Dreadfulness; hideousness; terribleness; fearfulness.

* HORRIBLY. *adv.* [from *horrible*.] 1. Dreadfully; hideously.—

What hideous noise was that,

Horribly loud?

Milton.

2. To a dreadful degree.—The contagion of these ill precedents, both in civility and virtue, *horribly* infects children. *Locke*.

* HORRID. *adj.* [*horridus*, Lat.] 1. Hideous; dreadful; shocking.—

Give colour to my pale cheek with thy blood,
That we the *horrid* may seem to those

Which chance to find us.

Shak.

Not in the legions

Of *horrid* hell can come a devil more damn'd,

In evils to top Macbeth.

Shak.

Horror on them fell,

And *horrid* sympathy.

Milton.

2. Shocking; offensive; unpleasing; in women's cant.—

Already I your tears survey,

Already hear the *horrid* things they say. *Pope*.

3. Rough; rugged.—

Horrid with fern, and intricate with thorn,

Few paths of human feet or tracks of beasts
were worn.

Dryden.

* HORRIDNESS. *n. f.* [from *horrid*.] Hideousness; enormity.—A bloody designer suborns his instrument

instrument to take away such a man's life, and the confessor represents the *horridness* of the fact, and brings him to repentance. *Hammond.*

* **HORRIFICK.** *adj.* [*horrificus*, Lat.] Causing horror.—

His jaws *horrifick*, arm'd with threefold fate,
Here dwells the direful shark. *Thomson.*

* **HORRISONOUS.** *adj.* [*horrifonous*, Latin.] Sounding dreadfully. *DiB.*

(1.) * **HORROUR.** *n. f.* [*horror*, Lat. *horreor*, Fr.] 1. Terror mix'd with detestation; a passion compounded of fear and hate, both strong.—

Over them sad *horreor*, with grim hue,
Did always soar, beating his iron wings;

And after him owls and night ravens flew,
The hateful messenger of heavy things. *Fairy Q.*

Doubtless all souls have a surviving thought,
Therefore of death we think with quiet mind;

But if we think of being turn'd to nought,
A trembling *horreor* in our souls we find. *Davies.*

Me damp *horreor* chill'd
At such bold words, vouch'd with a deed so bold,

Milton.

Deep *horreor* seizes ev'ry human breast;
Their pride is humbled, and their fear confest.

Dryden.

2. Dreadful thoughts.—

I have slept full with *horreors*:
Direness, familiar to my slaughterous thoughts,
Cannot once start me. *Shak.*

3. Gloom; dreariness.—

Her gloomy presence saddens all the scene,
Shades ev'ry flow'r, and darkens ev'ry green;
Deepens the murmur of the falling floods,
And breathes a browner *horreor* on the woods.

Pope.

4. [In medicine.] Such a shuddering or quivering as precedes an ague fit; a sense of shuddering or shrinking. *Quincy.*—All objects of the senses, which are very offensive, do cause the spirits to retire; and, upon their flight, the parts are in some degree destitute, and so there is induced in them a trepidation and *horreor*. *Bacon.*

(1.) **HORROUR**, strictly signifies such an excess of fear as makes a person tremble. See **FEAR**, **FRIGHT**, and **TERROR**. In medicine, it denotes a shivering and shaking of the whole body, coming by fits. It is common at the beginning of all fevers, but is particularly remarkable in those of the intermittent kind.

(3.) **HORROUR OF A VACUUM**, was an imaginary principle among the ancient philosophers, to which they ascribed the ascent of water in pumps, and other similar phenomena, which are now known to be occasioned by the weight of the air.

HORROX, Jeremiah, an eminent English astronomer, born at Toxteth near Liverpool, in 1619, and educated at Emanuel college, Cambridge. He was the first who ever observed the transit of Venus over the sun's disk. See **ASTRONOMY**, § 52. He died, in 1642, to the great loss of that science and of the world, in the 23d year of his age, after he had just finished his *Venus in sole visa*; which, with some other works, were published by Dr Wallis, in 4to, in 1673.

HORSA. See England, § 13.

{1. 1.) * **HORSE.** *n. f.* [*hors*, Saxon.] 1. A

neighing quadruped, used in war and draught and carriage.

Duncan's *horses*, the minions of the race,
Turn'd wild in nature, broke their stalls. *Shak.*

A *horse*! a *horse*! my kingdom for a *horse*! *Shak.*
—We call a little *horse*, such a one as comes not up to the size of that idea which we have in our minds to belong ordinarily to *horses*. *Locke.* 2. A constellation.—

Thy face, bright centaur, Autumn's heats retain,

The softer season suiting to the man;
Whilst winter's shivering goat affects the *horse*
With frost, and makes him an uneasy course.

Greech.

3. To take horse; to set out to ride.—I took *horse* to the lake of Constance, which is formed by the entry of the Rhine. *Addison on Italy.* 4. It is used in the plural sense, but with a singular termination, for horses, horsemen, or cavalry.—

I did hear

The galloping of *horse*; who was't came by?
Shak.

—The armies were appointed, consisting of twenty five thousand *horse* and foot, for the repulsing of the enemy at their landing. *Bacon's War with Spain.*—If they had known that all the king's *horse* were quartered behind them, their foot might very well have marched away with their *horse*. *Clarend.*

Th' Arcadian *horse*.

With ill-success engage the Latin force. *Dryden.*
5. Something on which any thing is supported; as, a *horse* to dry-linen on. 6. A wooden machine which soldiers ride by way of punishment.—It is sometimes called a timber mare. 7. Joined to another substantive, it signifies something large or coarse: as, a *horseface*, a face of which the features are large and indelicate.

(1.) **HORSE**, in zoology. See **EQUUS**, N° III. Horses were very rare in Judea till Solomon's time. Before him we find no horsemen mentioned in the armies of Israel. David having defeated Hadadezer king of Shobah (2 Sam. viii. 4, 5,) took 1700 horses, and lamed all belonging to the chariots of war, reserving only 100 chariots. The judges and princes of Israel rode on mules or asses. After David's time, horses were more common in Judea. Solomon had a great number of horses, but he kept them rather for pomp than for war, for he had no military expeditions. He had 40,000 stalls of horses for his chariots, and 12,000 horsemen distributed in his fortified places (1 Kings iv. 26. x. 26.) He had his horses from Egypt (*ibid.* x. 28, 29.); and each set cost him more than 600 shekels, or about 90l. of our money. Moses had forbidden the king of the Hebrews to keep a great number of horses (Deut. xvii. 16.), lest at any time he should be inclined to carry the people into Egypt. Josiah took away the horses which his predecessors had consecrated to the sun (2 Kings xxiii. 17.) We know the sun was worshipped over all the east, and that the horse, the swiftest of tame beasts, was consecrated to this deity, who was represented as riding in a chariot drawn by the most beautiful and swiftest horses in the world, and performing every day his journey from east to west, in order to communicate his light to mankind.

Xenophon

Xenophon describes a solemn sacrifice of horses, to the sun: they were all the finest steeds, and were led with a white chariot, crowned, and consecrated to the same god. The horses which Josiah removed out of the court of the temple, were probably appointed for similar sacrifices. The rabbins say that these horses were every morning put to the chariots dedicated to the sun, whereof there is mention made in the same book; and that the king, or some of his officers, got up and rode to meet the sun in its rising, as far as from the eastern gate of the temple to the suburbs of Jerusalem. Others are of opinion, that the horses mentioned in the book of Kings were of wood, stone, or metal, erected in the temple in honour of the sun: others, that they were horses which none were permitted to ride or fasten to the yoke, but were free, and left to themselves, like those which Julius Cæsar let loose and set at liberty after his passage of the Rubicon. Horses were used both among the Greeks and Romans in war, but were not originally very numerous; for, as each horseman provided his own horse, few would be able to bear the expense. Horses for a considerable time were managed by the voice alone, or by a switch, without bridle, saddle, or stirrups. Their harness was skins of beasts, and sometimes cloth. Both horses and men amongst the Greeks underwent a severe probation before their admission into the cavalry.

(3.) HORSE, ANATOMY OF THE. See FARRIERY, Part I.

(4.) HORSE, HUNTING. See HUNTER, N^o 5.

(5.) A HORSE, MANAGEMENT OF, UPON AND AFTER A JOURNEY. See that his shoes be not too strait, or press his feet, but be exactly shaped; and let him be shod some days before you begin a journey, that they may be settled to his feet. Observe that he is furnished with a bit proper for him, and by no means too heavy, which may incline him to carry low, or to rest upon the hand when he grows weary, which horsemen call *making use of his fifth leg*. The mouth of the bit should rest upon his bars about half a finger's breadth from his tusks, so as not to make him stumble from his lips; the curb should rest in the hollow of his beard a little above the chin; and if it gall him, you must defend the place with a piece of buff or other soft leather. Observe that the saddle do not rest upon his withers, reins, or back bone, and that one part of it do not press his back more than another. Some riders gall a horse's sides below the saddle with their stirrup-leathers, especially if he be lean; to hinder it, you should fix a leather strap between the points of the fore and hind bows of the saddle, and make the stirrup-leather pass over them. Begin your journey with short marches, especially if your horse has not been exercised for a long time; suffer him to stale as often as you find him inclined; and even invite him to it; but do not excite mares to stale, as their vigour will thereby be diminished. Ride very softly, for a quarter or half an hour before you arrive at the inn, that the horse, not being too warm, nor out of breath, when put into the stable, you may unbridle him; but if business obliges you to ride fast, you must then (the wea-

ther being warm) let him be walked in a man's hand, that he may cool by degrees; otherwise, if it be very cold, let him be covered with cloths, and walked up and down in some place free from wind; but in case you have not the conveniency of a sheltered walk, stable him forthwith, and let his whole body be rubbed and dried with straw. As soon as the horse is partly dried, and ceases to heat in the flanks, let him be unbridled, his bit washed, cleansed, and wiped, and let him eat his hay at pleasure. If he be very dry, and has not got water on the road, give him oats washed in good mild ale. The dust and sand will sometimes so dry the tongues and mouths of horses, that they lose their appetites. In such case, give him bran well moistened with water to cool and refresh his mouth; or wash his mouth and tongue with a wet sponge, to oblige him to eat. These directions are to be observed after moderate riding; but if you have rode excessively hard, unsaddle your horse, and scrape off the sweat with a sweating knife, or scraper, holding it with both hands, and scraping always with the hair; then rub his head and ears with a large hair-cloth, wipe him also between the fore and hind legs; in the meantime, his body should be rubbed all over with straw, especially under his belly and beneath the saddle, till he is thoroughly dry. That done, set on the saddle again, cover him; and if you have a warm place, let him be gently led up and down in it, for a quarter of an hour; but if you have not, let him dry where he stands. Or you may unsaddle him immediately; scrape off the sweat; let the ostler take a little vinegar in his mouth, and squirt it into the horse's; then rub his head, between the fore and hind legs, and his whole body, till he is pretty dry; let him not drink till he be thoroughly cool, and has eaten a few oats; for many, by drinking too soon, have been spoiled. Set the saddle in the sun or by a fire, in order to dry the pannels. When horses are arrived in an inn, a man should, before they are unbridled, lift up their feet, to see whether they want any of their shoes, or if those they have do not rest upon their sides; afterwards he should pick and clear them of the earth and gravel, which may be got betwixt their shoes and soles. If you water them abroad, upon their return from the river cause their feet to be stopped with cow-dung, which will ease the pain therein; and if it be in the evening, let the dung continue in their feet all night, to keep them soft and in good condition: but if your horse have brittle feet, it will be requisite to anoint the fore feet, at the onsetting of the hoofs, with butter, oil, or hog's grease, before you water him in the morning, and in dry weather they should be also greased at noon. Many horses, as soon as unbridled, instead of eating, lay themselves down to rest, by reason of the great pain they have in their feet, so that one is apt to think them sick: but if he looks to their eyes, he will see they are lively and good; and if he offers them meat as they are lying, they will eat it very willingly; yet if he handles their feet, he will find them extremely hot, which discovers their suffering in that part. Examine, therefore, if their shoes do not rest upon their soles, which is somewhat

difficult to be certainly known without unshoeing them; but if you take off their shoes, and look to the inside of them, and you may perceive that those parts which rest upon the soles are more smooth and shining than the others: in this case, pare their feet in those parts, and fix on their shoes again, anointing the hoofs, and stopping the soles with hogs lard. After a long day's journey, at night feel your horse's back, if he be pinched, galled, or swelled (if you do not immediately discover it, perhaps you may after supper) there is nothing better than to rub it with good brandy, or with lead water. If the galls are between the legs, use the same remedy; but if the ostler rubs him well between the legs, he will seldom be galled in that part. To preserve horses after travel, as soon as you arrive from a journey, immediately draw the two heel-nails of the fore feet; and, if it be a large shoe, then four: two or three days after, you may blood him in the neck, and feed him for 10 or 12 days only with wet bran, without giving him any oats; but keep him well littered. The reason of drawing the heel-nails, is because the heels are apt to swell, and if they are not thus eased, the shoes would press and straiten them too much: it is also advisable to stop them with cow-dung for a while; but do not take the shoes off, nor pare the feet. The following bath will be very serviceable for preserving the horse's legs. Take the dung of a cow or ox, and make it thin with vinegar, so as to be of the consistence of thick broth; and having added a handful of small salt, rub his fore legs from the knees, and the hind legs from the gambrels, chafing them well with and against the hair, that the remedy may sink in and stick to those parts, that they may be all covered over with it. Thus leave the horse till morning, not wetting his legs, but giving him his water that evening in a pail; next morning lead him to the river, or wash his legs in well-water, which is very good, and will keep them from swelling. Those persons, who, to recover their horses feet, make a hole in them, which they fill with moistened cow dung, and keep it in their sore feet during the space of a month, do very ill; because, though the continual moisture that issues from the dung occasions the growing of the hoof, yet it dries and shrinks it so excessively when out of that place, that it splits and breaks like glass, and the foot immediately straitens. For it is certain, that cow-dung (contrary to the opinion of many people) spoils a horse's hoof; it does indeed moisten the sole; but it dries up the hoof, which is of a different nature from it. In order, therefore, to recover a horse's feet, instead of cow dung, fill a hole with blue wet clay, and make him keep his fore feet in it for a month. Most horses that are fatigued, or over-ridden, and made lean by long journeys, have their flanks altered without being purfy, especially vigorous horses that have worked too violently. To recover them, give each of them in the morning half a pound of honey very well mingled with scalded bran; and when they readily eat the half pound, give them the next time a whole one, and afterwards two pounds, every day continuing this course till your horses are empty, and purge kindly with it; but as soon as you perceive that their

purging ceases, forbear to give them any more honey. Administer powder of liquorice in the scalded bran for a considerable time; and to cool their blood, it will not be improper to let them have three or four glisters. If the horse be very lean, give him some wet bran, over and above his proportion of oats; and grass is also extraordinary beneficial, if he be not purfy. Sometimes excessive feeding may do horses more harm than good, by rendering them subject to the farcy. Be cautious therefore in giving them too great a quantity at a time. When a horse begins to drink water heartily, it is a certain sign that he will recover in a short time. All the time you are upon a journey, let your horse drink of the first good water you come to, after 7 o'clock in the morning if it be in summer, and after 9 or 10 in winter. That is accounted good water which is neither too quick and piercing, nor too muddy and stinking. This is to be done, unless you would have him gallop a long time after drinking; for if so, you must forbear. Though it is the custom in England to run and gallop horses after drinking, which they call *watering-courses*, to bring them into wind; yet, says M. de Sollysel, it is the most pernicious practice that can be imagined for horses, by which many are rendered purfy. Although a horse be warm, and sweat very much, yet if he is not quite out of breath, and you have still 4 or 5 miles to ride, he will be better after drinking a little, than if he had drank none at all. But if the horse be very warm, you should, at coming out of the water, redouble your pace, to make him go at a gentle trot, to warm the water in his belly. If when you bait he be hot or sweaty, you must not let him drink for a long time, as it would endanger his life; and when his bridle is taken off, his excessive thirst will hinder him from eating, so that he will not offer to touch his meat for an hour or two, which perhaps your occasions will not allow you for a baiting time, and not to have any food will render him unfit to proceed. If you meet with any ford before you come to your inn, some advise to ride the horse through it two or three times, but not up to his belly. This indeed will cleanse his legs; but the coldness of the water may do him ill, and therefore it is not advisable. If your horse has been very warm, and you have not had the conveniency of watering him upon the road, he will, when unbridled, eat but very little; therefore he should have his oats given him washed in ale or beer, or only a part of them, if you intend to feed him again after he has drank. Some think that horses are often spoiled by giving them oats before their water; because they say the water makes the oats pass too soon, and out of the stomach undigested. But M. de Sollysel affirms, that though it be the common custom not to do it till after, yet it is proper to feed with oats both before and after, especially if the horse be warm, and has been hard rode.

(6.) HORSE, STONE. See STALLION, § 2.

(7.) HORSE, TECHNICAL DESCRIPTION OF THE PARTS OF A. See Pl. CXXXVIII. *The Fore Part*. 1. The forehead. 2. The temples. 3. Cavity above the eye. 4. The jaw. 5. The lips. 6. The nostrils. 7. The tip of the nose. 8. The chin. 9. The beard. 10. The neck. 11. The mane.

12. The

12. The fore-top. 13. The throat. 14. The withers. 15. The shoulders. 16. The chest. 17. The elbow. 18. The arm. 19. The plate vein. 20. The chefnut. 21. The knee. 22. The shank. 23. The main tendons. 24. The fetlock joint. 25. The fetlock. 26. The pastern. 27. The coronet. 28. The hoof. 29. The quarters. 30. The toe. 31. The heel.—*The body.* 32. The reins. 33. The fillets. 34. The ribs. 35. The belly. 36. The flanks.—*The hind part.* 37. The rump. 38. The tail. 39. The buttocks. 40. The haunches. 41. The stifle. 42. The thighs. 43. The hock. 44. The kerb. 45. The point of the hock.

(8.) HORSES, BREEDING OF. The Count de Buffon gives the following directions for breeding horses:—When the stallion is chosen, and all the mares intended for him are collected together, there must be another stone-horse, to discover which of the mares are in heat; and, at the same time, contribute to inflame them. All the mares are to be brought successively to this stone-horse; which should also be inflamed, and suffered frequently to neigh. As he is for leaping every one, such as are not in heat keep him off, while those which are so, suffer him to approach them. But instead of being allowed to satisfy his impulse, he must be led away, and the real stallion substituted in his stead. This trial is necessary for ascertaining the true time of the mare's heat, especially of those which have not yet had a colt; for with regard to such as have recently foaled, the heat usually begins 9 days after their delivery; and on that very day they may be led to the stallion to be covered; and 9 days after, by the experiment above-mentioned, it may be known whether they are still in heat. If they are, they must be covered a second time; and thus successively every 9th day while their heat continues: for when they are impregnated, their heat abates, and in a few days ceases entirely. But that every thing may be done easily and conveniently, and at the same time with success and advantage, great attention, expense, and precaution are requisite. The stud must be fixed in a good soil, and in a suitable place, proportioned to the number of mares and stallions intended to be used. This spot must be divided into several parts, inclosed with rails or ditches well fenced; in the part where the pasture is the richest, the mares in fold, and those with colts by their sides, are to be kept. Those which are not impregnated, or have not yet been covered, are to be separated, and kept with the fillies in another close, where the pasture is less rich, that they may not grow too fat, which would obstruct the progress of generation. Lastly, the young stone colts or geldings, are to be kept in the driest part of the fields, and where the ground is most unequal; that by running over the uneven surface, they may acquire a freedom in the motion of their legs and shoulders. This close, where the stone colts are kept, must be very carefully separated from the others, lest the young horses break their bounds, and enervate themselves with the mares. If the tract be so large as to allow of dividing each of these closes into two parts, for putting oxen and horses into them alternately, the pasture will last much longer than if continually

eaten by horses; the ox improving the fertility, whereas the horse lessens it. In each of these closes should be a pond; standing water being better than running, which often gripes them; and if there are any trees in the ground, they should be left standing, their shade being very agreeable to the horses in great heats; but all stems or stumps should be grubbed up, and all holes levelled, to prevent accidents. In these pastures the horses should feed during the summer; but in the winter the mares should be kept in the stable and fed with hay. The colts also must be housed, and never suffered to feed abroad in winter, except in very fine weather. Stallions that stand in the stable should be fed more with straw than hay; and moderately exercised till covering time, which generally lasts from the beginning of April to the end of June. But during this season they should have no other exercise, and be plentifully fed, but with the same food as usual. Before the stallion is brought to the mare, he should be dressed, as that will greatly increase his ardour. The mare must also be curried, and have no shoes on her hind feet, some of them being ticklish, and apt to kick the stallion. A person holds the mare by a halter, and two others lead the stallion by long reins; when he is in a proper situation, another assistant carefully directs the yard, pulling aside the mare's tail, as a single hair might hurt him dangerously. It sometimes happens that the stallion does not complete the work of generation, coming from the mare without making any injection: it should therefore be attentively observed, whether, in the last moments of copulation, the dock of the stallion's tail has a vibrating motion; for such a motion always accompanies the emission of the seminal lymph. If he has performed the act, he must on no consideration be suffered to repeat it; but be led away directly to the stable, and there kept two days. For, however able a good stallion may be of covering every day during the 3 months, it is much better to let him be led to a mare only every other day; his produce will be greater, and he himself less exhausted. During the first 7 days, let 4 different mares be successively brought to him; and the 9th day let the first be again brought, and so successively while they continue in heat: but as soon as the heat of any one is over, a fresh mare is to be put in her place, and covered in her turn every nine days; and as several retain even at 1st, 2d, or 3d time, it is computed that a stallion, by such management, during the 3 months, may cover 15 or 18 mares, and beget 10 or 13 colts. These animals have a very large quantity of the seminal lymph; so that a considerable portion of it is shed during the emission. In the mares likewise is an emission, or rather distillation of the seminal lymph, during the whole time they are horsing; ejecting a viscid whitish lymph, called the *beats*, which cease on conception. This ichor the Greeks called HIPPOMANES; and pretended that philtres might be made of it, one remarkable effect of which was, to render a horse frantic with lust. This hippomanes is very different from that found in the secundines of the foal, which M. Daubenton first discovered, and has so accurately described its nature, origin, and situation. The ejection of this liquor is the most certain

tain sign of the mare's heat ; but it is also known by the inflation of the lower part of the vulva, by her frequent neighings, and attempts to get to the horses. After being covered, nothing more is requisite than to lead her away to the field. The first foal of a mare is never so strongly formed as the succeeding ; so that care should be taken to procure for her, the first time, a larger stallion, that the defect of the growth may be compensated by the largeness of the size. Particular regard should also be had to the difference or congruity of the fashion of the stallion and the mare, in order to correct the faults of the one by the perfections of the other ; especially never to make any disproportionate copulations, as of a small horse with a large mare, or a large horse with a small mare ; as the produce of such copulation would be small, or badly proportioned. It is by gradation that we must endeavour to arrive at natural beauty ; for instance, to give to a mare a little too clumsy, a well-made horse and finely shaped ; to a small mare, a horse a little higher ; to a mare which is faulty in her fore-hand, a horse with an elegant head and noble chest, &c. It has been observed, that horses fed in dry and light grounds, produce temperate, swift, and vigorous foals, with muscular legs and a hard hoof ; while the same bred in marshes and moist pastures have produced foals with a large heavy head, a thick carcass, clumsy legs, bad hoofs, and broad feet. These differences proceed from the air and food ; but what is more difficult to be accounted for, and still more essential than what we have hitherto observed, is, to be continually crossing the breed to prevent a degeneracy. In coupling of horses, the colour and size should be suited to each other, the shape contrasted, and the breed crossed by an opposition of climates : but horses and mares foaled in the same stud should never be joined. These are essential articles ; but there are others which should by no means be neglected ; as, that no short-docked mares be suffered in a stud, because from their being unable to keep off the flies, they are much more tormented by them than others which have a long sweeping tail ; and their continual agitations from the stings of these insects, occasions a diminution in the quantity of their milk, and has a great influence on the constitution and size of the colt, which will be vigorous in proportion as its dam is a good nurse. Care must also be taken, that the stud mares be such as have been always brought up in pastures, and never over-worked. Mares which have always been brought up in the stable on dry food, and afterwards turned to grass, do not breed at first ; some time is required for accustoming them to this new aliment. Though the usual season for the heat of mares be from the beginning of April to the end of June, yet it is not uncommon to find some among a large number that are in heat before that time ; but it is advisable to let this heat pass over without giving them to the stallion, because they would foal in winter ; and the colts, besides the inclemency of the season, would have bad milk for their nourishment. Again, if the mares are not in heat till after the end of June, they should not be covered that season ; because the colts being foaled in summer, have not time for acquiring

strength sufficient to repel the injuries of the following winter. Many, instead of bringing the stallion to the mare, turn him loose into the close, where all the mares are brought together ; and there leave him to choose, such as will stand to him. This is a very advantageous method for the mares ; they will always take horse more certainly than in the other ; but the stallion, in six weeks, will do himself more damage than in a number of years by moderate exercise, conducted in the manner already mentioned. When the mares are pregnant, and their belly begins to swell, they must be separated from those that are not, lest they hurt them. They usually go 11 months and some days ; and foal standing, whereas most other quadrupeds lie down. Those that cannot foal without great difficulty, must be assisted ; the foal must be placed in a proper situation ; and sometimes, if dead, drawn out with cords. The head of the colt usually presents itself first, as in all other animals : at its coming out of the matrix, it breaks the fecundines or integuments that inclose it, which is accompanied with a great flux of the lymph contained in them ; and at the same time one or more solid lumps are discharged, formed by the sediment of the inspissated liquor of the allantoides. This lump, which the ancients called the *hippomanes of the colt*, is so far from being, as they imagined, a mass of flesh adhering to the head of the colt, that it is separated from it by a membrane called *amnios*. As soon as the colt is fallen, the mare licks it, but without touching the hippomanes ; which points out another error of the ancients, who affirmed that she instantly devours it. The general custom is to have a mare covered 9 days after her foaling, that no time may be lost ; but it is certain, that the mare having, by this means, both her present and future foal to nourish, her ability is divided, and she cannot supply both so largely as she might one only. It would therefore be better, in order to have excellent horses, to let the mares be covered only every other year ; they would last the longer, and bring foals more certainly : for, in common studs, it is so far from being true that all mares which have been covered bring colts every year, that it is considered as a fortunate circumstance if half or at most two thirds of them foal. Mares, when pregnant, will admit of copulation ; but it is never attended with any superfœtation. They usually breed till they are 14 or 15 years of age ; and the most vigorous till they are above 18. Stallions, when well managed, will engender till the age of 20, and even beyond ; but it must be observed, that such horses as are soonest made stallions, are also the soonest incapable of generation : thus the large horses, which acquire strength sooner than the slender, and are therefore often used as stallions as soon as they are four years old, are incapable of generation before they are sixteen.

(9.) HORSES, BRITISH BREED OF. The breed of horses in Great Britain is as mixed as that of its inhabitants : the frequent introduction of foreign horses has given us a variety that no single country can boast of : most other countries produce only one kind ; while ours, by a judicious mixture of the several species, by the happy difference of our soils, and by our superior skill in management,

agement, may triumph over the rest of Europe, in having brought each quality of this noble animal to the highest perfection. In the annals of Newmarket may be found instances of horses that have literally outstripped the wind, as the celebrated M. Condamine has shown in his remarks on those of Great Britain. Childers is an amazing instance of rapidity; his speed having been more than once exerted equal to 82½ feet in a second, or near a mile in a minute. The species used in hunting, is a happy combination of the former with others superior in strength, but inferior in point of speed and lineage: an union of both is necessary; for the fatigues of the chase must be supported by the spirit of the one, as well as by the vigour of the other. No country can bring a parallel to the strength and size of our horses destined for the draught; or to the activity and strength united of those that form our cavalry. In London, there are instances of single horses that are able to draw on a plain, for a small space, the weight of three tons; but could with ease, and for a continuance, draw half that weight. The pack-horses of Yorkshire, employed in conveying the manufactures of that country to the most remote parts of the kingdom, usually carry a burden of 400 lb. and that indifferently over the highest hills of the north, as well as the most level roads. But the most remarkable proof of the strength of our British horses, is to be drawn from that of our mill horses: some of these will carry at one load 13 measures, which at a moderate computation of 70 lb. each, will amount to 910 lb.; a weight superior to that which the lesser sort of camels will bear: this will appear less surprising, as these horses are by degrees accustomed to the weight; and the distance they travel no greater than to and from the adjacent hamlets. Our cavalry, in the late campaigns (when they had opportunity), showed, over those of our allies, as well as of the French, a great superiority both of strength and activity: the enemy was broken through by the impetuous charge of our squadrons; while the German horses, from their great weight and inactive make, were unable to second our efforts; though those troops were actuated by the noblest ardour. The present cavalry of this island only supports its ancient glory. It was eminent in the earliest times: our scythed chariots, and the activity and good discipline of our horses, struck terror even into Cæsar's legions: and the Britons, as soon as they became civilized enough to coin, took care to represent on their money the animal for which they were so celebrated. It is now impossible to trace out this species; for those which exist among the *indigenæ* of Great Britain, such as the little horses of Wales and Cornwall, the hobbies of Ireland, and the shelties of Scotland, though admirably well adapted to the uses of those countries, could never have been equal to the work of war: but probably we had even then a larger and stronger breed in the more fertile and luxuriant parts of the island. Those we employ for that purpose, or for the draught, are an offspring of the German or Flemish breed, meliorated by our soil and a judicious culture. The English were ever attentive to an exact culture of these animals; and in very early times set

a high value on their breed. The esteem that our horses were held in by foreigners so long ago as the reign of Athelstan, may be collected from a law of that monarch, prohibiting their exportation, except they were designed as presents. There must have been the native kind, on the prohibition would have been needless; for our commerce was at that time too limited to receive improvement from any but the German kind, to which country their own breed could be of no value. But when our intercourse with the other parts of Europe was enlarged, we soon laid hold of the advantages this gave of improving our breed. Roger de Belesme, earl of Shrewsbury, is the first that is on record: he introduced the Spanish stallions into his estate in Pow-issland, from which that part of Wales was for many ages celebrated for a swift and generous race of horses. Giraldus Cambrensis, who lived in the reign of Henry II. takes notice of it; and Michael Drayton, cotemporary with Shakespeare, sings their excellence in the 6th part of his Polyolbion. This kind was probably destined to mount our gallant nobility or contentious knights for feats of chivalry, in the generous contests of the tilt-yard. From these sprung, to speak the language of the times, the flower of our coursers, whose elegant form added charms to the rider, and whose activity and managed dexterity gained him the palm in that field of gallantry and romantic honour. The increase of our inhabitants, and the extent of our manufactures, together with the former neglect of internal navigation to convey those manufactures, multiplied the number of our horses: an excess of wealth before unknown in these islands, increased the luxury of carriages, and added to the necessity of an extraordinary culture of these animals: their high reputation abroad has also made them a branch of commerce, and proved another cause of their vast increase.

(10.) HORSES, DIFFERENT FOREIGN BREEDS OF. There is a considerable difference in horses, according to the different countries where they are bred. For instance, in France, those of the *ci-devant* Bretagne are pretty strong made, and have generally black hair, or brown bay; and they have good legs and feet, with a hardy mouth, and a head short and fleshy; but in general they are pretty clumsy. The horses of the late Franche Comté are said to have the legs of tigers, and the belly of a hind; but they are short and thick, and of a middle size; being much more proper for drawing than riding. The horses of the late province of Gascony are not unlike those of Spain; but they are not so handsome nor so active, and therefore they are more proper to draw carriages. The Limosin horses are very vicious, and are good for little till they are six years old. Their colour is generally bay, or a bay brown. The horses of Normandy are much like those of Bretagne; and those of Poitou have good bodies, legs, feet, and eyes; but they are far from being handsome. The horses of Germany are much better and more handsome than those of Belgium. They are of great use for carriages; but much more for the army, and for drawing the artillery. They have a great deal of hair, especially about the legs. They are not large, but they are well set; and yet they have tender feet. The Hungarian horses are excellent.

excellent for the coach, as well as for riding; but they are large, though well proportioned; and they are of all colours, and in general very swift. The Danish horses are low, short, and square; but they have a fine head and short hair. The horses of the Low Countries are very fit for the coach, and they are best known by the name of *Flanders mares*. The Polish horses are like the Danish; only they have not so fine a forehead: their colour is generally a bright bay, and that of the outward peel of an onion; and they are fiery and vicious. The horses of Switzerland are pretty much like those of Germany; which is no wonder, since the Germans purchase a great number of them. The horses of Piedmont are fiery, of a middle size, and of all sorts of colours; their legs are good and handsome, their eyes fine, their ears small, and their mouths good; but they do not carry their heads well. The horses of Naples and Italy are generally ill made and lean; and yet they are good and useful, for they are light and proper for racing, though not for a long course; they never do well in a colder climate. The Spanish horses are very well made and handsome, as well as very active and nimble; they have good eyes, handsome legs and heads, and are easily managed; they are also good for racing, if they are well kept: however, they are not so good in northern climates as in their own country. The Turkish horses are of different shapes; but they are generally swift, though their mouths are bad. Most of them are white, though there are other colours; and they are large, hardy, strong, and fit for the road. The horses of Barbary, commonly called *BARBS*, have strong hoofs, and are more proper for racing than any others whatever: some have said they never grow old, because they preserve their vigour to the last. They are excellent stallions; and some of them are used as such in Britain: however, the Arabian horses are not quite so good as the Barbary, though some think they are both of the same kind; only those that are used to the deserts of Arabia are always in action. The horses of the Gold Coast of Guinea are very few in number, and in other parts of that coast there are none at all; for many of the negroes, when they have been first brought over to our American plantations, have expressed great admiration at the sight of a horse, and even been afraid to come near one. The horses of the Cape of Good Hope were originally brought from Persia: and they are generally small, and of a chestnut colour; for those that are natives of that country are all wild, and could never yet be tamed. The horses of China are good, and more particularly those in the province of Yun Nan; for they are very vigorous, though a little low. The horses of the Eluth Tartars are good and full of fire, and their size is much the same as the Polish horses; they are afraid of nothing, not even of the lions and tigers; but perhaps this may be owing to use. In the country of the Mogul they are very numerous, and of all colours; they are generally of the middle size, though there are some as large and as handsome as those in Europe. The wild horses of Tartary differ very little from the tame; but they are so swift, that they avoid the arrows of the most skilful hunters.

(II.) *HORSES, DRAUGHT*, in farming, a sort of coarse-made horses destined for the service of the cart or plough. These horses, for what is called the *show draught*, are to be chosen of an equal height; for otherwise, when put into the cart, one draws unequally with the other. The draught horse should be large bodied and strong loined, and of such a disposition, as rather to be too dull than too brisk, and rather to crave the whip than to draw more than is needful. Mares are the fittest for this use for the farmer, as they will be kept cheap, and not only do the work, but be kept breeding, and give a yearly increase of a foal. They should have a good head, neck, breast, and shoulders; for the rest of the shape, it is not of much consequence. Only, for breeding, the mare should have a large belly; for the more room a foal has in the dam, the better proportioned it will be. Draught horses should be always kept to that employ. Some put them to the saddle on occasion, but it does them great harm, alters their pace, and spoils them for labour. The draught-horse ought to have a large broad head, because horses of this shaped head are less subject than others to diseases of the eyes. The ears should be small, straight, and upright; the nostrils large and open, that he may breathe with the more freedom. A horse with a full and bold eye always promises well. On the other hand, a sunk eye and an elevated brow are bad signs. The horse is esteemed fittest for this purpose also, that has a large and round buttock, which neither sinks down nor cuts. He must have a firm and strong tail, and the dock must be thick and well furnished with hair, and placed neither very high nor very low. The legs should be rather flat and broad than round; the roundness of the leg being a fault in a horse destined to labour that will soon ruin him. As to the hinder legs, the thighs should be fleshy and long, and the whole muscle which shows itself on the outside of the thigh should be large and very thick. Of the strength and usefulness of horses of this description, some remarkable instances are mentioned under § 10.—Nothing is so essential to the health of these serviceable creatures as cleanliness; if they are fed ever so well, and not kept clean, they will be subject to numerous diseases. The servant who has the care of them ought to be up very early, and to clean the racks and mangers from all filth. The currying of them ought to be carefully performed every morning, but not in the stable, for the dust to fall upon the other horses, as it is too often done. After the horses are dusted, they should daily twist a whisp of straw hard up, and wetting it in water, rub the legs, shoulders, and body with it. Many of the diseases of draught horses, which are not owing to nastiness, are owing to bad water; such as are too raw, too muddy, or too cold, being all improper. If there be any running stream in the neighbourhood, they should always be led to that to water every day in summer, but in winter, well-water is warmish, and is better for them. If there be a necessity of giving them well-water in summer, it must be drawn up some hours before the time, and exposed to the sun-beams in tubs or troughs; marsh-water, or that of lowland ditches, is worst of all. When the labouring horse has drank his water,

water, he should have his oats given him, and these should be carefully sifted, and the manger dusted first. It is a common practice, as soon as a horse is come in from his work, to rub down his legs with a hard whisp of hay; but the best judges of horses absolutely condemn this, and observe, that this rubbing of the legs after hard labour brings down humours into them, and makes them stiff. The rubbing itself is wholesome, but the doing it when the creature is hot is the mischief; while a horse is in a sweat it is a great relief and refreshment to him to have his body rubbed down, but when he is cold is the proper time to rub his legs. The racks are to be well supplied with hay, and the horses should be left to rest and eat about two hours, and then led to water; after this their oats should be given them, and they should then go to work again. In the evening, when the labour of the day is over, the first thing to be done is to examine the feet, and see if any thing is amiss about the shoes; and what earth or gravel is lodged in the foot, between the shoe and the sole, is to be picked out, and some fresh cow-dung put in its place, which will cool and refresh the part. A very material thing for the preservation of all sorts of cattle, but of none so much as draught-horses, is fresh and clean litter.

(12.) HORSES, GELDING OF. See GELDING, § 2.

(13.) HORSES, MARKS FOR DISTINGUISHING THE AGE AND PROPERTIES OF. In old horses, the eye-pits are generally deep; but this is only an equivocal mark, being also found in young horses begot by old stallions. The most certain knowledge of the age is to be obtained from the teeth. Of these a horse has 40; 24 grinders or double teeth, 4 tushes, and 12 fore-teeth: mares have no tushes, or at least very short ones. It is not from the grinders that we know the age; it is discovered first by the fore-teeth, and afterwards by the tushes. The 12 fore-teeth begin to shoot within 12 days after the colt is foaled. These first or foal teeth, are round, short, not very solid, and are cast at different times, to be replaced by others. At the age of two years and a half, the four middle fore-teeth are cast, two in the upper jaw, and two in the lower. In one year more, 4 others drop out, one on each side of the former, which are already replaced. When he is about 4 years and a half old, he sheds four others, and always next to those which have fallen out and been replaced. These 4 foal-teeth are replaced by 4 others, but are far from growing so fast as those which replaced the 8 former, and are called the *corner-teeth*; they replace the 4 last foal-teeth, and by these the age of a horse is discovered. They are easily known, being the 3d both above and below, counting from the middle of the jaw. They are hollow, and have a black mark in their cavity. When the horse is 4½ years old, they are scarce visible above the gum, and the cavity is very sensible: at 6½, they begin to fill; and the mark continually diminishes and contracts till 7 or 8 years, when the cavity is quite filled up, and the black spot effaced. After 8 years, these teeth ceasing to afford any knowledge of the age, it is judged of by the tushes: which are 4 teeth adjoining to those last mentioned; and, like the grinders are not preceded by any other teeth. The two in

the lower jaw usually begin to shoot at 3½ years, and those of the upper jaw at 4; continuing very sharp-pointed till 6. At 10, the upper seem blunted, worn out, and long, the gum contracting itself as its years increase; the barer therefore they are, the older is the horse. From 10 to 13 or 14 years, little can be seen to indicate the age; but at that time some hairs of the eye-brows begin to turn grey. This mark, however, is equivocal, horses from old stallions or mares having grey hairs in the eye-brows when they are not above 9 or 10 years old. In some horses the teeth are of such a hardness as not to wear; and in such the black mark always subsists, being never effaced by time: but the age of these horses, which are called *beguts* by the French, is easily known; the hollow of the tooth being filled up, and at the same time the tushes very long. This is more common in mares than in horses. The age of a horse may be also known, though less accurately, by the bars in his mouth, which wear away as he advances in years. When the horse is without blemish, the legs and thighs are clean, the knees straight, the skin and shank thin, and the back-sinew strong and well braced. The sinews and the bones should be so distinct as to make the legs appear thin and lathy, not full and round. The pastern joints should never be large and round, nor must there be any swelling near the coronet. The hock should be lean and dry, not puffed up with wind. With regard to the hoof, the coronet should be equally thick, and the horn shining and greyish. A white horn is a sign of a bad foot, for it will wear out in a short time; and likewise when the horn is thin, it is liable to be spoiled in shoeing, and by travelling hard on stony grounds. This is best known when the shoe is taken off; for then the verge all round the sole will appear thin, and the horse will wince at the least touch of the pincers. A strong foot has the fibres of the hoof very distinct, running in a direct line from the coronet to the toe, like the grain of wood. In this case care must be taken to keep the foot moist and pliable. The greatest inconvenience attending a hard strong foot, is its being subject to rifts and fissures, which cleave the hoof quite through sometimes from the coronet down to the bottom. A narrow heel is likewise a defect; and when it is not above two fingers in breadth, the foot is bad. A high heel causes a horse to trip and stumble often; and the low one, with long yielding pasterns, is very apt to be worn quite away on a journey. Too large a foot in proportion to the rest of the body renders a horse weak and heavy. The head of a horse should be small, and rather lean than fleshy. The ears should be small, erect, thin, sprightly, and pointed. The forehead, or brow, should be neither too broad nor too flat, and should have a star or snip thereon. The nose should rise a little, and the nostrils should be wide, that he may breathe more freely. The muzzle should be small, and the mouth neither too deep nor too shallow. The jaws should be thin, and not approach too near together at the throat, nor too high upwards towards the onset, that the horse may have sufficient room to carry his head in an easy graceful posture. The eyes should be of a middle size, bright, lively, and full of fire. The tongue should be

be small, that it may not be too much pressed by the bit; and it is a good sign when his mouth is full of white froth, for it shows that he will not soon be overheated. The neck should be arched towards the middle, growing smaller by degrees from the breast and shoulder to the head. The hair of the mane should be long, small, and fine; and if it be a little frizzled, so much the better. The shoulder should be pretty long; the withers thin, and enlarge gradually from thence downwards; but so as to render his breast neither too narrow nor too gross. A thick shouldered horse soon tires, and trips and stumbles every minute; especially if he has a thick large neck at the same time. When the breast is so narrow that the fore-thighs almost touch, they are never good for much. A horse of a middle size should have the distance of five or six inches between his fore thighs, and there should be less distance between his feet than his thighs near the shoulders when he stands upright. The body of a horse should be of a middling size in proportion to his bulk, and the back should sink a little below the withers; but the other parts should be straight, and no higher behind than before. He should also be some-ribbed; but the short ribs should not approach too near the haunches, and then he will have room to fetch his breath. When a horse's back is short in proportion to his bulk, and yet otherwise well limbed, he will hold out a journey, though he will travel slow. When he is tall, at the same time with very long legs, he is but of little value. The wind should never be overlooked in the choice of a horse: and it may easily be known by his flanks, if he is broken-winded, when he stands quiet in the stable; because he always pinches them in with a very slow motion, and drops them suddenly. A thick-winded horse fetches his breath often, and sometimes rattles and wheezes. This may be always discovered when he is put to brisk exercises. The temper of a horse should always be observed; a vicious horse generally lays his ears close to his pole, shows the whites of his eye, and looks sullen and dogged. An angry horse may be known by his frowning looks; and he generally seems to stand in a posture of defence. When he is very vicious, he pays no regard to the groom that feeds him: however, some horses that are ticklish will lay back their ears, and yet be of a good disposition. A fearful horse is apt to start, and never leaves it off till he is old and useless. A fretful horse is very unfit for a journey; and you may discover his temper as soon as he gets out of the stable. A dull, heavy, sluggish horse may be easily known, whatever tricks are used to rouse his spirits. With regard to the colour of a horse, the bright bay, and indeed all kinds of bays in general, are accounted good colours. The chestnut horse is generally preferable to the sorrel, unless the former happens to be bald, or party-coloured, with white legs. Brown horses have generally black manes and tails, and their joints are of a rusty black. Those of this colour that are dappled, are much handsomer than the rest. Horses of a shining black, and well marked without too much white, are high in esteem for their beauty. A star, or blaze, or white muzzle, or one or more feet tipped with white,

are thought to be rather better than those that are quite black. Of greys, the dappled are accounted best; though the silver grey make a more beautiful appearance, and often prove good. The iron grey with white manes and tails are thought not to be so hardy. Greys of every kind will turn white sooner or later; but the nutmeg grey, when the dappled parts incline to bay or chestnut, are said to be good hardy horses. Roan horses have a diversity of colours mixed together; but the white is most predominant. They are all generally hardy, and fit for the road; and some are exceeding good. Those of a strawberry colour most resemble the sorrel, and they are often marked with white on the face and legs. When the bay is blended with it, he seems to be tintured with claret; and some of these prove to be very good. Dun, fallow, and cream-coloured horses have a list down their backs; and their manes and tails are black. Dun horses are seldom chosen by gentlemen, and yet they may be very useful to the country farmer. The fallow and cream-coloured are more esteemed, both for beauty and use. Those horses that are finely spotted with gay colours like leopards are a great rarity, and for that reason are only in the hands of great men.

(14.) HORSES, RACE. See RACING.

(15.) HORSES, REARING OF. See COLT, § 3.

(16.) HORSES, RULES FOR CHOOSING and DRESSING, TO SERVE IN WAR. For this service a horse should be tall in stature, with a comely head, and out-swelling forehead. His eye should be bright and sparkling, and the white part of it covered by the eye-brow. The ears should be small, thin, short, and pricking; or if long, they should be moveable with ease, and well carried. The neck should be deep, and the breast large and swelling. The ribs bending, the chine broad and straight, and the buttocks round and full. The tail should be high and broad, neither too thick nor too thin; the thigh swelling; the leg broad and flat, and the pastern short. When such a horse is chosen, he must be kept high during the time of his teaching, that he may be full of vigour. His food must be sweet hay, and good clean oats, or two parts of oats and one part beans or peas, well dried and hardened. The quantity should be half a peck in the morning, and the same at noon and in the evening. Upon his resting days he is to be dressed between 5 and 6 in the morning, and watered at 7 or 8. In the evening he is to be dressed at 4, and watered about 5, and he must always have provender given him after watering; he must be littered about 8, and then must have food given him for all night. The night before he is ridden all his hay is to be taken away about nine o'clock, and he must have a handful or two of oats about 4 in the morning; when he has eaten these he is to be turned upon the snaffle, and rubbed very well with dry cloths; then saddled, and made fit for his exercise. When he has performed this, he is to be brought sweating into the stable, and rubbed down with dry whips. When this has been done, the saddle is to be taken off, and he is to be rubbed down with dry cloths; the housing cloth is then to be laid on; and the saddle being again laid on, he is to be walked gently about till thoroughly cool. After this, he must

must stand without meat 2 or 3 hours, then he must be fed; and in the afternoon he is to be rubbed and dressed as before, and watered in the usual manner.

(17.) HORSES, USES OF THE EXUVIÆ OF. These are chiefly used for making collars, traces, and other parts of the harness; and thus even after death, he preserves some analogy with his former employment. The hair of the mane is of use in making wigs; of the tails in making the bottom of chairs, floor-cloths, and chords; and to the angler in making lines.

(H.) HORSE is also a term used in various arts and manufactories, for something that helps to sustain their work from the ground, for the more commodious working at it.

(i.) The HORSE used by tanners and skimmers, also called the *leg*, is a piece of wood cut hollow and roundish, 4 or 5 feet long, and placed aslope; upon which they pare their skins to get off the dirt, hair, flesh, &c.

(ii.) HORSE is also used in carpentry, for a piece of wood jointed across two other perpendicular ones, to sustain the boards, planks, &c, which make bridges over small rivers; and on divers other occasions.

(iii.) HORSE, in sea language, is the name of a rope reaching from the middle of a yard to its extremity, or what is called the *yard-arm*, and depending about 2 or 3 feet under the yard, for the sailors to tread upon whilst they are loosing, reefing, or furling the sails, rigging out the studding-sail-booms, &c. In order, therefore, to keep the horse more parallel to the yard, it is usually suspended to it at proper distances, by certain ropes called stirrups, which hang about two feet under the yard, having an eye in their lower ends through which the horse passes.

(iv.) HORSE is also a thick rope, extended in a perpendicular direction near the fore or aft side of a mast, for the purpose of hoisting or extending some sail upon it. When it is fixed before a mast, it is calculated for the use of a sail called the *square-sail*, whose yard being attached to the horse, by means of a traveller or bull's eye, which slides up and down occasionally, is retained in a steady position, either when the sail is set, or whilst it is hoisting or lowering. When the horse is placed abaft or behind a mast, it is intended for the try-sail of a snow, and is accordingly very rarely fixed in this position, except in those sloops of war which occasionally assume the form of snows, in order to deceive the enemy.

(III.) HORSE is also a cant name introduced into the management of lotteries, for the chance or benefit of a ticket or number for one or more days, upon condition, if it be drawn a prize within the time covenanted for, of returning to the seller an undrawn ticket.—To determine the value of a horse, multiply the amount of the prizes in the lottery by the time the horse is hired for; and from the product subtract the amount of the number of prizes by the value of an undrawn ticket into the time of the horse; the remainder being divided by the number of tickets into the whole time of drawing, the quotient is the value of the horse.

(IV.) HORSE is also used in the military language

to express the cavalry, or the body of soldiers who serve on horseback. See CAVALRY. The horse includes horse-guards, horse-grenadiers, and troopers. Dragoons are also frequently comprehended under this name, though they fight on foot: of these there are now 18 regiments; besides 3 regiments of dragoon guards raised in 1685. See DRAGOON, GRENADIER, and GUARD.

(1.) HORSE GUARDS. See GUARDS, § 20.

(2.) HORSE, HUNGARIAN. See HUSSARS.

(3.) HORSE, LIGHT, are regiments of cavalry, mounted on light swift horses, whose men are small and lightly accoutred. They were first raised in 1757. The denomination arose hence, that anciently they were lightly armed, in comparison of the royal guards, which were armed at all points.

(4.) HORSE, MASTER OF THE. See MASTER, § 14.

(V.) HORSE, RIVER. See HIPPOPOTAMUS.

* To HORSE. *v. a.* [from the noun.] 1. To mount upon a horse; to furnish with a horse.—He came out with all his clowns, *horsed* upon such cart-jades, and so furnished, as I thought with myself, if that were thrift, I wisht none of my friends ever to thrive. *Sidney*.—After a great fight there came to the camp of Gonsalvo, the great captain, a gentleman proudly *horsed* and armed; Diego de Mendoza asked the great captain, Who's this? Who answered, It is St Elmo, who never appears but after the storm. *Bacon's Apophthegms*. 2. To carry one on the back. 3. To ride any thing.—

Stalls, bulks, windows

Are smother'd, leads are fill'd, and ridges *hors'd*
With variable complexions; all agreeing

In earnestness to see him.

ak.

4. To cover a mare.—If you let him out to *horse* more mares than your own, you must feed him well. *Mortimer*.

* HORSEBACK. *n. f.* [*horse* and *back*.] Riding posture; the state of being on a horse.—

I've seen the French;

And they can well on *horseback*. *Shakespeare*.

I saw them salute on *horseback*,

Beheld them when they lighted. *Shakespeare*.
—Alexander fought but one remarkable battle wherein there were any elephants, and that was with Porus, king of India; in which notwithstanding he was on *horseback*. *Brown*.—

When mannish Mevia, that two-handed
whore,

Astride on *horseback* hunts the Tuscan boar.

Dryden's Juvenal.

—If your ramble was on *horseback*, I am glad of it, on account of your health. *Swift to Gay*.

(1.) * HORSEBEAN. *n. f.* [*horse* and *bean*.] A small bean usually given to horses.—Only the small *horsebean* is propagated by the plough. *Mortimer*.

(2.) HORSEBEAN. See VICIA.

* HORSEBLOCK. *n. f.* [*horse* and *block*.] A block on which they climb to a horse.

* HORSEBOAT. *n. f.* [*horse* and *boat*.] A boat used in ferrying horses.

* HORSEBOY. *n. f.* [*horse* and *boy*.] A boy employed in dressing horses; a stableboy.—Some *horseboys*, being awake, discovered them by the fire in their matches. *Knolles's History*.

HORSE-BREAD. See BREAD, § 9.

* HORSEBREAKER. *n. f.* [*horse* and *break*.] One
L 11 whose

whose employment it is to tame horses to the saddle.—Under Sagittarius are born chariot-racers, *horsebreakers*, and tamers of wild beasts. *Creech.*

(1.) * **HORSECHESNUT.** *n. f.* [*horse* and *abesnut*, *Esculus*.] A tree.—It hath digitated or fingered leaves: the flowers, which consist of five leaves, are of an anomalous figure, opening with two lips; there are male and female upon the same spike: the female flowers are succeeded by nuts, which grow in green prickly husks. Their whole year's shoot is commonly performed in three weeks time, after which it does no more than increase in bulk, and become more firm; and all the latter part of the summer is occupied in forming and strengthening the buds for the next year's shoots. *Miller.*—The *horsecheshnut* grows into a goodly standard. *Mortimer.*

(2.) **HORSE-CHESNUT.** See **ÆSCULUS**, and **HIPPOCASTANUM**.

* **HORSECOURSER.** *n. f.* [*horse* and *courser*. *Juvenius* derives it from *horse* and *cofe*, an old Scotch word which signifies to change; and it should therefore, he thinks, be writ *horsecofer*. The word now used in Scotland is *horsecouper*, to denote a jockey, seller, or rather changer of horses. It may well be derived from *course*, as he that sells horses may be supposed to *course* or exercise them.] 1. One that runs horses, or keeps horses for the race. 2. A dealer in horses.—A servant to a *horsecourser* was thrown off his horse. *Witem.*—A Florentine bought a horse for so many crowns, upon condition to pay half down: the *horsecourser* comes to him next morning for the remainder. *L'Esrange.*

* **HORSECRAB.** *n. f.* A kind of fish. *Ainsw.*

* **HORSECUCUMBER.** *n. f.* [*horse* and *cucumber*.] A plant.—The *horsecucumber* is the large green cucumber, and the best for the table, green out of the garden. *Mortimer.*

(1.) * **HORSEDUNG.** *n. f.* [*horse* and *dung*.] The excrements of horses.—Put it into an ox's horn, and, covered close, let it rot in hot *horshedung*. *Peacbam on Drawing.*

(2.) **HORSE-DUNG**, in gardening, is of great use in making hotbeds, for the raising all sorts of early crops; as sallading, cucumbers, melons, asparagus, &c. for which purposes no other kinds of dung will do so well. Horse-dung ferments the strongest; and if mixed with litter and sea-coal ashes in a due proportion, will continue its heat much longer than any other sort of dung whatsoever; and afterward, when rotted, becomes an excellent manure for most sorts of land; more especially for such as are of a cold nature. For stiff clayey land, horse-dung mixed with sea-coal ashes, and the cleansing of streets, will cause the parts to separate much sooner than any other compost: so that where it can be obtained in plenty, it is always to be recommended for such lands. See **RURAL ECONOMY**, Part II. Sect. VIII.

* **HORSEEMMET.** *n. f.* [*horse* and *emmet*.] Ant of a large kind.

* **HORSEFLESH.** *n. f.* [*horse* and *flesh*.] The flesh of horses.—The Chinese eat *horseflesh* at this day, and some gluttons have colt's flesh baked. *Bacon.*—An old hungry lion would fain have been dealing with a good piece of *horseflesh*; but the nag he thought would be too fleet for him. *L'Esrange.*

* **HORSEFLY.** *n. f.* [*horse* and *fly*.] A fly that stings horses, and sucks their blood.

* **HORSEFOOT.** *n. f.* An herb. The same with coltsfoot. *Ainsworth.*

(2.) **HORSEFOOT.** See **CACALIA**.

* (1.) **HORSEHAIR.** *n. f.* [*horse* and *hair*.] The hair of horses.—

His glitt'ring helm, which terribly was grac'd
With waving *horsehair*. *Dryden.*

(2.) **HORSE-HAIRS ANIMATED**, a term applied to a sort of long and slender water-worm, of a blackish colour, and so much resembling a horse-hair, that it is generally, by the vulgar, supposed to be the hair fallen from a horse's mane into the water when drinking, and there animated by some strange power. Dr Lister has at large confuted this absurd opinion in his *Philosophical Transactions*.

(3.) **HORSE-HAIR WORMS.** See **AMPHIBENA**.

* **HORSEHEEL.** *n. f.* An herb. *Ainsworth.*

HORSE-HOE, *n. f.* A large kind of hoe drawn by horses, used to stir the intervals in the new husbandry, and clear the corn from weeds. See **HOE**, § 2.

HORSE-HOEING HUSBANDRY. See **HOEING**, &c.

(1, 2.) **HORSE ISLAND**, two islands of Ireland: 1. in Bantry Bay, on the E. coast of Cork: 2. in Kerry, on the SW. coast, 3 miles N. of Hog's-Head.

(3, 4.) **HORSE ISLAND**, two islands of Scotland: 1. in the Frith of Clyde on the coast of Ayrshire: 2. in Orkney, 2½ miles E. of Pomona.

(5.) **HORSE ISLANDS**, a cluster of small isles, near the E. coast of Newfoundland.

* **HORSELAUGH.** *n. f.* [*horse* and *laugh*.] A loud violent rude laugh.

A *horselaugh*, if you please, at honesty;
A joke on Jekyl. *Pope.*

(1.) * **HORSELEECH.** *n. f.* [*horse* and *leech*.] 1. A great leech that bites horses.—The *horseleech* hath two daughters, crying Give, give. *Proverbs.*

Let us to France; like *horseleeches*, my boys,
The very blood to suck. *Shakespeare.*

2. [From *leech*; signifying a physician.] A farrier. *Ainsworth.*

(2.) **HORSE-LEECH.** See **HIRUDO**, N° 5.

* **HORSELITTER.** *n. f.* [*horse* and *litter*.] A carriage hung upon poles between two horses, in which the person carried lies along.—He that before thought he might command the waves of the sea, was now cast on the ground, and carried in an *horselitter*. 2 *Mac.* ix. 8.

* **HORSEMAN.** *n. f.* [*horse* and *man*.] 1. One skilled in riding.

A skilful *horseman*, and a huntsman bred. *Dryd.*

2. One that serves in wars on horseback.—Encounters between *horsemen* on the one side, and foot on the other, are seldom with extremity of danger; because as *horsemen* can hardly break a battle on foot, so men on foot cannot possibly chase *horsemen*. *Hayward.*—In the early times of the Roman commonwealth, a *horseman* received yearly *tria millia æris*, and a foot-soldier one *mille*; that is, more than six-pence a-day to a *horseman*, and two-pence a day to a foot-soldier. *Arbutnot on Coins.*

3. A rider; a man on horseback.—
With descending show'rs of brimstone fir'd,
The wild Barbarian in the storm expir'd:

Wrapt

Wrapt in devouring flames the *horseman* rag'd,
And spurr'd the steel in equal flames engag'd.
Addison.

A *horseman's* coat shall hide
Thy taper shape, and comeliness of side. *Prior.*

HORSEMANSHIP.

DEFINITIONS.

HORSEMANSHIP, *n. s.* [from *horseman*.]
The art of riding; the art of managing a horse.

He vaulted with such ease into his seat,
As if an angel dropt down from the clouds,
To turn and wind a fiery Pegasus,
And witch the world with noble *horsemanship*.
Shakespeare.

They please themselves in terms of hunting or *horsemanship*. *Wotton.*—His majesty, to shew his *horsemanship*, slaughtered two or three of his subjects. *Addison.*—

Peers grew proud, in *horsemanship* t' excel;
Newmarket's glory rose, as Britain's fell. *Pope.*

HORSEMANSHIP, in its utmost latitude, comprehends whatever relates to the knowledge of the make, colour, age, temper, and qualities of HORSES; their respective countries and climates, with the method of breeching, breaking, propagating, &c. the discovery of the uses or services they are fitted for; whether for war, the race, the saddle, or labour; and forwarding and accommodating them for these purposes.

In this general sense, it also includes the knowledge of the defects and diseases of *horses*, and the remedies proper for them, with the several operations requisite thereto; and thus comprehends the whole art of Farriery. But the word is most commonly used for the art of riding and directing a horse to advantage; not only in the ordinary motions, but more especially in the managing, or making him work upon voltes, airs, &c. and in this view chiefly we propose to consider it.

SECT. I. Of PREPARING HORSES to be MOUNTED.

THOUGH most horses are bought at an age when they have already been backed, they should be prepared for the rider with the same care, gentleness, and caution, as if they had never been handled or backed, in order to prevent accidents, which might otherwise arise from skittishness or other causes: and as it is proper that they should be taught the figure of the ground they are to go upon when they are at first mounted, they should be previously trotted in a *longe* on circles, without any rider.

The E. of PEMBROKE's directions on this subject are these: Put an easy *CAVASSON* upon the horse's nose, and make him go forward round you, standing quiet and holding the *longe*; and let another man, if you find it necessary, follow him with a whip. All this must be done very gently, and but a little at a time; for horses are spoiled by overmuch work more than by any other treatment whatever; and that by very contrary effects; for sometimes it drives them into vice, madness, and despair, and often stupifies and totally dispirits them.

The first obedience required in a horse is going forwards; till he performs this duty freely, never

think of making him rein back, which would inevitably make him restive; as soon as he goes forwards readily, stop and caress him. Remember in this, and every other exercise, to use him to go equally well to the right and left; and when he obeys, caress him and dismiss him immediately. If a horse that is very young takes fright and stands still, lead on another horse before him, which probably will induce him instantly to follow. Put a snaffle in his mouth; and when he goes freely, saddle him, girthing him at first very loose. Let the cord which you hold be long and loose; but not so much so as to endanger the horse's entangling his legs in it. Small circles, in the beginning, would constrain the horse too much, and put him upon defending himself. No bend must be required at first; never suffer him to gallop false; but whenever he attempts it, stop him without delay, and then set him off afresh. If he gallops of his own accord, and true, permit him to continue; but if not, do not demand it of him at first. Should he jump, shake the cord gently upon his nose, and he will fall into his trot again. If he stands still, plunges, or rears, let the man who holds the whip make a noise with it; but never touch him till necessary to make him go on. When you change hands, stop and caress him, and entice him to come up to you: for by presenting yourself, as some do suddenly before horses, and frightening them to the other side, you run a great risk of giving them a *shyness*. If he keeps his head too low, shake the *caresson* to make him raise it; and in whatever the horse does, whether he walks, trots, or gallops, let it be a constant rule, that the motion be determined, and really such as is intended, without the least shuffling, pacing, or any other irregular gait.

SECT. II. Of PLACING the RIDER, and rendering him FIRM on HORSEBACK; and of the PROPER MANAGEMENT of his HANDS, ARMS, LEGS, &c.

The greatest attention, and the same gentleness that is used in teaching a horse should also be observed in teaching his rider at first. Every method must be practised to create and preserve, both in man and horse, all possible feeling and sensibility; contrary to the usage of most riding-masters, who seem industriously to labour at abolishing these principles in both.

As many essential points depend upon the manner in which a man is at first placed on horseback, it ought to be attended to with the strictest exactness. The absurdity of putting a man, who perhaps has never before been upon a horse, on a rough trotting horse, on which he is obliged to stick with all the force of his arms and legs, is sufficiently obvious. This is plainly as detrimental at first, as it is excellent afterwards in proper time. No man can be well seated on horseback, unless he be master of the balance of his body, quite uncon-

strained, with a full possession of himself, and at his ease; which cannot be, if his attention be otherwise engaged; as it must wholly be in a raw, unsupplied, and unprepared lad, who is put at once upon a rough horse. In such a distressed state, he is forced to keep himself on at any rate, by holding to the bridle, at the expense of the sensibility both of his own hand and the horse's mouth: and by clinging with his legs, in danger of his life, and to the certain depravation of a right feeling in the horse.

The first time a man is put on horseback, it ought to be upon a very gentle horse. He should not trot, till he is quite easy in the walk; nor gallop, till he trots properly. Nor should horses be made to trot till they are obedient, and their mouths well formed on a walk; nor to gallop, till the same be effected on a trot. When he attains firmness in his seat, the more he trots rough horses the better. This is the best, easiest, and shortest method: by it a man is soon made a sufficient horseman; but in the other methods a man contracts all sorts of bad habits, and rides worse every day; the horse too becomes daily more unfit for use. Before a man mount, he should be taught to know if the curb be well placed; that is, when the horse has a bit in his mouth, which at first he should not; but only a snaffle, till the rider is firm in his seat, and the horse also somewhat taught; likewise if the nose band be properly tight; the throat-band somewhat loose; and the mouth piece neither too high nor too low in the horse's mouth, so as not to wrinkle the skin nor to hang lax; the girths drawn moderately, but not too tight; and the crupper and the breast-plate properly adjusted. A very careful hand may venture on a bit at first, and succeed with it; only with colts, it is better to avoid any pressure on the bars at first, which a curb, though ever so gently used, must in some degree occasion. When the bridle, &c. have been well looked to, let the man approach the horse gently near the shoulder; then taking the reins and an handful of the mane in his left hand, let him put his foot softly in the left stirrup, by pulling it towards him, lest he touch the horse with his toe; then raising himself up, let him rest a moment on it with his body upright, but not stiff; and after that, passing his right leg clear over the saddle without rubbing against any thing, let him seat himself gently down. He must be cautious not to take the reins too short, for fear of making the horse rear, run, or fall back, or throw up his head; but let him hold them of an equal length, neither tight nor slack, and with the little finger betwixt them. Horses should be accustomed to stand still to be mounted, and not to stir till the rider pleases. All soldiers should be instructed to mount and dismount equally well on both sides, which may be of great use in times of hurry and confusion.

The rider should be placed in his saddle, with his body rather back, and his head held up with ease, without stiffness; seated neither forwards, nor very backwards: with the breast pushed out a little, and the lower part of the body a little forwards; the thighs and legs turned in without constraint, and the feet in a straight line neither turned in nor out. By this position, the natural

weight of the thighs has a proper pressure, and the legs are ready to act; they must hang down easy and naturally; and so as not to be wriggling about, touching, and tickling the horse's sides, but always near them, in case they should be wanted, as well as the heels. The body must be kept easy and firm, and without any rocking; which is a bad habit easily contracted, especially in galloping. The left elbow must be gently leant against the body, a little forwards; unless it be so rested, the hand cannot be steady, but will always be checking, and consequently hurt the horse's mouth. The hand and elbow ought to be equally high; if the hand were lower, it would constrain and confine the motion of the horse's shoulders: but, as the mouths of horses are different, the place of the hand also must occasionally differ: a leaning, low, heavy, fore-hand requires a high hand; and a horse that pokes out his nose a low one. The right arm must be placed in a symmetry with the left; only let the right hand be a little more forward or backward, higher or lower, as occasion may require, in order that both hands may be free; both arms must be a little bent at the elbow, to prevent stiffness. A soldier's right hand should be kept unemployed in riding; it carries the sword, which is a sufficient business for it.

One rule ought never to be neglected about the hand, that it must be kept clear of the body; i. e. about two inches and a half forwards from it, with the nails turned opposite to the belly, and the wrist a little rounded downwards; a position not less graceful than ready for slackening, tightening, and moving the reins from one side to the other as may be found necessary.

When the rider is well placed, the more rough trotting he has without stirrups the better; but with a strict care always that his position be preserved very exactly. In all cases, great care must be taken to hinder his clinging with his legs: in short, no sticking by hands or legs is ever to be allowed of at any time. If the motion of the horse be too rough, slacken it, till the rider grows by degrees more confident; and when he is quite firm and easy on his horse in every kind of motion, stirrups may be given him; but he must never leave off trotting often without any. The stirrups should be neither short nor long; but of such a length, that when the rider, being well placed, puts his feet into them (about one third of the length of each foot from the point of it,) the points may be between two and three inches higher than the heels. The rider must not bear upon his stirrups, but let the natural weight of his legs rest on them; for if he bears upon them, he will be raised above and out of his saddle; which should never be, except when a soldier charges sword in hand, with the body inclined forwards at the very instant of attacking. Spurs may be given as soon as the rider is grown familiar with stirrups; or even long before, if his legs are well placed.

The hand should always be firm, but delicate; a horse's mouth should never be surprised by any sudden transition of it, either from slack to tight, or from tight to slack. Every thing in horsemanship must be effected by degrees, but at the same time

time with spirit and resolution. That hand which, by giving and taking properly, gains its point with the least force, is the best; and the horse's mouth, under such a hand's directions, will consequently be the best, supposing equal advantages in both from nature. This principle of gentleness should be observed upon all occasions in every branch of horsemanship. Sometimes the right hand may be necessary, upon some troublesome horses, to assist the left: but the seldomer this is done, the better; especially in a soldier, who has a sword to carry, and to make use of. The snaffle must on all occasions be uppermost; that is, the reins of it must be above those of the bridle, whether the snaffle or the bit be used separately, or together.

When the rider knows enough, and the horse is sufficiently prepared and settled to begin any work towards suppling, one rein must be shortened according to the side worked to; but it must never be so much shortened as to make the whole strength rest on that rein alone; for, not to mention that the work would be false and bad, one side of the horse's mouth would thus be always deadened; whereas it should always be kept fresh by its own play, and by the help of the opposite rein's acting delicately in a somewhat smaller degree of tension; the joint effect of which produces in a horse's mouth the proper, gentle, and easy degree of *appui*, or bearing.

A coward and a madman make equally bad riders, and are both soon discovered and confounded by the superior sense of the creature they are mounted upon, who is equally spoiled by both, though in very different ways. The coward, by suffering the animal to have his own way, not only confirms him in his bad habits, but creates new ones in him, and the madman, by false and violent motions and corrections, drives the horse, through despair, into every bad and vicious trick that rage can suggest.

The hand and legs should always act in correspondence with each other in every thing; the latter being always subservient and assistant to the former. Upon circles, in walking, trotting, or galloping, the outward leg is the only one to be used, and that only for a moment at a time, in order to set off the horse true, or put him right if he be false; and as soon as that is done, it must be taken away again immediately; but if the horse be lazy, or otherwise retains himself, both legs must be used and pressed to his sides at the same time together. The less the legs are used in general, the better. Very delicate good riders, with horses they have dressed themselves, will scarcely ever use them. By the term *outward* is understood the side which is more remote from the centre; and by *inward* is meant the side next to the centre. In reining back, the rider should be careful not to use his legs, unless the horse backeth on his shoulders; in which case they must be both applied gently at the same time, and correspond with the hand. If the horse refuse to back at all, the rider's legs must be gently approached, till the horse lifts up a leg, as if to go forwards; at which time, when that leg is in the air, the rein of the same side with that leg which is lifted up, will easily bring the same leg backwards, and accordingly oblige the horse to back; but if the horse

offers to rear, the legs must be instantly removed. The inward rein must be tighter on circles, so that the horse may bend and look inwards, and the outward one crossed over a little towards it, and both held in the left hand.

The man and horse should begin on very slow motions, that they may have time to understand and reflect on what is taught them; and in proportion as the effects of the reins are better comprehended, and the manner of working becomes more familiar, the quickness of motion must be increased. Every rider must learn to feel, without the help of the eye, when a horse goes false, and remedy the fault accordingly: this is an intelligence, which nothing but practice, application, and attention, can give, in the beginning, on slow motions. A horse may not only gallop false, but also trot and walk false. If a horse gallops false, that is to say, if going to the right he leads with the left leg, or if going to the left he leads with the right; or in case he is disunited, i. e. if he leads with the opposite leg behind to that which he leads with before; stop him immediately, and put him off again properly. The method of affecting this, is by approaching your outward leg, and putting your hand outwards; still keeping the inward rein the shorter, and the horse's head inwards, if possible: and if he should still resist, then bend and pull his head outwards also; but replace it again, bent properly inwards, the moment he goes off true. A horse is said to be disunited to the right, when going to the right, and consequently leading with the right leg before, he leads with the left behind; and is said to be disunited to the left, when going to the left, and consequently leading with the left leg before, he leads with the right behind. A horse may at the same time be both false and disunited; in correcting both which faults, the same method must be used. He is both false and disunited to the right, when in going to the right he leads with the left leg before, and the right behind; notwithstanding that hinder leg be with propriety more forward under his belly than the left, because the horse is working to the right; and he is false and disunited to the left, when in going to the left he leads with the right leg before and the left behind; notwithstanding, as above, that hinder leg be with propriety more forward under his belly than the right, because the horse is working to the left.

In teaching a right seat on horseback, the greatest attention must be given to prevent stiffness, and sticking by force in any manner upon any occasion: stiffness disgraces every work, and sticking serves only to throw a man (when displaced) a great distance from his horse by the spring he must go off with: whereas, by a proper equilibrating position of the body, and by the natural weight only of the thighs, he must be firm and secure in his seat. As the rider becomes more firm, and the horse more supple, it is proper to make the circles less; but not too much so, for fear of throwing the horse forwards upon his shoulders.

Some horses, when first the bit is put into their mouths, if great care be not taken, will put their heads very low. With such horses, raise your right hand with the *bridoon* in it, and play at the same time with the bit in the left hand, giving and taking.

taking. On circles, the rider must lean his body inwards; unless great attention be given to make him do it, he will be perpetually losing his seat outwards. It is scarce possible for him to be displaced, if he leans his body properly inwards.

SECT. III. *Of SUPPLING HORSES with MEN upon them by the ERAULE EN DEDANS, &c. with and without a LONGE, on CIRCLES and on STRAIGHT LINES.*

WHEN a horse is well prepared and settled in all his motions, and the rider firm, it will be proper to proceed towards a farther suppling and teaching of both. Begin this new work, by bringing the horse's head a little more inward than before, pulling the inward rein gently to you by degrees. When this is done, try to gain a little on the shoulders, by keeping the inward rein the shorter as before, and the outer one crossed over towards the inward one. The intention of these operations is this: The inward rein serves to bring in the head, and procures the bend; whilst the outward one, that is a little crossed; tends to make that bend perpendicular, and as it should be; that is to say, to reduce the nose and the forehead to be in a perpendicular line with each other: It also serves, if put forwards, as well as crossed, to put the horse forwards, if necessary; which is often requisite, many horses being apt, in this and other works, rather to lose their ground backwards than otherwise, when they should rather advance; if the nose were drawn in towards the breast beyond the perpendicular, it would confine the motion of the shoulders, and have other bad effects.

All other bends besides those above specified are false. The outward rein, being crossed, not in a forward sense, but rather a little backwards, serves also to prevent the outward shoulder from getting too forwards, and makes it approach the inward one; which facilitates the inward leg's crossing over the outward one, which is the motion that so admirably supples the shoulders. Care must be taken that the inward leg pass over the outward one without touching it: this inward leg's crossing over must be helped also by the inward rein, which you must cross towards and over the outward rein every time the outward leg comes to the ground, in order to lift and help the inward leg over it: at any other time, but just when the outer leg comes to the ground, it would be wrong to cross the inward rein, or to attempt to lift up the inward leg by it; nay, it would be demanding an absolute impossibility, and tugging about the reins and horse to no purpose: because in this case, a very great part of the horse's weight resting then upon that leg, would render such an attempt not only fruitless, but also prejudicial to the sensibility of the mouth, and probably oblige him to defend himself: and, moreover, it would put the horse under a necessity of straddling before, and also of leading with the wrong leg, without being productive of any suppling motion whatsoever.

When the horse is thus far familiarised to what you require of him, proceed to effect by degrees the same crossing in his hinder legs. By bringing in the fore legs more, you will of course engage the hinder ones in the same work: if they resist, the

rider must bring both reins more inwards; and, if necessary, put back also, and approach his inward leg to the horse; and if the horse throws out his croup too far, the rider must bring both reins outwards, and, if absolutely necessary, he must also make use of his outward leg, in order to replace the horse properly: observing that the croup should always be considerably behind the shoulders, which in all actions must go first; and the moment that the horse obeys, the rider must put his hand and leg again in their usual positions.

Nothing is more ungraceful in itself, more detrimental to a man's seat, or more destructive of the sensibility of a horse's sides, than a continual wriggling unsettledness in a horseman's legs, which prevents the horse from ever going a moment together true, steady, or determined. A horse should never be turned, without first moving a step forwards: and when it is doing, the rider must not lift his elbow, and displace himself; a motion only of the hand from the one side to the other being sufficient for that purpose. It should also be a constant rule, never to suffer a horse to be stopped, mounted, or dismounted, but when he is well placed. The slower the motions are when a man or horse is taught any thing, the better.

The figures worked upon must be great at first, and afterwards made less by degrees, according to the improvement which the man and horse make; and the cadenced pace also, which they work in, must be accordingly augmented. The changes from one side to the other, must be in a bold determined trot, and at first quite straight forwards, without demanding any side motion on two *pistes*, which is very necessary to require afterwards when the horse is sufficiently suppled. By two *pistes* is meant, when the fore and hinder parts do not follow, but describe two different lines.

In the beginning, a *LONGE* is useful on circles, and also on straight lines, to help both the rider and the horse; but afterwards, when they are grown more intelligent, they should go alone. At the end of the lesson, rein back; then put the horse forwards by degrees, approaching both legs gently to his sides, and playing with the bridle: if he rears, push him out immediately into a full trot. Shaking the *carriçon* on the horse's nose, and also putting yourself before him and rather near to him, will generally make him back, though he otherwise refuse to do it: and moreover, a slight use and approaching of the rider's legs will sometimes be necessary in backing, in order to prevent the horse from doing it too much upon his shoulders: but the pressure of the legs ought to be very small, and taken quite away the moment that he puts himself upon his haunches. If the horse does not back upon a straight line properly, the rider must not be permitted to have recourse immediately to his leg, and so distort himself by it; but first try, if crossing over his hand and reins to which ever side may be necessary, will not be alone sufficient: which most frequently it will; if not, then employ the leg.

After a horse is well prepared and settled, and goes freely on all his several paces, he ought to be in all his works kept to a proper degree upon his haunches, with his hinder legs well placed under him;

him; whereby he will be always pleasant to himself and his rider, will be light in hand, and ready to execute whatever may be demanded of him, with facility, vigour, and quickness. The method that is commonly used, of forcing a horse sidewise, is a most glaring absurdity, and very hurtful to the animal in its consequences; instead of suppling him, it obliges him to stiffen and defend himself, and often makes a creature that is naturally benevolent, restive, frightened; and vicious.

A running snaffle is best for horses who have very long and high fore-hands, and who poke out their noses; but for such as bore and keep their heads low, a common one is preferable; though any horse's head may be kept up also with a running one, by the rider keeping his hands very high and forwards: but whenever either is used alone without a bridle upon horses that carry their heads low and that bore, it must be sawed about from one side to the other.

This lesson of the *epaule en dedans* should be taught to all who intend to teach men, and to break horses; and the more of such that can be found the better: none others should ever be suffered upon any occasion to let their horses look any way besides the way they are going. But all horses whatever, and all men who are designed for teaching others, must go thoroughly and perfectly through this excellent lesson, under the direction of intelligent instructors, and often practise it afterwards; and when that is done, proceed to, and be finished by, the lessons of head and tail to the wall.

SECT. IV. Of the HEAD to the WALL, and the CROUP to the WALL.

THIS lesson should be practised immediately after that of the *epaule en dedans*, in order to place the horse properly the way he goes, &c. The difference between the head to the wall, and the croup to the wall, consists in this: In the former the fore-parts are more remote from the centre, and go over more ground; in the latter, the hinder parts are more remote from the centre, and consequently go over more ground; in both, as well as in all other lessons, the shoulders must go first. In riding horses, the head to the wall is the easier lesson of the two at first, the line to be worked upon being marked by the wall, not far from his head.

The motion of the legs to the right is the same as that of the *epaule en dedans* to the left, and so *vice versa*; but the head is always bent and turned differently: in the *epaule en dedans*, the horse looks the contrary way to that which he goes; in this he looks the way he is going. In the beginning very little bend is required; too much at once would astonish the horse, and make him defend himself; it must be augmented by degrees. If the horse absolutely refuses to obey, it is a sign that either he or his rider has not been sufficiently prepared by previous lessons. It may happen that weakness or a hurt in some part of the body, or sometimes temper, though seldom, may be the cause of the horse's defending himself: it is the rider's business to find out whence the obstacle arises; and if he finds it to be from the first mentioned cause, the previous lessons must be resumed

again for some time; if from the second, proper remedies must be applied; and if from the last cause, when all fair means that can be tried have failed, proper corrections with coolness and judgment must be used.

In practising this lesson to the right, bend the horse to the right with the right rein; helping the left leg over the right (at the time when the right leg is just come to the ground), with the left rein crossed towards the right, and keeping the right shoulder back with the right rein towards your body, in order to facilitate the left leg's crossing over the right; and so likewise *vice versa* to the left, each rein helping the other by their properly mixed effects. In working to the right, the rider's left leg helps the hinder parts on to the right, and his right leg stops them if they get too forwards; and so *vice versa* to the left: but neither ought to be used, till the hand being employed in a proper manner has failed, or finds that a greater force is necessary to bring about what is required than it can effect alone; for the legs should not only be corresponding with, but also subservient to, the hand; and all unnecessary aids, as well as all force, ought always to be avoided as much as possible.

In the execution of all lessons the equilibrium of the rider's body is of great use to the horse; it ought always to go with, and accompany every motion of the animal; when to the right, to the right; and when to the left, to the left. Upon all horses, in every lesson and action, it must be observed, that there is no horse but has his own peculiar appui or degree of bearing, and also a sensibility of mouth, as likewise a rate of his own, which it is absolutely necessary for the rider to discover, and make himself acquainted with. A bad rider always takes off at least the delicacy of both, if not absolutely destroys it. The horse will inform his rider when he has got his proper bearing in the mouth, by playing pleasantly and steadily with his bit, and by the spray about his chaps. A delicate and good hand will not only always preserve a light appui or bearing in its sensibility; but also of a heavy one, whether natural or acquired, make a light one. The lighter this appui can be made, the better, provided that the rider's hand corresponds with it; if it does not, the more the horse is properly prepared, so much the worse.

Instances of this inconvenience of the best of appuis, when the rider is not equally taught with the horse, may be seen every day in some gentlemen, who try to get their horses *bitted*, as they call it, without being suitably prepared themselves for riding them; the consequence of which is, that they ride in danger of breaking their necks; till at length, after much hauling about; and by the joint insensibility and ignorance of themselves and their grooms, the poor animals gradually become mere senseless unfeeling *automata*; and thereby grow what they call *settled*. When the proper appui is found, and made of course as light as possible, it must not be kept duly fixed without any variation, but be played with; otherwise one equally continued tension of reins would render both the rider's hand and the horse's mouth very dull. The slightest and frequent giving and taking is therefore necessary to keep both perfect.

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Whatever pace or degree of quickness you work in, be it ever so fast, or ever so slow, it must be cadenced; time is as necessary for a horseman as for a musician. This lesson of the head and of the tail to the wall must be taught every soldier; scarce any manœuvre can be performed without it. In closing and opening of files, it is almost every moment wanted.

SECT. V. Of making HORSES stand FIRE, and endure NOISES, ALARMS, SIGHTS, &c.

To make horses stand fire, the sound of drums, and all sorts of different noises, use them to it by degrees in the stable at feeding-time; and instead of being frightened at it, they will soon come to like it as a signal for eating. With regard to such horses as are afraid of burning objects, begin by keeping them still at a certain distance from some lighted straw: caress the horse; and in proportion as his fright diminishes, approach gradually the burning straw very gently, and increase the size of it. By this means he will very quickly be brought to be so familiar with it, as to walk undaunted even through it.

As to horses that are apt to lie down in the water, if animating them, and attacking them vigorously, should not have the desired effect, then break a straw-bottle full of water upon their heads, and let the water run into their ears, which is a thing they apprehend very much.

All troop horses must be taught to stand quiet and still when they are shot off from, to stop the moment you present, and not to move after firing till they are required to do it; this lesson ought especially to be observed in light troops: in short, the horse must be taught to be so cool and undisturbed, as to suffer the rider to act upon him with the same freedom as if he was on foot. Patience, coolness, and temper, are the only means requisite for accomplishing this end. Begin by walking the horse gently, then stop and keep him from stirring for some time, so as to accustom him by degrees not to have the least idea of moving without orders: if he does, then back him: and when you stop him, and he is quite still, leave the reins quite loose.

To use a horse to fire-arms, first put a pistol or carbine in the manger with his feed; then use him to the sound of the lock and the pan; after which, when you are upon him, show the piece to him, presenting it forwards, sometimes on one side, sometimes on the other: when he is thus far reconciled, proceed to flash in the pan; after which, put a small charge into the piece, and so continue augmenting it by degrees to the quantity which is commonly used: if he seems uneasy, walk him forward a few steps slowly; and then stop, back and caress him. Horses are often also disquieted and unsteady at the clash, and drawing, and returning of swords; all which they must be familiarised to by degrees, by frequency and gentleness.

It is absolutely necessary for all cavalry in general, but particularly for light cavalry, that their horses should be very ready and expert in leaping over ditches, hedges, gates, &c. The leaps, of whatever sort, which the horses are brought to in the beginning, ought to be very small; the riders

must keep their bodies back, raise their hands a little in order to help the fore parts of the horse up, and be very attentive to their equilibrium. It is best to begin at a low bar covered with furze, which pricking the horse's legs, if he does not raise himself sufficiently, prevents his contracting a sluggish and dangerous habit of touching, as he goes over, which any thing yielding and not pricking would give him a custom of doing. Let the ditches you first bring horses to be narrow; and in this, as in every thing else, let the increase be made by degrees. Accustom them to come up to every thing which they are to leap over, and to stand coolly at it for some time; and then to raise themselves gently up in order to form to themselves an idea of the distance. When they leap well standing, then use them to walk gently up to the leap, and to go over it without first halting at it; and after that practice is familiar to them, repeat the like in a gentle trot, and so by degrees faster and faster, till at length it is as familiar to them to leap flying on a full gallop as another way: all which is to be acquired with great facility by calm and soft means, without hurry.

As horses are naturally apt to be frightened at the sight and smell of dead horses, it is advisable to habituate them to walk over and leap over carcasses of dead horses: and as they are particularly terrified at this sight, the greater gentleness ought consequently to be used. Horses should also be accustomed to swim, which often may be necessary upon service; and if the men and horses both are not used to it, both may be often liable to perish in the water. A very small portion of strength is sufficient to guide a horse, any where indeed, but particularly in the water, where they must be permitted to heave their heads, and be noways constrained in any shape.

The barbarous practice of cutting off extremities from horses, is in all cases a very pernicious custom. It is particularly so in regard to a troop-horse's tail. It is almost incredible how much they suffer at the picquet for want of it; and constantly fretting and sweating, kicking about and laming one another, tormented and stung off their meat, miserable and helpless; whilst other horses, with their tails on, brush off all flies, are cool and at their ease, and mend daily; whilst the docked ones grow every hour more and more out of condition. See FARRIERY, Part VI. Sect. V.

SECT. VI. Of REINING BACK, and MOVING FORWARD immediately after. Of PLACING PILLARS, &c.

NEVER finish your work by reining back with horses that have any disposition towards retaining themselves; but always move them forwards, and a little upon the haunches also, after it, before you dismount, unless they retain themselves very much indeed; in which case nothing at all must be demanded from the haunches. This lesson of reining back, and placing, is excellent to conclude with, and puts a horse well and properly on the haunches: it may be done, according as horses are more or less suppled, either going forward, backing, or in the same place: if it is done well advancing, or at most on the same spot, it is full sufficient for a soldier's horse. For to place in backing

backing, is rather too much to be expected in the hurry which cannot but attend such numbers both of men and horses as must be taught together in regiments.

This lesson must never be attempted at all, till horses are very well supplied, and somewhat accustomed to be put together; otherwise it will have very bad consequences, and create restiveness. If they refuse to back, and stand motionless, the rider's legs must be approached with the greatest gentleness to the horse's sides: at the same time that the hand is acting on the reins to solicit the horse's backing. This seldom fails of procuring the desired effect, by raising one of the horse's fore legs, which being in the air, has no weight upon it, and is consequently very easily brought backwards by a small degree of tension in the reins.

When this lesson is well performed, it is very noble and useful, and has a pleasing air; it is an excellent one to begin teaching scholars with. The lesson is particularly serviceable in the pillars, for placing scholars well at first. Very few regimental riding-houses have pillars, and it is fortunate they have not: for though, when properly made use of with skill, they are one of the greatest and best discoveries in horsemanship; they must be allowed to be very dangerous and pernicious when they are not under the direction of a very knowing person.

SECT. VII. Of curing RESTIVENESS, VICIOUSNESS, RESISTANCE, REARING, STARTING, &c.

WHENEVER a horse makes resistance, one ought, before remedy or correction is thought of, to examine very minutely all the tackle about him, if any thing hurts or tickles him, whether he has any natural or accidental weakness, or, in short, the least impediment in any part. For want of this precaution, many fatal disasters happen; the poor dumb animal is frequently accused falsely of being restive and vicious; is used ill without reason; and, being forced into despair, is in a manner obliged to act accordingly, be his temper and inclination ever so well disposed.

It is very seldom, that a horse is really and by nature vicious; but if such be found, he will despise all caresses, and then chastisements become necessary. Correction, according as it is used, throws a horse into more or less violent action, which, if he be weak, he cannot support: but a vicious strong horse is to be considered in a very different light, being able both to undergo and consequently to profit by all lessons; and is far preferable to the best natured weak one upon earth. Patience and attention are never failing means to reclaim such a horse: in whatsoever manner he defends himself, bring him back frequently with gentleness (not however without having given him proper chastisement if necessary) to the lesson which he seems most averse to.

Horses are by degrees made obedient, through the hope of reward and the fear of punishment. To blend the operation of these two motives judiciously together, is very difficult; it requires much thought and practice, and not only a good head, but a good heart. The coolest and best-natured rider will always succeed best. By a dexterous use of the incitements above-mentioned, you will

gradually bring the horse to temper and obedience; mere force, and want of skill and coolness would only tender to confirm him in bad tricks. If he be impatient or choleric, never strike him, unless he absolutely refuse to go forwards; which you must resolutely oblige him to do, and which will be of itself a correction, by preventing his having time to meditate and put in execution any defence by retaining himself. Resistance in horses is sometimes a mark of strength and vigour, and proceeds from spirit, as well as sometimes from viciousness or weakness. Weakness often drives horses into viciousness, when any thing wherein strength is necessary is demanded from them; nay, it inevitably must: great care therefore should always be taken to distinguish from which of these two causes the horse's resistance arises, before any remedy or punishment is thought of. It is sometimes a bad sign when horses do not at all resist, and may proceed from a sluggish disposition, a want of spirit, and of a proper sensibility. Whenever one is so fortunate as to meet with a horse of just the right spirit, activity, delicacy of feeling, with strength and good nature, he cannot be cherished too much; for such a one is a rare and inestimable jewel, and, if properly treated, will do every thing of himself. Horses are oftener spoiled by having too much done to them, and by attempts to dress them in too great an hurry, than by any other treatment.

After a horse has been well supplied, if there are no impediments, natural or accidental, and yet he still resists, chastisements become necessary; but they must not be frequent, but always firm, though as little violent as possible; for they are both dangerous and very prejudicial when frequently or slightly performed, and still more so when used too violently. It is impossible, in general, to be too circumspect in lessons of all kinds, in aids, chastisements, and caresses. Some horses have quicker parts and more cunning than others. Many will imperceptibly gain a little every day on the rider. Various, in short, are their dispositions and capacities. It is the rider's business to find out their different qualities, and to make them sensible how much he loves them, and desires to be loved by them; but at the same time that he does not fear them, and will be master.

Plunging is a very common defence among restive and vicious horses: if they do it in the same place, or while backing, they must, by the rider's legs and spurs firmly applied, be obliged to go forwards, and their heads kept up high. But if they do it flying forwards, keep them back, and ride them gently and very slow for a good while together. Of all bad tempers and qualities in horses, those which are occasioned by harsh treatment and ignorant riders are the worst.

REARING is a vicious habit, and, in weak horses especially, a very dangerous one. While the horse is up, the rider must yield his hand; and when the horse is descending, he must vigorously determine him forwards: if this be done at any other time but while the horse is coming down, it may add a spring to his rearing, and make him fall backwards. With a skilful hand on them, horses seldom persist in this habit; for they are themselves naturally much afraid of falling backwards.

If this method fails, make the horse kick up behind by getting somebody on foot to strike him behind with a whip; or, if that will not effect it, by pricking him with a goad.

STARTING often proceeds from a defect in the sight; which therefore must be carefully examined. Whatever the horse is afraid of, bring him up to it gently; if you caress him every step he advances, he will go quite up to it by degrees, and soon grow familiar with all sorts of objects. Nothing but great gentleness can correct this fault; for, if you inflict punishment, the apprehension of chastisement becomes prevalent, and causes more starting than the fear of the object. If you let him go by the object, without bringing him up to it, you increase the fault, and confirm him in his fear; the consequence of which is, he takes his rider perhaps a quite contrary way from what he was going, becomes his master, and puts himself and his rider every moment in great danger.

With such horses as are to a very great degree fearful of any objects, make a quiet horse, by going before them, gradually entice them to approach nearer and nearer to the thing they are afraid of. If the horse thus alarmed be undisciplined and headstrong, he will probably run away with his rider; and if so, his head must be kept up high, and the snaffle moved backwards and forwards from right to left, taking up and yielding the reins of it, as well as the reins of the bit: but this last must not be moved backwards and forwards like the snaffle, but only taken up and yielded properly. No man ever yet did, or ever will, stop a horse, or gain any point over him, by main force, or by pulling a dead weight against him.

SECT. VIII. RULES for BAD HORSEMEN.

On this subject Mr Thompson has given the following rules.—In the first place, every horse should be accustomed to stand still when he is mounted. One would imagine this might be readily granted; yet we see how much the contrary is practised. When a gentleman mounts at a livery stable, the groom takes the horse by the bit, which he bends tight round his under jaw: the horse, striving to go on, is forced back; advancing again, he frets, as he is again stopped short, and hurt by the manner of holding him. The rider, in the mean time, mounting without the bridle, or at least holding it but slightly, is helped to it by the groom, who being thoroughly employed by the horse's fluttering, has at the same time both bridle and stirrup to give. This confusion would be prevented, if every horse were taught to stand still when he is mounted. Forbid your groom, therefore, when he rides your horse to water, to throw himself over him from a horse-block, and kick him with his leg even before he is fairly upon him. This wrong manner of mounting is what chiefly teaches horses this vicious habit.

A constant practice of mounting in the proper manner, is all that is necessary to prevent a horse from going on till the rider is adjusted in the saddle. The common method is to stand near the croup or hinder part of the horse, with the bridle held very long in the right hand. By this manner of holding the bridle before you mount, you are li-

able to be kicked; and when you are mounted, your horse may go on some time, or play what gambols he pleases, before the rein is short enough in your hand to prevent him. It is common likewise for an awkward rider, as soon as his foot is in the stirrup, to throw himself with all his force to gain his seat; which he cannot do, till he hath first overbalanced himself on one side or the other: he will then wriggle into it by degrees. The way to mount with ease and safety is, to stand rather before than behind the stirrup. In this posture take the bridle short, and the mane together in your left hand, helping yourself to the stirrup with your right, so that your toe may not touch the horse in mounting. When your left foot is in the stirrup, move on your right, till you face the side of the horse, looking across over the saddle. Then with your right hand grasp the hinder part of the saddle; and with that and your left, which holds the mane and bridle, lift yourself upright on your left foot. Remain thus a mere instant on your stirrup, only so as to divide the action into two motions. While you are in this posture, you have a sure hold with both hands, and are at liberty, either to get safely down, or to throw your leg over and gain your seat. By this deliberate motion, likewise, you avoid, what every good horseman would endeavour to avoid, putting your horse into a flutter.

To dismount, hold the bridle and mane together in your left hand, as when you mounted; put your right hand on the pommel of the saddle, to raise yourself; throw your leg back over the horse, grasp the hinder part of the saddle with your right hand, remain a moment on your stirrup, and in every respect dismount as you mounted, only what was your first motion when you mounted, becomes the last in dismounting. Take care not to bend your right knee in dismounting, lest your spur should rub against the horse.

When you ride, hold your bridle at a convenient length. Sit square, and let not the purchase of the bridle pull forward your shoulder: but keep your body even, as it would be if each hand held a rein. Hold your reins with the whole grasp of your hand, dividing them with your little finger. Let your hand be perpendicular; your thumb will then be uppermost, and placed on the bridle. Bend your wrist a little outward; and when you pull the bridle, raise your hand toward your breast, and the lower part of the palm rather more than the upper. Let the bridle be at such a length in your hand, as, if the horse should stumble, you may be able to raise his head, and support it by the strength of your arms, and the weight of your body thrown backward. If you hold the rein too long, you are subject to fall backward as your horse rises. If, knowing your horse perfectly well, you think a tight rein unnecessary, advance your arm a little (but not your shoulder) towards the horse's head, and keep your usual length of rein. By this means, you have a check upon your horse, while you indulge him.

If you ride with a curb, make it a rule to hook on the chain yourself; the most quiet horse may bring his rider into danger, should the curb hurt him. If, in fixing the curb, you turn the chain to the right, the links will unfold themselves, and then oppose a farther turning. Put on the chain loose

loose enough to hang down on the horse's under lip, so that it may not rise and press his jaw, till the reins of the bridle are moderately pulled. If your horse has been used to stand still when he is mounted, there will be no occasion for a groom to hold him: but if he does, suffer him not to touch the reins, but that part of the bridle which comes down the cheek of the horse. He cannot then interfere with the management of the reins, which belongs to the rider only; and holding a horse by the curb (which is ever painful to him) is evidently improper when he is to stand still.

Take care not to ride with your arms and elbows as high as your shoulders; nor let them shake up and down with the motion of the horse. The posture is unbecoming, and the weight of the arms (and of the body too if the rider does not sit still) acts in continual jerks on the jaw of the horse, which must give him pain, and make him unquiet, if he has a tender mouth or any spirit.

But riders wonder why horses are gentle as soon as they are mounted by skilful riders, though their skill seems unemployed. The reason is, the horse goes on at his ease, yet finds all his motions watched; which he has sagacity enough to discover. Such a rider hides his whip, if he finds his horse is afraid of it; and keeps his legs from his sides, if he finds he dreads the spur. Avoid the ungraceful custom of letting your legs shake against the sides of the horse: and as you are not to keep your arms and elbows high, and in motion; so you are not to rivet them to your sides, but let them fall easy. One may, at a distance, distinguish a genteel horseman from an awkward one: the first sits still, and appears of a piece with his horse; the latter seems flying off at all points.

It is often said with emphasis, that such a one has no *seat* on horseback; meaning not only that he does not ride well, but that he does not sit on the right part of the horse. To have a *good seat*, is to sit on that part of the horse, which, as he springs, is the centre of motion; and from which, of course, any weight would be with most difficulty shaken. As in the rising and falling of a board placed in *equilibrio*, the centre will be always most at rest, the true seat will be found in that part of your saddle into which your body would naturally slide, if you rode without stirrups; and is only to be preserved by a proper poise of the body, though the generality of riders imagine it is to be done by the grasp of the thighs and knees. The rider should consider himself as united to his horse in this point; and when shaken from it, endeavour to restore the balance.

The mention of the two extremities of a bad seat may help to point out the true one. The one is, when the rider sits very far back on the saddle, so that his weight presses the loins of the horse; the other, when his body hangs forward over the pommel of the saddle. The first may be seen practised by grooms, when they ride with their stirrups affectedly short; the latter, by fearful horsemen on the least flutter of the horse. Every good rider has, even on the hunting saddle, as determined a place for his thighs, as can be determined for him by the bars of a demi-peak. Indeed there is no difference between the seat of either: only,

as in the first you ride with shorter stirrups, your body will be consequently more behind your knees.

To have a good seat for the rider, the saddle must sit well. To fix a precise rule is difficult. In general, the saddle should press as nearly as possible on that part which we have described as the point of union between the man and the horse; but so as not to obstruct the motion of the horse's shoulders. Place yourself in the middle or lowest part of it: sit erect; but with as little constraint as in your chair at home. The ease of action marks the good rider: you may repose yourself, but not lounge. The studied erectness acquired in the riding-house, by those whose deportment is not easy, appears ungenteel and unnatural.

If your horse stops short, or endeavours by raising and kicking to unseat you, bend not your body forward, as many do in those circumstances; that motion throws the breech backward, and the rider out of his seat; whereas the advancing the lower part of the body, and bending back the upper part and shoulders, is the method both to keep your seat, and to recover it when lost. The bending your body back, and that in a great degree, is the greatest security in *flying* leaps; it is a security, too, when your horse leaps *standing*. The horse's rising does not try the rider's seat; the last of his hind legs ought chiefly to be guarded against, and is best done by the body being greatly inclined back. Stiffen not your legs or thighs; and let your body be pliable in the loins, like the coachman's on his box.

This loose manner of sitting will counter-balance every rough motion of the horse; whereas the fixture of the knees, so commonly laid a stress on, will in great shocks conduce to the violence of the fall. Were the cricket-player when the ball is struck with the greatest force, to hold his hand firm and fixed when he receives it, the hand would be bruised, or perhaps the bones fractured by the resistance. To obviate this accident, he therefore gradually yields his hand to the motion of the ball for a certain distance; and thus, by a due mixture of opposition and obedience, catches it without sustaining the least injury. The case is exactly the same in riding: the skilful horseman will recover his poise by giving some way to the motion; and the ignorant horseman will be flung out of his seat by endeavouring to be fixed.

Stretch not out your legs before you; this will push you against the back of the saddle; neither gather up your knees, like a man riding on a pack; this throws your thighs upwards: each practice unseats you. Keep your legs straight down; and sit not on the most fleshy part of the thighs, but turn them inwards, so as to bring in your knees and toes. It is more safe to ride with the ball of the foot pressing on the stirrup, than with the stirrup as far back as the heel; for the pressure of the heel being in that case behind the stirrup, keeps the thighs down.

When you find your thighs thrown upwards, widen your knees to get them and the upper part of your fork lower down on the horse. Grasp the saddle with the hollow or inner part of your thighs, but not more than just to assist the balance of your body: this will also enable you to

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keep the spurs from the horse's sides, and to bring your toes in, without that affected and useless manner of bringing them in practised by many. Sink your heels straight down; for while your heels and thighs keep down, you cannot fall; this, aided with the bend of the back, gives the security of a seat to those who bear themselves up in their stirrups in a swift gallop, or in the alternate rising and falling in full trot.

Let your seat determine the length of your stirrups, rather than the stirrups your seat. If more precision is requisite, let your stirrups (in the hunting saddle) be of such a length, as that, when you stand in them, there may be the breadth of four fingers between your seat and the saddle. It would greatly assist a learner, if he would practise in a large circle, as directed in Sect. II. without stirrups; keeping his face looking on the outward part of the circle, so as not to have a full view of the horse's head, but just of that which is on the outward part of the circle; and his shoulder, which is towards the centre of the circle, very forward. You thus learn to balance your body, and keep a true seat, independent of your stirrups; you may probably likewise escape fall, should you at any time lose them by being accidentally shaken from your seat.

As the seat in some measure depends on the saddle, because a saddle with a high pommel is thought dangerous, the other extreme prevails, and the pommel is scarce allowed to be higher than the middle of the saddle. The saddle should lie as near the back-bone as can be, without hurting the horse; for the nearer you sit to his back, the better seat you have. If it does so, it is plain the pommel must rise enough to secure the withers from pressure: therefore a horse, whose withers are higher than common, requires a high pommel. If, to avoid this, you make the saddle of a more straight line, the inconvenience spoken of follows; you sit too much above the horse's back, nor can the saddle form a proper seat. There should be no ridge from the button at the side of the pommel, to the back-part of the saddle. That line also should be a little concave for your thighs to lie at ease. In short, a saddle ought to be, as nearly as possible; as if cut out of the horse.

When you want your horse to move forward, raise his head a little, and touch him gently with your whip; or else, press the calves of your legs against his sides. If he does not move fast enough, press them with more force, and so till the spur just touches him. By this practice he will (if he has any spirit) move upon the least pressure of the leg. Never spur him by a kick; but if it be necessary to spur him briskly, keep your heels close to his sides, and slacken their force as he becomes obedient. When your horse attempts to be vicious, take each rein separate, one in each hand, and advancing your arms forward, hold him very short. In this case, it is common for the rider to pull him hard, with his arms low. But the horse, thus having his head low too, has it more in his power to throw out his heels: whereas, if his head be raised very high, and his nose thrown out a little, consequently, he can neither rise before nor behind; because he can give himself neither of those motions, without having his head at li-

berty. A plank placed *in equilibrio*, cannot rise at one end unless it sinks at the other.

If your horse is headstrong, pull not with one continued pull, but stop, and back him often, just shaking the reins, and making little repeated pulls till he obeys. Horses are so accustomed to bear on the bit when they go forward, that they are discouraged if the rider will not let them do so. If a horse is loose-necked, he will throw up his head at a continued pull; in which situation, the rider, seeing the front of his face, can have no power over him. When your horse does thus, drop your hand, and give the bridle play, and he will of course drop his head again into its proper place: while it is coming down, make a second gentle pull, and you will find his mouth. With a little practice, this is done almost instantaneously; and this method will stop, in the distance of a few yards, a horse which will run away with those who pull at him with all their might.

Almost every one has observed, that when a horse feels himself pulled with the bridle, even when he is going gently, he often mistakes what was designed to stop him, as a direction to bear on the bit and go faster. Keep your horse's head high, that he may raise his neck and crest; play a little with the rein, and move the bit in his mouth, that he may not press on it in one constant and continued manner; be not afraid of raising his head too high; he will naturally be too ready to bring it down, and tire your arms with its weight, on the least abatement of his mettle. When you feel him heavy, stop him, and make him go back a few paces: thus you break by degrees his propensity to press on his bridle.

Many are pleased with a round neck, and a head drawn in towards his breast; but this is a mistake. Let your horse carry his head bridling in, provided he carries it high, and his neck arching upwards; but if his neck bends downwards, his figure is bad, his sight is too near his toes, he leans on the bridle, and you have no command over him. If he goes pressing but lightly on the bridle, he is the more sure-footed, and goes pleasanter, as your wrist only may guide him. If he hangs down his head, and makes you support the weight of that and his neck with your arms bearing on his fore legs (which is called *being on his shoulders*), he will strike his toes against the ground, and stumble. If your horse is heavy upon the bit, tie him every day for an hour or two, with his tail to the manger, and his head as high as you can make him lift it, by a rein on each post of the stall, tied to each ring of the snaffle-bit.

HORSE-BREAKERS and grooms have a great propensity to bring a horse's head down, and seem to have no seat without a strong hold by the bridle. They know indeed, that the head should yield to the reins, and the neck form an arch; but do not take the proper pains to make an arch upward. A temporary effect of attempting to raise the horse's head, may perhaps be making him push out his nose. They will here tell you, that his head is too high already; whereas it is not the distance from his nose, but from the top of his head to the ground, which determines the head to be high or low. Besides, although the fault is said to be in the manner of carrying the head, it should

should rather be said to be in that of the neck; for if the neck was raised, the head would be more in the position of one set on a well formed neck.

The design therefore of lifting up the head, is to raise the neck, and thereby bring in the head; for even while the bridle makes the same line from the rider's hand to the bit, the horse's nose may be either drawn in, or thrust out, according as his neck is raised or depressed. Instead of what has been here recommended, we usually see colts broke with their heads caved down very low, their necks stiff, and not in the least suppled. When the breaking tackle is left off, and they are mounted for the road, having more food and rest, they frequently plunge, and a second breaking becomes necessary. Then, as few gentlemen can manage their own horses, they are put into the hands of grooms, from whom they learn a variety of bad habits.

If, on the other hand, your horse carries his head (or rather his nose) too high, he generally makes some amends by moving his shoulders lightly, and going safely. Attend to the cause of this fault. Some horses have their necks set so low on their shoulders, that they bend first down, then upwards, like a stag's. Some have the upper line of their necks, from their ears to their withers, too short. A head of this sort cannot possibly bend inwards and form an arch, because the vertebrae, or neck-bones, are too short to admit of flexure; for in long and short-necked horses, the number of the vertebrae is the same. In some, the jaw is so thick, that it meets the neck, and the head by this means has not room to bend. On the other hand, some have the under line from the jaw to the breast so short, that the neck cannot rise.

In all these cases you may gain a little by a nice hand with an easy bit; but no curb, martingale, or other forcible method, will teach a horse to carry his head or neck in a posture which nature has made uneasy to him. By trying to pull in his nose farther than he can bear, you will give him a bad habit. You could not indeed contrive a more effectual method to make him continually toss his nose up, and throw his foam over you.—The rule already given to ride a loose-necked horse, will be proper only for all light-mouthed horses: observing always to search whether his saddle or girths may not in some way pinch him; and whether the bit may not hurt his lip by being too high in his mouth: because, whenever he frets from either of these causes, his head will not be steady.

It is a common custom to be always pulling at the bridle, as if to set off to advantage either the spirit of the horse, or the skill of the rider. Our horses therefore are taught to hold their heads low, and pull so as to bear up the rider from the saddle, standing in his stirrups, even in the gentlest gallop: how very improper this is, we may be experimentally convinced, when we happen to meet with a horse which gallops otherwise: we immediately say, *he canters excellently*, and find the ease and pleasure of his motion. When horses are designed for the race, and swiftness is the only thing considered, the method may be a good one.

It is not to be wondered that *dealers* are always pulling at their horses; that they have the spur

constantly in their sides, and are at the same time continually checking the rein: by these means they make them bound, and champ the bit, while their rage has the appearance of spirit. These people ride with their arms spread, and very low on the shoulders of their horses: this method makes them stretch their necks, and gives a better appearance to their forehands; it conceals also a thick jaw, which, if the head was up, would prevent its yielding to the bit; it hides likewise the ewe-neck, which would otherwise show itself. Indeed, if you have a horse unsteady to the bit, formed with a natural heavy head, or one which carries his nose obstinately in the air, you must find his mouth where you can, and make the best of him.

Many horses are taught to start by whipping them for starting. How is it possible they can know it is designed as a punishment? In the riding-house, the horse is taught to rise up before, and to spring and lash out his hinder legs, by whipping him when tied between two pillars, with his head a little at liberty. If he understood this to be a punishment for doing so, he would not by that method learn to do it. He seems to be in the same manner taught to spring and fly when he is frightened. Most horses would go quietly past an object they were beginning to fly from, if their riders, instead of gathering up their bridles, and showing themselves so ready, should throw the reins loose upon their necks.

When a horse starts at any thing on one side, the generality of riders turn him out of the road, to make him go up to the cause of his starting: if he does not get the better of his fear, or readily comply, he commonly goes past the object, making with his hinder parts, or croup, a great circle out of the road; whereas he should learn to keep straight on, without minding objects on either side. If he starts at any thing on the left, hold his head high, and keep it straight in the road, pulling it *from* looking at the thing he starts at, and keeping your right leg hard pressed against his side, towards his flank: he will then go straight along the road. By this method, and by turning his head a little more, he may be forced with his croup close up to what frightened him; for, as his head is pulled one way, his croup necessarily turns the other.

Always avoid a quarrel with your horse, if you can: if he is apt to start, you will find occasions enough to exercise his obedience, when what he starts at lies directly in his way, and you *must* make him pass; if he is not subject to start, you should not quarrel with him about a trifle. It must be observed, however, that this rule, in going past an object, may perhaps be a little irregular in a maned horse, which will always obey the leg: but even such a horse, if he is really afraid, and not restive, it may not be amiss to make look another way; unless the object be something you would particularly accustom him to the sight of. The case will also be different with a horse whose fear is owing to his not being used to objects; but such a one is not to be rode by any horseman to whom these rules are directed: the starting here meant arises merely from the horse's being pampered; and springing through liveliness.

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The practice of making a horse go immediately up to every thing he is afraid of, and not suffering him to become master of his rider, seems to be in general carried too far. It is an approved and good method to conquer a horse's fear of the sound of a drum, by beating one near to him at the time of feeding him: this not only familiarizes the noise to him, but makes it pleasant, as a fore-runner of his meat (see Sect. V.); whereas, if he was whipped up to it, he might perhaps start at it as long as he lived. Might not this be applied to his starting at other things, and show that it would be better to suffer him (provided he does not turn back) to go a little from and avoid an object he has a dislike to, and to accustom him to it by degrees, convincing him, as it were, that it will not hurt him; than to punish him, quarrel with him, and perhaps submit to his will at last, while you insist on his overcoming his fear in an instant? If he sees a like object again, it is probable he will recollect his dread, and arm himself to be disobedient.

We are apt to suppose that a horse fears nothing so much as his rider: but may he not, in many circumstances, be afraid of instant destruction? of being crushed? of being drowned? of falling down a precipice? Is it a wonder that a horse should be afraid of a loaded waggon? may not the hanging load seem to threaten the falling on him? There cannot be a rule more general, than, in such a case, to show him there is room for him to pass. This is done by turning his head a very little from the carriage, and pressing your leg, which is farthest from it, against his side.

A horse is not to stop without a sign from his rider. Is it not then probable, that, when driven up to a carriage he starts at it, he conceives himself obliged either to attack or run against it? Can he understand the rider's spurring him with his face directed to it, as a sign for him to pass it? That a horse is easily alarmed for his face and eyes, is evident from this, that he will even catch back his head from a hand going to caress him. That he will not go with any force, face to face, even to another horse, if in his power to stop; and that he sees perfectly sideways, are useful hints for the treatment of horses with regard to starting.

Though you ought not to whip a horse for starting, there can be no good effect from clapping his neck with your hand to encourage him. If you take any notice of his starting, it should be rather with some tone of voice which he usually understands as an expression of dislike to what he is doing; for there is *opposition* mixed with his starting, and a horse will ever repeat what he finds has foiled his rider.

Notwithstanding the directions above given, of not pressing a horse up to a carriage he starts at; yet, if one which you apprehend will frighten him meets you at a narrow part of the road, when you have once let him know he is to pass it, be sure you remain determined, and press him on. Do this more especially when part of the carriage has already passed you: for if, when he is frightened, he is accustomed to go back, and turn round, he will certainly do it if he finds, by your hand slackening, and legs not pressing, that you are irresolute; and this at the most dangerous point of

time, when the wheels of the carriage take him as he turns. Remember not to touch the curb rein at this time; it will certainly check him.

The person who would lead a horse by the bridle, should not turn his face to him when he refuses to follow him: if he raises his arms, shows his whip, or pulls the bridle with jerks, he frightens the horse, instead of persuading him to follow; which a little patience may bring about. Ride with a snaffle; and use your curb, if you have one, only occasionally. Choose your snaffle full and thick in the mouth, especially at the ends to which the reins are fastened. Most of them are made too small and long; they cut the horse's mouth, and bend back over the bars of his jaw, working like pincers.

The management of the curb is a very nice matter. Great caution is requisite in the use of it; a turn of the wrist, rather than the weight of your arm, should be applied to it. The elasticity of a rod, when a fish is hooked, may give some idea of the proper play of a horse's head on his bridle; his spirit and his pliability are both marked by it. A horse should never be put to do any thing in a curb which he is not ready at; you may force him, or pull his head any way with a snaffle, but a curb acts only in a straight line. A horse, indeed, may be turned out of one track into another by a curb; but it is because he knows it is a *signal*. When he is put to draw a chain, and does not understand the necessity he is then under of taking a larger sweep when he turns, you frequently see him *retrace*, as it is then called; but put him on a snaffle, or buckle the rein to that part of the bit which does not curb him, and the horse submits to be pulled about, till he understands what is desired of him. These directions suppose your horse to have spirit, and a good mouth; if he has not, you must take him as he is, and ride him with such a bit as you find most easy.

When you ride upon a journey, be not so attentive to your horse's nice carriage of himself, as to your encouragement of him, and keeping him in good humour. Raise his head; but if he flags, indulge him with bearing a little more upon the bit than you would suffer in an airing. If a horse is lame, tender-footed, or tired, he naturally hangs upon his bridle. On a journey, therefore, his mouth will depend greatly on his strength and the goodness of his feet. Be then very careful about his feet, and let not a blacksmith spoil them, but attend to the directions given under the article FARRIERY, PART V. *Sec.* XII.

Few people, even though practised in riding, know they have any power over a horse but by the bridle; or any use for the spur, except to make him go forward. A little experience will teach them a farther use. If the left spur touches him, and he is at the same time prevented from going forward, he has a sign which he will soon understand, to move sideways to the right; in the same manner to the left, if the right spur goads him. He afterwards, through fear of the spur, obeys a touch of the leg, in the same manner as a horse moves his croup from one side of the stall to the other, when any one strikes him with his hand. In short, his croup is guided by the leg as his head is by the bridle. He will never dis-

obey the leg, unless he becomes restive. By these means you will have a far greater power over him; he will move sideways, if you close one leg to him; and straight forward, if both; even when he stands still, your legs held near him will keep him on the watch; and with the slightest, unseen motion of the bridle upwards, he will raise his head, and show his forehead to advantage. On this use of the legs of the rider, and guidance of the croup of the horse, are founded all the *airs* (as the riding masters express themselves) which are taught in the manege; the passage, or sidemotion of troopers to close or open their files, and indeed all their evolutions.

But some degree of this discipline is convenient even for common use. It is useful if a horse is apt to stumble or start. By pressing your legs to his flank, and keeping up his head, he is made to go light on his fore-legs, which is aiding and supporting him; and if he does actually stumble, by helping him at the very instant to exert himself, while as yet any part of him remains not irrecoverably impressed with the precipitate motion. Hence this use of the hand and legs of the rider is called *giving aids* to a horse; for, as to holding up the weight of a heavy inactive horse by mere pulling, it is as impossible as to recover him when falling down a precipice. A horse is supported and helped by the hands and legs of his rider in every action they require of him; hence he is said to perform his *airs* by the *aids* from his rider.

The same discipline is useful if a horse starts. For if, when he is beginning to fly to one side, you press your leg on the side he is flying to, he stops his spring immediately; he goes past what he started at, keeping straight on, or as you choose to direct him; and he will not fly back from any thing if you press him with both legs; you keep his haunches under him going down a hill; help him on the side of a bank; more easily avoid the

wheel of a carriage; and approach more gracefully and nearer to the side of a coach or horseman. When a pampered horse curvets irregularly, and twists his body to and fro, turn his head either to the right or left, or both alternately (but without letting him move out of the track), and press your leg to the opposite side: your horse cannot then spring on his hind-legs to one side, because your leg prevents him; nor to the other, because his head looks that way, and a horse does not start and spring to the side on which he looks. Hence the impropriety of the habit which many riders have, of letting their legs shake against the sides of the horse: if a horse is taught, they are then continually pressing him to violent action; and if he is not, they render him insensible and incapable of being taught. The fretting of a hot horse will hence be excessive, as it can no otherwise be moderated than by the utmost stillness of the seat, hands, and legs of the rider.

Colts at first are taught to *bear* a bit, and by degrees to *pull* at it. If they did not press it, they could not be guided by it. By degrees they find their necks stronger than the arms of a man; and that they are capable of making great opposition, and often of foiling their riders. Then is the time to make them supple and pliant in every part. The part which of all others requires most this pliancy is the neck. Hence the metaphor of *stiff-necked* for *disobedient*. A horse cannot move his head but with the muscles of his neck: this may be called his *helm*; it guides his course, changes and directs his motion.

In a word, the *unexperienced* horseman should endeavour to remember on all occasions, that there is an ability and readiness in a horse to move every limb, on a sign given him by the hands or legs of his rider; as well as to bend his body, and move in a short compass, quick and collected, so as instantly to be able to perform any motion whatever.

H O R

* HORSEMARTIN. *n. f.* A kind of large bee. *Ainsworth.*

* HORSEMATCH. *n. f.* A bird. *Ainsworth.*

HORSE MEASURE is a rod of box to slide out of a cane, with a square at the end, being divided into hands and inches to measure the height of horses.

* HORSEMEAT. *n. f.* [*horse* and *meat*.] Provencher.—Though green peas and beans be eaten sooner, yet the dry ones that are used for *horsemeat* are ripe last. *Bacon.*

* HORSEMINT. *n. f.* A large coarse mint.

(1.) * HORSEMUSCLE. *n. f.* A large muscle.—The great *horsemuscle*, with the fine shell, that breedeth in ponds, do not only gape and shut as the oysters do, but remove from one place to another. *Bacon.*

(2.) HORSE-MUSCLE. See MYTILUS.

HORSENECK, a town of the United States in New Jersey, 8 miles NE. of Morristown.

HORSENS, a town of Denmark, in Jutland, on the coast of the Baltic. It has a good trade,

H O R

with manufactures of woollens. It is 19 m. SW. of Aarhus. Lon. 9. 45. E. Lat. 55. 57. N.

* HORSEPLAY. *n. f.* [*horse* and *play*.] Coarse, rough, rugged play.—He is too much given to *horseplay* in his raillery, and comes to battle like a dictator from the plough. *Dryden.*

* HORSEPOND. *n. f.* [*horse* and *pond*.] A pond for horses.

(1.) * HORSERACE. *n. f.* [*horse* and *race*.] A match of horses in running.—In *horseraces* men are curious that there be not the least weight upon the one horse more than upon the other. *Bacon.*—Trajan, in the 5th year of his tribuneship, entertained the people with a *horserace*. *Addison.*

(2.) HORSE RACES. See RACE and RACING. Horse-races were common among the Greeks and Romans, and the place where they ran or breathed their couriers was called HIPPODROMUS.

(1.) * HORSERADISH. *n. f.* [*horse* and *radish*.] A root acrid and biting: a species of scurvygrass. —*Horseradish* is increased by sprouts spreading from the old roots left in the ground, that are cut

or

or broken off. *Mortimer*.—Stomachicks are the eresse acrids, as *horseradish* and scurvy grafs infused in wine. *Floyer on the Humours*.

(2.) HORSE RADISH. See COCHLEARIA.

(1.) * HORSESHOE. *n. f.* [*horse* and *shoe*.] 1. A plate of iron nailed to the feet of horses.—I was thrown into the Thames, and cool'd glowing hot in that furge, like a *horsehoe*. *Shakespeare*. 2. An herb. *Ainsworth*.

(3.) HORSE-SHOE. See FARRIERY, PART V. Sect. XII.

(3.) HORSE-SHOE, in fortification, a work sometimes of a round, sometimes of an oval figure, inclosed with a parapet, raised in the ditch of a marshy place, or in low grounds; sometimes also to cover a gate, or to lodge soldiers, to prevent surprises, or relieve a tedious defence.

HORSE-SHOE HEAD, a disease in infants, wherein the sutures of the skull are too open, or too great a vacuity is left between them; so that the aperture shall not be totally closed up, or the cranium in that part not be so hard as the rest for some years after. This openness is found to be increased upon the child's catching cold. When the disease continues long, it is reputed a sign of weakness and short life. In this case it is usual to rub the head now and then with warm rum or brandy, mixed with the white of an egg and palm-oil. Sometimes the disorder arises from a collection of waters in the head, called an *hydrocephalus*.

HORSE-SHOE POINT, the most southerly point of land on the E. end of St Christopher's.

* HORSESTEALER. *n. f.* [*horse* and *steal*.] A thief who takes away horses.—He is not a pick-purse, nor a *horsestealer*; but for his verity in love, I do think him as concave as a covered goblet, or a worm-eaten nut. *Shakespeare's As you like it*.

(1.) * HORSETAIL. *n. f.* A plant.

(2, 3.) HORSETAIL. See EPHEDRA and EQUESTUM.

(1.) * HORSETONGUE. *n. f.* An herb. *Ainsw.*

(2.) HORSE-TONGUE. See RUSCUS.

HORSE VETCH. See HIPPOCREPIS.

* HORSEWAY. *n. f.* [*horse* and *way*.] A broad way by which horses may travel.—

Know'st thou the way to Dover?

—Both stile and gate, *horseway* and footpath. *Shak. K. Lear*.

HORSE-WORM, in natural history, a species of fly-worm called also *bott*, produced of eggs deposited by a two-winged fly of the shape and size of the humble bee in the intestines of horses. See BOTTS.

HORSEY, an island of Essex, near Harwich.

HORSFORTH, a town near Leeds, Yorksh.

HORSHAM, a town of Suffex, near St Leonard's forest, 38 miles from London; so named from Horsa, brother to Hengist the Saxon. It is one of the largest towns in the county, and has sent members to parliament since the 30th of Edward I. The county gaol is in it, and the assizes are often held in it. It is a borough by prescription, governed by two bailiffs, and burgrave holders, &c. who elect the members of parliament. It has a very fine church, and a well endowed free school; with a weekly market on Saturday, famous for poultry, and a monthly fair.

HORSLEY, John, M. A. and F. R. S. a very

learned English antiquary, born in Northumberland, and educated in Scotland, where he took his degree. He was afterwards minister of a dissenting congregation in Northumberland, where he died in 1731. He wrote an extensive and learned work entitled *Britannia Romana*, wherein he gives a copious and accurate account of the relics of Roman antiquity in Britain.

HORST, 3 towns of Germany: 1. in Westphalia, 10 m. SW. of Paderborn: 2. in Marck, 6 m. NW. of Hattingen: 3. in Holstein, 4 miles E. of Krempe.

HORSTED, a village in Kent, near Aylesford, so named from the Saxon general Horsa, who lies buried near it.

(1.) HORSTIUS, Dr James, professor of medicine in the university of Helmstadt, was born at Torgau, in 1537, and took the degree of M. D. at Francfort in 1562. He joined devotion with the knowledge and practice of physic, praying to God to bless his prescriptions; and he published a form of prayer upon this subject. He wrote 3 treatises; 1. On the qualities of a good physician: 2. On those of a good apothecary: 3. On the plague, in German: 4. A commentary in *libros Hippocratis de corde*; and 5. *De Noctambulis*, on sleep-walkers. He died in 1600.

(2.) HORSTIUS, Gregory, M. D. nephew of the above, called the *Æsculapius of Germany*, was also born at Torgau in 1578. He graduated at Basil, in 1606, and was professor of physic in several universities. He published several books, which are esteemed, and died at Ulm in 1656. Dr Watkins calls him *George*.

(3.) HORSTIUS, Gregory, and 2 sons of the pre-

(4.) HORSTIUS, John Daniel, } ceding (Nº 2.), were also physicians, and published several works.

(1.) HORTA. See HERSILIA.

(2.) HORTA, a town of Portugal, in Beira.

HORTAGILERS, in the grand signior's court, upholsterers, or tapestry hangers. The grand signior has constantly 400 in his retinue, when he is in the camp; these go always a day's journey before him, to fix upon a proper place for his tent, which they prepare first; and afterwards those of the officers, according to their rank.

* HORTATION. *n. f.* [*hortatio*, Lat.] The act of exhorting; a hortatory precept; advice or encouragement to something.

* HORTATIVE. *n. f.* [from *hortor*, Lat.] Exhortation; precept by which one incites or animates.—Generals commonly in their *hortatives* put men in mind of their wives and children. *Bacon*.

* HORTATORY. *adj.* [from *hortor*, Latin.] Encouraging; animating; advising to any thing; used of precepts, not of persons; a *hortatory* speech, not a *hortatory* speaker.

(1.) HORTENSIUS, Lambert, a philosopher, historian, and poet, born at Utrecht in 1501. He assumed this name because his father was a *gardener*. He studied at Louvain, and was many years rector at Naarden, where he died in 1577. He wrote *De Bello Germanico*, and several other works.

(2.) HORTENSIUS, Martin, a celebrated astronomer, born at Delft, in 1605. He wrote a treatise *De Mercurio sub sole viso, et Venere invisâ*: also two tracts *De Utilitate et dignitate Mathematicæ*; et
De

De Oculo, ejusque præstantia. He died in 1539, aged 34.

(3.) **HORTENSIVS**, Quintus, a celebrated Roman orator, cotemporary with Cicero, who pleaded with universal applause at 19 years of age, and continued the same profession during 48 years. But being at last eclipsed by Cicero, he quitted the bar, and embraced a military life; became a military tribune, prætor, and afterwards consul, about 70 B. C. Cicero speaks of him in such a manner, as makes us regret the loss of his orations. Hortensius had a wonderful memory, and delivered his orations without writing down a single word, or forgetting one particular that had been advanced by his adversaries. He died very rich, a little before the civil war.

HORTES, a town of France, in the dep. of Upper Marne, 9 miles E. of Langres.

(1.) * **HORTICULTURE**. *n. f.* [*hortus* and *cultura*, Lat.] The art of cultivating gardens.

(2.) **HORTICULTURE**. See **GARDENING**.

HORTOBAGY, a river of Hungary.

(1.) **HORTON**, a town of Nova Scotia, 15 miles W. of Halifax.

(2—22.) **HORTON**, the name of 21 English villages: viz. of one each in Cheshire, Dorsetsh. Gloucester, Northampton, Northumberland, Oxford, Staffordsh. Surry, Suffex, and Wilts: of two in Shropsh. and 3 each in Bucks, Kent, and Yorksh.

HORTONIA, in botany, *Water Milfoil*, or *Water Violet*, a genus of the monogynia order, in the pentandria class of plants; and in the natural method ranking under the 21st order, *Precie*.

HORTSKIRK, a town of Austria.

* **HORTULAN**. *adj.* [*hortulanus*, Lat.] Belonging to a garden.—This seventh edition of my *hortulan kalendar* is yours. *Evelyn's Kalendar*.

HORTUS SICCUS, a DRY GARDEN; an appellation given to a collection of specimens of plants, carefully dried and preserved. The value of such a collection is evident, as 1000 minutæ may be preserved in the well-dried specimens of plants, which the most accurate engraver would overlook. We shall therefore give a method of preparing and preserving a *hortus siccus*, proposed by Sir R. Southwell in the *Philos. Trans.* N^o 237. The plants are to be laid flat between papers, and then put between two smooth plates of iron, screwed together at the corners; and in this condition committed to a baker's oven for two hours. When taken out, they are to be rubbed over with a mixture of equal parts of aquafortis and brandy; and after this to be fastened down on paper with a solution of the quantity of a walnut of gum tragacanth dissolved in a pint of water. Sir John Hill, in his Review of the works of the Royal Society, objects to Sir Robert's method, and proposes a different one. See **PLANTS**, N^o 20.

(1.) **HORUS**, a renowned deity of ancient Egypt. He was an emblem of the sun. Plutarch, in his treatise *de Iside et Osiride*, says, "that virtue which presides over the sun, whilst he is moving through space, the Egyptians called *Horus*, and the Greeks *Apollo*." Job also calls *Ur* or *Orus* the sun—"If I gazed upon the sun (*Ur, Orus*) when he was shining, or on the moon (*Jârécha*) walking in brightness," &c. Ch. xxxi. ver. 26, 27, 28. The interpretation left by Hermapion of the hieroglyphics engraved on the obelisk of Heliopolis (according to Ammianus Marcellinus), is in these remarkable words: "Horus is the supreme lord and author of time." These qualities were chiefly attributed to Osiris: that they may apply, therefore, to Horus, he must necessarily denote the star of the day in certain circumstances; and this is what is explained by the oracle of Apollo of Claros: "Learn that the first of the gods is *Jao*. He is called *invisible* in winter, *Jupiter* in the spring, the *Sun* in summer, and towards the end of autumn the tender *Jao*. The Egyptians represented him borne on lions, which signified the sun's entrance into the sign of the lion. They who presided over the divine institutions, then placed sphynxes at the head of the canals and sacred fountains, to warn the people of the approaching inundations. Macrobius, who (in his *Saturnalia*, lib. 1.) informs us why the Greeks gave Horus the name of *Apollo*, confirms this: "In the mysteries (says he) they discover as a secret, which ought to be inviolable, that the sun arrived in the upper hemisphere, is called *Apollo*." Plutarch, in his *Treatise of Isis and Osiris*, relates the sacred fable of Horus; That he was the son of Osiris and Isis; that Typhon, after killing his brother Osiris, took possession of the kingdom; that Horus, leaguering with Isis, avenged the death of his father, expelled the tyrant from his throne without depriving him of life, and reigned gloriously in Egypt. A person who has travelled in Egypt easily discovers natural phenomena hid under this veil of fable. In spring, the wind *KHAMSIN* frequently makes great ravages there. It raises whirlwinds of burning sands, which suffocate travellers, darken the air, and cover the face of the sun in such a manner as to leave the earth in perfect obscurity. Here is the death of Osiris and the reign of Typhon. These hurricanes usually come on in February, March, and April. When the sun approaches the sign of the lion, he changes the state of the atmosphere, disperses these tempests, and restores the northerly winds, which drive before them the malignant vapours, and preserve in Egypt coolness and salubrity under a burning sky. This is the triumph of Horus over Typhon, and his glorious reign. As the natural philosophers acknowledged the influence of the moon over the state of the atmosphere, they united Isis with this god, to drive the usurper from the throne. The priests, considering Osiris as the father of time, might bestow the name of his son Horus on the sun, who reigned three months in the year. This, according to Mr Savary (in his *Letter on Egypt*, II. 403.), is the explication of this allegory; and all enlightened men, he thinks, must have understood this language. The people only might regard these allegorical personages as real gods, and make prayers and offerings to them. Jablonski, who has interpreted the epithet of *Arueri*, which the Egyptians gave to Horus, says that it signifies *efficacious virtue*. These expressions characterise the phenomena which happen at this season. It is in summer, that the sun manifests all its power in Egypt: that he swells the waters of the river with rains, exhaled by him in the air, and driven against the summits of the Abyssinian mountains, and thus produces all the treasures of agriculture.

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(1.) HORUS APOLLO. See HORAPOLLO.
HORZITZ, and } two towns of Bohemia, in
HORZIZKA, } Koniggratz.

(1.) * HOSANNA. *n. f.* [*hosanna*.] An exclamation of praise to God.—

Through the vast of heav'n

It sounded, and the faithful armies rung

Hosanna to the highest.

Milton.

—The public entrance which Christ made into Jerusalem was celebrated with the *hosannas* and acclamations of the people. *Fiddes's Sermons.*

(2.) HOSANNA, in the Hebrew ceremonies, was a prayer rehearsed on the several days of the feast of tabernacles; thus called, because there was frequent repetition therein of the word *שמענו*, *i. e.* save us, we pray. There are many of these *hosannas*. The Jews call them *hoschannoth*; *i. e.* the *hosannas*: and style them *hosanna of the first day*, *hosanna of the second day*, &c. according as they are rehearsed.

(3.) HOSANNA RABBA, or GRAND HOSANNA, is a name given to the feast of the tabernacles, which lasts eight days; because, during the course thereof they are frequently calling for the assistance of God, the forgiveness of their sins, and his blessing on the new year; and to that purpose they make great use of the *hoschannoth* above mentioned.—The Jews also apply the term *hosanna rabba* more peculiarly to the 7th day of this feast, because they more immediately on that day invoke the divine blessing, &c.

HOSCHIUS, Sidronius, a jesuit, who was born at Marke, in the diocese of Ypres, in 1596, and died at Tongres in 1653. He wrote some elegies and other poems in Latin with great purity and elegance.

* HOSE. *n. f.* plur. *hosen*. [*hosi*, Saxon; *hosan*, Welch; *ossan*, Euse, *ossanen*, plur. *chausse*, Fr.] 1. Breeches.—

Guards on wanton Cupid's *hose*.

Shak.

—Here's an English taylor come hither for stealing out of a French *hose*. *Shakespeare*.—These men were bound in their coats, *hosen*, hats, and other garments, and cast into the midst of the burning fiery furnace. *Dan. iii. 21.*—

He cross examin'd both our *hose*,

And plunder'd all we had to lose. *Hudibras.*

2. Stockings; covering for the legs.—He being in love, could not see to garter his *hose*; and you, being in love, cannot see to put on your *hose*. *Shak.*

Will she thy linen wash, or *hosen* darn,

And knit thee gloves? *Gay's Pastorals.*

(1.) HOSEA, a canonical book of the Old Testament, so called from the writer.

(2.) HOSEA, the son of Beer, the first of the lesser prophets. He lived in the kingdom of Samaria, and delivered his prophecies under Jeroboam II. and his successors, kings of Israel; and under Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His principal design is to publish the gross idolatries of the people of Israel and Judah, to denounce the divine vengeance against them, and to foretel the captivity in Assyria.

HOSI, a town of China, in the pr. of Yun-nan.

HOSICK, a river of the United States, which runs into Hudson's river, in New York.

* HOSIER. *n. f.* [from *hose*.] One who sells stockings.—

As arrant a cockney as any *hoser* in Cheapside. *Swift*

HOSKIN, a town of the United States, in N Carolina, 4 miles N. of Edenton.

HOSNITZ, a river in Silesia, in Oppau.

HOSPIDALETTO, a town of Germany, in the bishopric of Trent, 35 miles NW. of Trent.

HOSPINIAN, Rodolphus, one of the greatest writers that Switzerland has given birth to. He was born in 1547, at Altorf near Zurich; obtained the freedom of Zurich; was ordained in 1568, made provisor of the abbey school in 1571, and soon after minister. He undertook a noble work of vast extent, viz. a *History of the Errors of Popery*; of which he published a considerable part. What he published on the Eucharist, and another work called *Concordia Discors*, exceedingly exasperated the Lutherans. He did not reply to them; but wrote a work against the Jesuits, entitled *Historia Jesuitica*, &c. These writings gained him fame and preferment. He died in 1626. An edition of his works was published at Geneva, 1681, in 7 volumes folio.

* HOSPITABLE. *adj.* [*hospitabilis*, Lat.] giving entertainment to strangers; kind to strangers.

I'm your host:

With robbers' hand my *hospitable* favour

You should not ruffle thus. *Shak.*

Receive the ship-wreck'd on your friendly shore;

With *hospitable* rites relieve the poor. *Dryden.*

* HOSPITABLY. *adv.* [from *hospitable*.] With kindness to strangers.—

Ye thus *hospitably* live,

And strangers with good cheer receive. *Prior.*

—The former liveth as piously and hospitably as the other. *Swift.*

(1.) HOSPITAL, Michael de L', chancellor of France in the 16th century, was one of the greatest men of his age. He agreed to the edict of Romorantin, though much severer against the Protestants than he could have wished, to prevent the introduction of the inquisition. The speeches he made, in order to inspire a spirit of toleration, made him much suspected by the Roman Catholics, and extremely odious to the court of Rome. His maxims of state were of great advantage to France, as he formed some disciples who opposed, in proper time, the pernicious attempts of the leaguers, and rendered them abortive.—His pacific views being disliked by Catharine de Medicis, who had contributed to his advancement, she excluded him from the council of war. He retired in 1568 to his country seat at Vignai, where he died in 1573, aged 68. He published some excellent speeches, memoirs, and poems, which are esteemed.

(2.) HOSPITAL, William Francis Antony, marquis of, a celebrated mathematician, born in 1661. He was a geometrician almost from his infancy; for one day being at the duke of Rohan's, where some able mathematicians were speaking of a problem of Paschal's, which appeared to them extremely difficult, he ventured to say, that he believed he could solve it. They were amazed at such presumption in a boy, for he was then only 15; but in a few days he sent them the solution. He entered early into the army, and was a captain of horse;

horse; but being short-sighted, he soon quitted it. He contracted a friendship with Malbranche. In 1693, he was made an honorary member of the academy of sciences at Paris; and he published a work upon Sir Isaac Newton's calculations, entitled, *L'Analyse des infinimens petits*. Being the first in France who wrote upon this subject, he was regarded almost as a prodigy. He engaged afterwards in another work, in which he included *Les Sections Coniques, les Lieux Geometriques, la Construction des Equations, et Une Theorie des Courbes Mechaniques*: but a little before he finished it, he was seized with a fever, of which he died, Feb. 2, 1704, aged 43. It was published after his death.

(3.) * HOSPITAL. *n. f.* [*hospital*, Fr. *hospitalis*, Lat.] 1. A place built for the reception of the sick, or support of the poor.—They who were so careful to bellow them in a college when they were young, would be so good as to provide for them in some *hospital* when they are old. *Wotton*.—I am about to build an *hospital*, which I will endow handsomely for twelve old husbandmen. *Addison*. 2. A place for shelter or entertainment. Obsolete.

They spied a goodly castle, plac'd
Foreby a river in a pleasant dale,
Which choosing for that evening's *hospital*,
They thither march'd. *Fairy Queen*.

(4.) HOSPITAL, or SPITAL, is formed of the Latin *hospes*, a host or stranger. See *HOST*, § 2. In the first ages of the church, the bishop had the immediate charge of all the poor, both sound and diseased; also of the widows, orphans, strangers, &c.—When the churches came to have fixed revenues, it was decreed, that at least $\frac{1}{3}$ part thereof should go to the relief of the poor; and to provide for them the more commodiously, divers houses of charity were built, since denominated *hospitals*. They were governed wholly by the priests and deacons, under the inspection of the bishop. In course of time, separate revenues were assigned for the hospitals; and many, from motives of piety and charity, gave lands and money for erecting hospitals. When the church discipline began to relax, the priests, who till then had been the administrators of hospitals, converted them into a sort of benefices, which they held at pleasure, reserving the greatest part of the income to their own use; so that the intentions of the founders were frustrated.—To remove this abuse, the council of Vienne expressly prohibited the giving any hospital to secular priests in the way of a benefice; and directed the administration thereof to be given to sufficient and responsible laymen, who should take an oath for the faithful discharge thereof, and be accountable to the ordinaries. This decree was confirmed by the council of Trent. In Britain, hospitals are buildings properly endowed, or otherwise supported by charitable contributions, for the reception and support of the poor, aged, infirm, sick, or helpless. A charitable foundation laid thus for the sustenance of the poor, is to continue for ever. Any person seized of an estate in fee, may, by deed inrolled in chancery, erect and found an hospital, and nominate such heads and governors therein as he shall think fit; and this shall be incorporated, and subject to the inspection and guidance of the heads and visitors nominated by the founder. Likewise such cor-

porations shall have, take, and purchase lands, so as not to exceed 200l. a-year, provided the same be not held of the king; and to make leases, reserving the accustomed yearly rent. See *CORPORATION*, N^o IV. § iii. 2.

(1.) * HOSPITALITY. *n. f.* [*hospitalité*, Fr.] The practice of entertaining strangers.—The Lacedemonians forbidding all access of strangers into their coasts, are, in that respect, deservedly blamed, as being enemies to that *hospitality* which, for common humanity sake, all the nations on the earth should embrace. *Hooker*.—

My master is of a churlish disposition,
And little reckes to find the way to heav'n
By doing deeds of *hospitality*. *Shak.*
—How has this spirit of faction broke all the laws of charity, neighbourhood, alliance, and *hospitality*? *Swift*.

(2.) HOSPITALITY, says Dr Robertson (speaking of the middle ages), "among people whose manners are simple, and who are seldom visited by strangers, is a virtue of the first rank. This duty was so necessary in that state of society which took place during the middle ages, that it was not considered as one of those virtues which men may practise or not, according to the temper of their minds and the generosity of their hearts. Hospitality was enforced by statutes, and those who neglected the duty were liable to punishment. The laws of the Slavi ordained that the moveables of an inhospitable person should be confiscated, and his house burnt. They were even so solicitous for the entertainment of strangers, that they permitted the landlord to steal for the support of his guest." The hospitality of our British ancestors, particularly of the great and opulent barons, has been much admired, and considered as a certain proof of the nobleness and generosity of their spirits. The fact is well attested. The castles of the powerful barons were capacious palaces, daily crowded with their numerous retainers, who were always welcome to their plentiful tables. Richard Neville, earl of Warwick, "was ever had in great favour of the commons of the land, because of the exceeding household which he daily kept in all countries wherever he sojourned or lay; and when he came to London, he held such an house, that six oxen were eaten at a breakfast; and every tavern was full of his meat." The earls of Douglas in Scotland, before the fall of that great family, rivalled or rather exceeded their sovereigns in pomp and profuse hospitality. But to this manner of living, it is probable these great chieftains were prompted by a desire of increasing the number and attachment of their retainers, as much as by generosity of temper. Hospitality was not, however, confined to the great and opulent, but was practised, rather more than it is at present, by persons in the middle and lower ranks of life. But this was owing to necessity, arising from the scarcity of inns, which obliged strangers to apply to private persons for lodging and entertainment; and those who received them hospitably acquired a right to a similar reception. This was evidently the case in Scotland in the 15th century. By act of James I. A. D. 1425, "It is ordanit, That in all burrow townis, and through-fairis quhair commonn passages ar, that thair be

ordant hostillaries and refettis, havand stables and chalmers; and that men find with thame bread and aill, and all uther fude, allweil for horse as men, for reasonable price." But travellers had been so long accustomed to lodge in private houses, that these public inns were quite neglected; and those who kept them presented a petition to parliament, complaining, "That the legis travelland in the realme, quhen they cum to burrowis and throughfairs, herbreis thame not in hostillaries, bot with their acquaintance and friendis." This produced an act prohibiting travellers to lodge in private houses where there were hostalries, under the penalty of 40s. and subjecting those who lodged them to the same penalty. The inhabitants of the Highlands and the Western Isles were remarkable for their hospitality and kindness to strangers, and still retain the same disposition. See HIGHLANDERS.

(1.) * HOSPITALLER. *n. f.* [*hospitallier*, Fr. *hospitarius*, low Latin, from *hospital*.] One residing in an hospital in order to receive the poor or stranger. Used perhaps peculiarly of the knights of Malta.—The first they reckon such as were granted to the *hospitallers* in *titulum beneficii*. *Ayliffe's Parergon*.

(2.) HOSPITALLERS, an order of religious knights, who built an hospital at Jerusalem, wherein pilgrims were received. To these pope Clement V. transferred the effects and revenues of the Templars; whom, by a council held at Vienne, he suppressed for their many and great misdemeanours. These hospitallers were called *Knights of St John of Jerusalem*; and are now called *Knights of Malta*. By the treaty of peace in 1801, that island is now restored to them. See MALTA.

* To HOSPITATE. *v. a.* [*hospitor*, Latin.] To relide under the roof of another.—That always chooses an empty shell, and this *hospitates* with the living animal in the same shell. *Grew's Museum*.

HOSPITIUM, a term used by old writers either for an inn or monastery, built for the reception of strangers and travellers. See INN and MONASTERY.

HOSPODAR, a title borne by the princes of Walachia and Moldavia, who receive the investiture of their principalities from the grand signior. He gives them a vest and standard; they are under his protection, and obliged to serve him, and he sometimes deposes them; but in other respects they are absolute sovereigns within their own dominions.

(1.) * HOST. *n. f.* [*hôte*, Fr. *hospes*, *hospitis*, Lat.] 1. One who gives entertainment to another.—Homer never entertained either guests or *hosts* with long speeches, till the mouth of hunger be stopped. *Sidney*.—

Here, father, take the shadow of this tree

For your good *host*.

Shak.

2. The landlord of an inn.—

Time's like a fashionable *host*,

That slightly shakes his parting guest by th' hand;

But with his arms outstretch'd, as he would fly, Grasps in the comer. *Shak.*

3. [From *hospis*, Latin.] An army; numbers assembled for war.—

Let every soldier hew him down a bough,
And bear't before him; thereby shall we shadow
The numbers of our *host*. *Shak.*

Then through the fiery pillar, and the cloud,
God looking forth, will trouble all his *host*,
And craze your chariot-wheels. *Milton.*

After these came arm'd, with spear and shield,

An *host* so great as cover'd all the field. *Dryden.*

4. Any great number.—

Give to a gracious message

An *host* of tongues; but let ill tidings tell

Themselves, when they be felt. *Shak.*

5. [*Hestia*, Lat. *hospie*, Fr.] The sacrifice of the mals in the Romish church; the consecrated wafer.

(2.) HOST, (§ 1, *def. 1.*) is a term of mutual relation, applied both to a person who entertains another, and to the person thus lodged. It is formed of the Latin *hospes*, thus called, *quasi hospitium* or *ostium petens*; for *ostium* was anciently written with an *b*. It was a custom among the ancients, when any stranger asked for lodging, for the master of the house and the stranger, each of them to set a foot on their own side of the threshold, and swear they would neither of them do any harm to the other. It was this ceremony that raised so much horror against those who violated the law of hospitality on either side; as they were considered as perjured. Instead of *hospes*, the ancient Latins called it *hospis*; as Cicero informs us: though, in course of time, *hospis* came to signify an enemy; so much was the notion of hospitality altered.

(3.) HOST is also used by way of abbreviation for *hostia*, a victim or sacrifice offered to the Deity: In this sense, *host* is more immediately understood of the person of the Word incarnate, who was offered up an host or *hostia* to the Father on the cross, for the sins of mankind. See HOSTIA.

(4.) HOST, in the church of Rome, a name given to the elements used in the eucharist, or rather to the consecrated wafer; which they offer up every day a new host or sacrifice for the sins of mankind.—They pay adoration to the host, upon the presumption that the elements are no longer bread and wine, but transubstantiated into the real body and blood of Christ. See TRANSUBSTANTIATION.—Pope Gregory IX. first decreed a bell to be rung, as the signal for the people to betake themselves to the adoration of the host.—The vessel wherein the hosts are kept is called the *cibory*; being a large kind of covered chalice.

* To HOST. *v. a.* [from the noun.] 1. To take up entertainment; to live, as at an inn.—

Go, bear it to the centaur, where we *host*;
And stay there, Dromio, till I come to thee. *Shak.*

2. To encounter in battle.—

Strange to us it seem'd

At first, that angel should with angel war,
And in fierce *hostings* meet. *Milton.*

New authors of dissension spring from him,
Two branches, that in *hosting* long contend
For sov'reign sway. *Philips.*

3. To review a body of men; to muster. Obsolete.—Lords have had the leading of their own followers

followers to the general *hostings*. *Spenser on Ireland*.

* **HOSTAGE**. *n. f.* [*ostage*, Fr.] One given in pledge for security of performance of conditions.—

Your *hostages* I have, so have you mine;
And we shall talk before we fight. *Shak.*

Do this message honourably;
And if he stand on *hostage* for his safety,
Bid him demand what pledge will please him best. *Shak.*

—He that hath wife and children, hath given *hostages* to fortune; for they are impediments to great enterprises, either of virtue or mischief. *Bacon*.—They who marry give *hostages* to the public, that they will not attempt their ruin or disturb the peace of it. *Atterbury*.—The Romans having seized a great number of *hostages*, acquainted them with their resolution. *Arbutnot on Coins*.

HOSTANA, a town of Maritime Austria, in Istria, 6 miles N. of Rovigno.

HOSTE, Paul, L', an eminent French mathematician, born in 1652. He was a Jesuit, and professor of mathematics at Toulon. He wrote, 1. *Traité des Evolutions Navales*, folio, 1727. *Traité des Mathématiques les plus nécessaires à un Officier*: 3 vols. 12mo. He died at Toulon, in 1700.

* **HOSTEL**. } *n. f.* [*hostel*, *hostelerie*, Fr.]

* **HOSTELRY**. } An inn. *Ainsworth*.

* **HOSTESS**. *n. f.* [*hostesse*, Fr. from *host*.] 1. A female host; a woman that gives entertainment.

Fair and noble *hostess*,
We are your guest to night. *Shak. Macbeth*.

Ye were beaten out of door,
And rail'd upon the *hostess* of the house. *Shak.*

—Be as kind an *hostess* as you have been to me, and you can never fail of another husband. *Dryden*.

2. A woman that keeps a house of public entertainment.—Undistinguish'd civility is like a whore or a *hostess*. *Temple*.

* **HOSTESS-SHIP**. *n. f.* [from *hostess*.] The character of an *hostess*.—

It is my father's will I should take on me
The *hostess-ship* o' th' day: you're welcome, sirs. *Shakespeare*.

HOSTIA, **Host**, in antiquity, a victim offered in sacrifice to a deity. The word is formed from *hostis*, an enemy; it being the custom to offer up a sacrifice before they joined battle, to render the gods propitious; or, after the battle was over, to give them thanks. Some derive the word from *hostio*, q. d. *ferio*, I strike. Isidore remarks, that the name *hostia* was given to those sacrifices which they offered before they marched to attack an enemy (*antequam ad hostem pergerent*), in contradistinction from *victima*, which were properly those offered after the victory. *Hostia* also signified the lesser sorts of sacrifice, and *victima* the larger. A. Gellius says, that every priest, indifferently, might sacrifice the *hostia*, but that the *victima* could be offered by none but the conqueror himself. After all, we find these two words promiscuously used by ancient writers. We read of many kinds of *hostiæ*: as

1. **HOSTIÆ AMBARVALES**, victims sacrificed after having been solemnly led round the fields at the *ambarvalia*:

2. **HOSTIÆ AMBEGNÆ**, or *ambegne*, sacrifices of cows or sheep that had brought forth twins:

3. **HOSTIÆ AMBURBIALES**, victims slain after the *amburbium*:

4. **HOSTIÆ NIDENTES**, animals of 2 years old:

5. **HOSTIÆ CAVIARÆ**, or *cancures*, victims sacrificed every 5th year by the pontiffs, in which they offered the part of the tail, called *caviar*:

6. **HOSTIÆ EXIMIÆ**, victims of the flower of the flock:

7. **HOSTIÆ HARUGÆ**, victims offered to predict future events from:

8. **HOSTIÆ MEDIALES**, black victims offered at noon:

9. **HOSTIÆ PIACULARES**, expiatory sacrifices:

10. **HOSTIÆ PRÆCEDANÆ**, sacrifices offered the day before a solemn feast:

11. **HOSTIÆ PRODIGÆ**, sacrifices in which the fire consumed all, and left nothing for the priests:

12. **HOSTIÆ PURÆ**, pigs or lambs 10 days old:

13. **HOSTIÆ SUCCEDANÆ**, sacrifices offered after others which had exhibited some ill omen.

* **HOSTILE**. *adj.* [*hostilis*, Lat.] Adverse; opposite; suitable to an enemy.—

He has now at last

Giv'n *hostile* strokes, and that not in the presence
Of dreaded justice, but on the ministers

That do distribute it. *Shakespeare*.

Fierce Juno's hate,

Added to *hostile* force, shall urge thy fate. *Dryd.*

* **HOSTILITY**. *n. f.* [*hostilitéé*, Fr. from *hostile*.] The practices of an open enemy; open war; opposition in war.—

Neither by treason nor *hostility*

To seek to put me down, and reign thyself. *Shak.*

—*Hostility* being thus suspended with France, preparation was made for war against Scotland. *Hayward*.

What peace can we return,

But to our pow'r, *hostility* and hate,

Untam'd reluctance and revenge? *Milton*.

—We have shew'd ourselves fair, nay, generous adversaries; and have carried on even our *hostilities* with humanity. *Atterbury*.

* **HOSTLER**. *n. f.* [*hosteller*, from *hostel*.] One who has the care of horses at an inn.—The cause why they are now to be permitted, is want of convenient inns for lodging travellers on horseback, and *hostlers* to tend their horses by the way. *Spenser on Ireland*.

HOSTORP, a town of Sweden, in Skone.

* **HOSTRY**. *n. f.* [corrupted from *hostlery*.] A place where the horses of guests are kept.—

Swift rivers are with sudden ice restrain'd,

And studded wheels are on its back sustain'd;

An *hostry* now for waggons, which before

Tall ships of burden on its bosom bore. *Dryd.*

HOSTUN, a town of France, in the dept. of the Drome, 6 miles E. of Romans.

* **HOT**. *adj.* [*bat*, Saxon; *bat*, Scottish.] 1. Having the power to excite the sense of heat; contrary to cold; fiery.—

What is thy name?

—Thou'lt be afraid to hear it.

—No, though thou call'st thyself a *hotter* name

Than any is in hell. *Shak. Macbeth*.

—The great breezes which the motion of the air
in

in great circles, such as are under the girdle of the world, produceth, do refrigerate; and therefore, in those parts, noon is nothing so *hot* as about nine in the forenoon. *Bacon.*—

Hot and cold were in one body fixt;

And soft with hard, and light with heavy mixt.

Dryden.

—Black substances do soonest of all others become *hot* in the sun's light, and burn; which effect may proceed partly from the multitude of refractions in a little room, and partly from easy common of so very small corpuscles. *Newton.* 2. Lustful; lewd.—

What *better* hours,

Unregister'd in vulgar fame, you have

Luxuriously pick'd out. *Shakespeare.*

—Now the *hot*-blooded gods assist me! remember, Jove, thou was't a bull for thy Europa. *Shak.* 3. Violent; furious; dangerous.—That of Carthage, where the Spaniards had warning of our coming, was one of the *hottest* services, and most dangerous assaults, that hath been known. *Bacon.*—He resolved to storm; but his soldiers declined that *hot* service, and plied it with artillery. *Clarendon.*—

To court the cry directs us, when we found
Th' assault so *hot*, as if 'twere only there. *Denb.*

Our army

Is now in *hot* engagement with the Moors. *Dryd.*

4. Ardent; vehement; precipitate.—

Come, come, lord Mortimer, you are as slow,
As *hot* lord Percy is on fire to go. *Shak.*

Nature to youth *hot* rashness doth dispense,
But with cool prudence age doth recompense.

Denham.

—Achilles is impatient, *hot*, revengeful; *Aeneas*, patient, confederate, and careful of his people. *Dryden.* 5. Eager; keen in desire.—It is no wonder that men, either perplexed in the necessary affairs of life, or *hot* in the pursuit of pleasures, should not seriously examine their tenets. *Locke.*

She has, quoth Ralph, a jointure,

Which makes him have so *hot* a mind t'her. *Hudib.*

6. It is applied likewise to the desire, or sense raising the desire or action excited; as, a *hot* pursuit.

Nor law, nor checks of conscience, will we hear,

When in *hot* scent of gain and full career. *Dryd.*

7. Piquant; acrid: as, *hot* as mustard.

(1.) * **HOTBED.** *n. f.* A bed of earth made hot by the fermentation of dung.—The bed we call a *hotbed* is this: there was taken horse-dung, old and well rotted; this was laid upon a bank half a foot high, and supported round about with planks, and upon the top was cast sifted earth two fingers deep. *Bacon.*—Preserve the *hotbed* as much as possible from rain. *Evelyn.*

(2.) **HOTBEDS**, in gardening, are made with fresh horse-dung, or tanner's bark, and covered with glasses to defend them from cold winds. By the skilful management of hotbeds, we may imitate the temperature of warmer climates; by which means, the seeds of plants brought from any of the countries within the torrid zone may be made to flourish even under the poles. The hotbeds commonly used in kitchen-gardens, are made with new horse-dung mixed with the litter of a stable, and a few sea-coal ashes, which last are of service in continuing the heat of the dung. This

should remain 6 or 7 days in a heap; and being then turned over, and the parts mixed well together, it should be again cast into a heap; where it may continue 5 or 6 days longer, by which time it will have acquired a due heat. The hotbeds are made thus. In some sheltered part of the garden, dig out a trench of a length and width proportionable to the frames you intend it for; and if the ground be dry, about a foot, or a foot and a half deep; but if it be wet, not above 6 inches; then wheel the dung into the opening, stirring every part of it with a fork, and laying it exactly even and smooth on every part of the bed, with the bottom part of the heap, which is commonly free from litter, upon the surface. If it be designed for a bed to plant out cucumbers to remain, make a hole in the middle of the place designed for each light about 10 inches over and 6 deep, which should be filled with good fresh earth, thrusting in a stick to show the places where the holes are; then cover the bed all over with the earth that was taken out of the trench, about 4 inches thick, and put on the frame, letting it remain till the earth be warm, which commonly happens in 3 or 4 days after the bed is made, and then the plants may be placed in it. If the hotbed be designed for other plants, there need be no holes made in the dung; but after having smoothed the surface with a spade, cover the dung about three or four inches thick with good earth, putting on the frames and glasses as before. Settle the dung close with a fork, and if it be pretty full of long litter, it should be trod down equally on every part. During the first 8 or 10 days after the bed is made, cover the glasses slightly in the night, and in the day-time carefully raise them, to let out the steam. As the heat abates, the covering should be increased; and as the bed grows cold, new hot dung should be added round the sides of it. The hot-bed made with tanner's bark is, however, much preferable to that described above, especially for all tender exotic plants and fruits, which require an equal degree of warmth for several months, which cannot be effected with horse-dung. They are made thus: Dig a trench about 3 feet deep, if the ground be dry; but if wet, it must not be above a foot deep at most, and must be raised two feet above the ground. The length must be proportioned to the frames intended to cover it; but it should never be less than 10 or 12 feet, and the width not less than 6. The trench should be bricked up round the sides to the height of 3 feet, and filled in the spring with fresh tanner's bark that has been lately drawn out of their vats, and has lain in a round heap, for the moisture to drain out of it, only 3 or 4 days. As it is put in, gently beat it down equally with a dung-fork; but it must not be trodden, which would prevent its heating, by settling it too close; then put on the frame, covering it with glasses; and in about 10 or 14 days it will begin to heat; at which time plunge your pots of plants or seed into it, observing not to tread down the bark in doing it. These beds will continue 3 or 4 months in a good temper of heat; and if you stir up the bark pretty deep, and mix a load or two of fresh bark with the old when you find the warmth decline, you will preserve its heat 2 or 3 months longer.

longer. Many lay hot horse-dung in the bottom of the trench under the bark; but this ought never to be done unless the bed is wanted sooner than the bark would heat of itself, and even then there ought only to be a small quantity of dung at the bottom. The frames which cover these beds, should be proportioned to the several plants they are designed to contain. If they are to cover the ananas or pine-apple, the back part should be 3 feet high, and the lower part 15 inches; if the bed be intended for taller plants, the frame must be made of a depth proportionable to them; but if it be for sowing of seeds, the frame need not be above 14 inches high at the back, and 7 in the front; by which means the heat will be much greater.

* **HOTBRAINED.** *adj.* [*hot and brain.*] Violent; vehement; furious. *Cerebrosus.*

You shall find 'em either *bothrain'd* youth,
Or needy bankrupts. *Dryden's Spanish Fryar.*
HO-TCHI, a town of China, in Quang-si, 1040 miles SSW. of Pekin. Lon. 125. 10. E. Ferro. Lat. 24. 16. N.

* **HOTCHPOT.** } *n. f.* [*baché en poche,*

* **HOTCHPOTCH.** } French; or *bachec en pot*, French, as *Camden* has it, as being boiled up in a pot; yet the former corruption is now generally used.] A mingled hash; a mixture; a confused mass.—Such patching maketh *Littleton's hotchpot* of our tongue, and, in effect, brings the same rather to a Babelish confusion than any one entire language. *Camden's Remains.*—A mixture of many disagreeing colours is ever unpleasant to the eye, and a mixture or *hotchpotch* of many tastes is unpleasant to the taste. *Bacon's Natural History.*

Nor limbs, nor bones, nor carcass would remain,

But a mash'd head, a *hotchpotch* of the slain.

Dryden's Juv.

* **HOTCOCKLES.** *n. f.* [*hautes coquilles*, Fr.] A play in which one covers his eyes, and guesses who strikes him.—The chytindra is certainly not our *hotcockles*; for that was by pinching, not by striking. *Arbutnot and Pope.*

As at *hotcockles* once I laid me down,
And felt the weighty hand of many a clown,
Buxoma gave a gentle tap, and I
Quick rose, and read soft mischief in her eye. *Gay.*

(1.) **HOTEL**, a French term, anciently signifying a house or dwelling place; afterwards used for the palaces of the king, princes, and great lords. Since the abolition of monarchy and nobility, it has been chiefly applied to public buildings and hospitals.

(2.) **HOTEL**, in Britain, is used for a large inn, or elegant lodging-house ready furnished.

* **HOTHEADED.** *adj.* [*hot and head.*] Vehement; violent; passionate.—One would not make the same person zealous for a standing army and public library; nor a *hotheaded*, crackbrained coxcomb forward for a scheme of moderation. *Arbutnot.*

HOTHNY, a river of Wales, which rises in Brecknockshire, and runs into the Monnow, in Monmouthshire.

(1.) * **HOTHOUSE.** *n. f.* [*hot and house.*] 1. A bagnio; a place to sweat and cup in.—Now she professes a *hotthouse*, which is a very ill house too. *Shakesp. Measure for Measure.* 2. A brothel.—

Where lately harbour'd many a famous whore,
A purging bill, now fix'd upon the door,
Tells you it is a *hotthouse*; so it may,
And still be a whorehouse: th' are synonyms.

Ben Jonson.

(2.) **HOT-HOUSE.** See **STOVE** & **HYPOCAUSTUM**.

* **HOTLY.** *adv.* [from *hot.*] 1. With heat; not coldly. 2. Violently; vehemently.—The stag was in the end so *hotly* pursued, that he was driven to make courage of despair. *Sidney.*—

I do contest

As *hotly* and as nobly with thy love,
As ever in ambitious strength I did

Contend against thy valour. *Shak. Coriolanus.*

—The enemy, now at hand, began *hotly* to skirmish in divers places with the Christians. *Knolles.*

—Though this controversy be revived, and *hotly* agitated, I doubt whether it be not a nominal dispute. *Boyle.* 3. Lustfully.—

Voracious birds, that *hotly* bill and breed,
And largely drink, because on salt they feed.

Dryden.

HOTMAN, Francis, one of the most learned civilians in the 16th century. He professed law at Bourges; but, on account of religion, retired to Geneva, read lectures on civil law there, and published books with such strength against the persecutors, that great offers were made to him, to engage him not to write any more in that manner; but he did not regard them. He died at Basil in 1590. His *Franco-Gallia* is well known, having been translated into English by lord Moleworth. He is said to have been the author of *Vindicie contra Tyrannos*. All his works were printed at Geneva in 1590, in 3 vols. folio.

* **HOTMOUTHED.** *adj.* [*hot and mouth.*] Headstrong; ungovernable.—

I fear my people's faith,

That *hotmouth'd* beast that bears against the curb,
Hard to be broken. *Dryden's Spanish Fryar.*

* **HOTNESS.** *n. f.* [from *hot.*] Heat; violence; fury.

HOTOWACZIN, a town of Lithuania.

HO-TSIN, a town of China, in Chan-si.

* **HOTSPUR.** *n. f.* [*hot and spur.*] 1. A man violent, passionate, precipitate, and heady.—

My nephew's trespass may be well forgot;

It hath the excuse of youth and heat of blood,
A hairbrain'd *hotspur* govern'd by a spleen. *Shak.*

—Wars are begun by hairbrained dissolute captains, parasitical fawners, unquiet *hotspurs*, and restless innovators. *Burton.* 2. A kind of pea of speedy growth.—Of such peas as are planted or sown in gardens, the *hotspur* is the speediest of any in growth. *Mortimer.*

* **HOTSPURRED.** *adj.* [from *hotspur.*] Vehement; rash; heady.—To draw Mars like a young Hippolytus, with an effeminate countenance, or Venus like that *hotspurred* Harpalice in Virgil, this proceedeth from a senseless judgment. *Peacham.*

HOTTENPLOZ, a town of Moravia.

(1.) **HOTTENTOTS**, a people in the southern part of Africa, whose country surrounds the empire of Monomotapa, in the form of a horse-shoe, extending, according to Magin, from the Negroest of Cabo as far as the Cape of Good Hope; and from thence northward to the river Magnica, or Rio de Sancto Spirito, including Mattatan, a distinct

find kingdom. According to Sanutus, this coast, beginning at the Mountains of the Moon under the tropic of Capricorn in $23\frac{1}{4}^{\circ}$ S. Lat. extends N. beyond the Cape to the coast of Zanguebar; having the Indian sea on the E. the Ethiopic on the W. the southern ocean on the S. and on the N. the kingdoms of Mattatan, Monomotapa, and the coast of Zanguebar; or rather the Mountains of the Moon, which divide it from the rest of the continent.

(2.) **HOTTENTOTS, ACCOUNT OF THE COUNTRY OF THE.** The Europeans first became acquainted with this country in 1493, when Bartholomew Diaz, a Portuguese admiral, discovered the most southerly point of Africa, now called the *Cape of Good Hope*, but by him *Cabo dos totos tormentos*, or *Cape of all Plagues*, on account of the storms he met with in the neighbourhood; but John II. K. of Portugal, concluding from Diaz's account, that a passage to the East Indies was now discovered, changed the name to that of the *Cape of Good Hope*. In 1497, it was circumnavigated by Vasco de Gama, who made a voyage to India that way; however, it remained useless to Europeans till 1650, when Van Riebeck, a Dutch surgeon, first saw the advantages that would accrue to the East India company in Holland, from a settlement at such a convenient distance between Holland and India. The colony which he planted has ever since continued in the hands of the Dutch, till Aug. 17, 1796, when it was taken by the British; but, by the preliminaries of peace signed Oct. 1st, 1801, it is agreed to be restored to them. It has greatly increased in value, and is visited by all the European ships trading to the East Indies. See **GOOD HOPE**, N^o 2. The country possessed by the Dutch is of considerable extent, and comprehends that part of the African coast on the W. called **TERRA DE NATAL**. It is naturally barren and mountainous; but the industry of the Dutch has overcome all difficulties; and it now produces not only a sufficiency of all the necessaries of life for the inhabitants, but also for the refreshment of all the Europeans who pass and repass that way. The coast abounds in capes, bays, and roads; 30 leagues E. of the Cape of Good Hope, in S. Lat. $34. 21.$ is another cape, which runs out beyond 35° , called by the Portuguese, who first doubled it, *Cabo dos Agulhas*, or the **CAPE OF NEEDLES**, on account of some strange variations in the magnetical needle observed as they came near it. Near this cape is a flat shore, with plenty of fish; it begins in the W. near a fresh-water river, and extending 15 leagues in the main sea, ends in the E. near *Fish-bay*. *Cabo Falso*, or **FALSE CAPE**, so called by the Portuguese, who returning from India mistook it for the Cape of Good Hope, lies to the E. between these two capes, about 8 or 9 leagues beyond that of Good Hope. Along the coasts, on both sides of the Cape of Good Hope, are many fine bays; 27 leagues to the NW. is **SALDONHA BAY**, so named from a Portuguese captain shipwrecked on the coast. The largest and most commodious is **TABLE BAY**, on the S. near the mountain of that name, 6 leagues in circumference, with four fathom water close to the beach. Opposite to this bay is **ROBU EILAN**, or the **ISLAND OF RABBITS**, in $34. 30.$ S. Lat. 67

leagues E. from the Cape of Good Hope. Peter Both, in 1661, discovered a bay, which he named **ULBEST**, sheltered only from N. winds, in which is a small island, and on the W. a rivulet of fresh water extremely convenient for European mariners. About 25 or 30 leagues farther E. Both discovered **MARSHAL BAY**, named by the Portuguese **SENO FORMOSA**. Next to this is **SENO DE LAGO**, from its resemblance to a lake. There are several roads in this bay, and an island called *Iha dos Caos*. Cape S. Francisco and Cape Serras are between these two bays. Near the latter is Cape Arecito, and the island Contento; and something more NE. is *Rio de San Christovano*, or St Christopher's river, called by the Hottentots *Nagad*. Between the Cape of Good Hope and the Cape of Needles, are the **SWEET, SALT, and JAGULINA** rivers, which run into the sea, and Sweet-water river flows from the Table-mountain. The most remarkable mountains in this country are **TABLE MOUNTAIN, Devil's Tower, LION'S HEAD**, and the **TIGER HILLS**. The three first lie near Table Bay, and surround Table Valley, where the Cape town stands. (See **GOOD HOPE**, N^o 2.) Mr Forster, in his voyage, informs us, that "the extremity of Africa towards the S. is a mass of high mountains, of which the outermost are craggy, black, and barren, consisting of a coarse granite, which contains no heterogeneous parts, such as petrified shells, &c. nor any volcanic productions. The ground rises on all sides towards the three mountains which lie round the bottom of the bay, keeping low and level only near the sea-side, and growing somewhat marshy in the isthmus between False and Table Bays, where a salt rivulet falls into the latter. The marshy part has some verdure, but intermixed with a great deal of sand. The higher grounds, which, from the sea-side, have a parched and dreary appearance, are, however, covered with an immense variety of plants, among which are a prodigious number of shrubs, but scarce one or two species that deserve the name of *trees*. There are also a few small plantations wherever a little run of water moistens the ground.

(3.) **HOTTENTOTS, CHARACTERISTIC DESCRIPTION OF THE.** Many accounts have been published concerning the extreme nastiness and filthy customs of the Hottentots; but from the observations of late travellers it appears, that these have either been exaggerated, or that the Hottentots have in some measure laid aside their former manners. Dr Sparrman describes them in much less disgusting terms, and M. Vaillant seems to have been charmed with their innocence and simplicity. According to the Doctor, these people are as tall as the generality of Europeans, though more slender in their persons, which he attributes to their scanty supply of food, and not accustoming themselves to hard labour. The characteristic of the nation, however, and which he thinks has not been observed by any one before, is, that they have small hands and feet in proportion to the other parts of their body. The distance between the eyes appears greater than in Europeans, by reason of the root of the nose being very low. The tip is pretty flat, and the iris of the eye has generally a dark-brown cast, sometimes approaching to black. Their skin is of a yellowish brown, something

thing like that of an European who has the jaundice in a high degree; though this colour does not in the least appear in the whites of the eyes. Their lips are thinner than those of their neighbours the *Negroes*, *Caffres*, or *Mozambiques*. The hair of the head is black and frizzled, though not very close; and appears like wool, but is harsher. They seldom have any beard, or hair upon other parts of their bodies; and when any thing of this nature is visible, it is very slight. An opinion has prevailed, that the Hottentot women have a kind of natural veil which covers the sexual parts; but this is denied by our author. "The women (says he) have no parts uncommon to the rest of their sex; but the clitoris and nymphæ, particularly of those who are past their youth, are pretty much elongated; a peculiarity which has undoubtedly got footing in this nation, in consequence of the relaxation necessarily produced by the method they have of besmearing their bodies, their slothfulness, and the warmth of the climate."

(4.) **HOTTENTOTS, CUSTOMS OF THE.** The Hottentots besmear all their bodies copiously with fat mixed up with a little foot. "This (says Dr Sparman) is never wiped off; on the contrary, I never saw them use any thing to clean their skins, excepting that when in greasing the wheels of their waggons, their hands were besmeared with tar and pitch, they used to get it off very easily with cow dung, at the same time rubbing their arms into the bargain up to the shoulders with this cosmetic." The Hottentots perfume their bodies, by daubing them all over with the powder of an herb, the smell of which is at once rank and aromatic, approaching to that of the poppy mixed with spices. For this purpose they use various species of the diosma, called by them *bucku*, and which they imagine to be very efficacious in the cure of disorders. One species of this plant, growing about *Goud's rivier*, is said to be so valuable, that no more than a thimbleful of its powder is given in exchange for a lamb. See § 6.

(5.) **HOTTENTOTS, DIFFERENT NATIONS OF.** There is a tribe of Hottentots, named *Boshiesmen*, who dwell in the woody and mountainous parts, and subsist entirely by plunder. They use poisoned arrows, which they shoot from bows about a yard long and an inch in thickness in the middle, very much pointed at both ends. The strings were made, some of sinews, and others of a kind of hemp, or the inner bark of some vegetable; but most of them in a very slovenly manner. The arrows are about a foot and an half long, headed with bone, and a triangular bit of iron, having also a piece of quill bound on very strongly with sinews, about an inch and an half from the top, to prevent it from being easily drawn out of the flesh. The whole is, lastly, covered over with a very deadly poison of the consistence of an extract. Their quivers are two feet long and four inches in diameter; and are supposed by our author to be made of the branch of a tree hollowed out, or probably of the bark of one of the branches taken off whole, the bottom and cover being made of leather. It is daubed on the outside with an unctuous substance which grows hard when dry, and is lined about the aperture with the skin of the yellow serpent, supposed to be the

most deadly in all that part of the world. The poison is taken from the most venomous serpents; and, ignorant as the Hottentots are, they all know that the poison of serpents may be swallowed with safety. See *BOSHIESMEN*. In 1779, Lieut. William Paterfon, who took a long and dangerous excursion from the Cape along the W. side of the continent, discovered a new tribe of Hottentots, whose living, he says, is in the highest degree wretched, and who are apparently the dirtiest of all the Hottentot tribes. Their dress is composed of the skins of the seals and jackals, which they feed upon. If a grampus happen to be cast ashore, they remove their huts to the place, and feed upon the carcase as long as it lasts, though perhaps it may be half rotten by the heat of the weather. They besmear their skins with the oil; by which means they smell so exceedingly rank, that their approach may be perceived before they come in sight. Their huts, however, are much superior to those of the southern Hottentots. (see § 8.), being higher thatched with grass, and furnished with stools made of the back-bones of the grampus. They dry their fish in the sun; as the lieutenant found several kinds of fish near their huts suspended from poles, probably for this purpose. He found also several aromatic plants which they had been drying. Lieut. Paterfon has given the following account of the *CAFFRES*, a nation inhabiting the country NE. of the Cape as far down as 31° Lat. S. The men are from 5 feet to inches to 6 feet high, and well proportioned; and in general manifest great courage in attacking lions or other wild beasts. The nation, when he visited them, was divided into two parties, one to the northward, commanded by a chief named *Cha-cha-Bea*, or *Tambushie*, which latter appellation he had obtained from his mother, a woman of an Hottentot tribe named *Tambukies*. This man was the son of a chief named *Pharboa*, who died about 3 years before, and left two sons *Gba-Gba-Bea*, and *Dfrika*, who claimed the supreme authority on account of his mother being of the Caffre nation. This occasioned a contest between the two brothers, in the course of which *Cha-cha-Bea* was driven out of his territories with a great number of his party; after which he took up his residence at a place named *Kbouta*, where he had an opportunity of entering into an alliance with the *Boshiesmen*.—The *Caffres* are of a jet black colour, their eyes large, and their teeth as white as ivory. The men wear tails of different animals tied round their thighs, pieces of brass in their hair, and large rings of ivory on their arms; they are likewise adorned with the hair of lions, feathers fastened on their heads, &c. They are fond of dogs, which they exchange for cattle, and will even give two bullocks in exchange for one dog which pleases them. They are expert in throwing lances, and in time of war use shields made of the hides of oxen. They cultivate several vegetables which do not naturally grow in their country; viz, tobacco, water-melons, kidney-beans, and hemp. The men are very fond of their cattle, and cut their horns in such a manner as to be able to turn them into any shape they please. Mr Paterfon thinks that the country they inhabit is greatly superior to any part of Africa. See *CAFFRARIA*.

and CAFFRES. Besides these nations, M. Vailant describes a wandering people, called *Hou-zouanas*, who inhabit the country from Caffaria on the E. to the Greater Nimiquas on the W. and from whom he supposes all the different tribes of the Hottentots are descended. See *HOUZOUANAS*, and *NIMIQUEAS*.

(6.) **HOTTENTOTS, DRESSES AND ORNAMENTS OF THE.**—By the ointment of foot and grease stuck full of the powder of *bucku* (see § 4.), a paste is formed which defends the bodies of the Hottentots in a great measure from the action of the air; so that they require very few clothes, and in fact go almost quite naked. The only covering of the men consists of two leather straps, which generally hang down the back from the chine to the thighs, each of them in the form of an isosceles triangle, their points uppermost, and fastened to a belt which goes round their waist, their bases not being above three fingers broad; so that the covering they form is extremely trifling. These straps have very little dressing bestowed upon them, so that they make a rattling noise as the Hottentot runs along; and our author supposes that they may produce an agreeable coolness by fanning him. Besides this, the men have a bag or flap made of skin which hangs down before, and is fastened to the belt already mentioned. The hollow part of this seems designed to receive that which with us modesty requires to be concealed; but being only fastened by a small part of its upper end to a narrow belt, in other respects hanging quite loose, it is but a very imperfect concealment; and when the wearer is walking, or otherwise in motion, it is none at all. They call this purse by the Dutch name of *jackall*, it being almost always prepared of the skin of that animal, with the hairy side turned outwards. The women cover themselves much more scrupulously than the men, having always two, and very often three coverings like aprons; though even these seem to be abundantly small for what we would term decency in this country. The outermost of these, which is the largest, measures only from about six inches to a foot in breadth. All of them are made of a skin well prepared and greased, the outermost being adorned with glass beads strung in different figures. The outermost reaches about half way down the thighs, the middle about a third, or one half less, and the third scarcely exceeds the breadth of the hand. The first is said to be designed for ornament, the second as a defence for modesty, and the third to be useful on certain occasions, which, however, are much less troublesome to the Hottentot than to the European females. Dr Sparman, with great probability, supposes, that it was the sight of this innermost apron which misled Jesuit Tackard, who, on his return to Europe, first propagated the stories concerning the natural veils or excrescences of the Hottentots.—A story was likewise commonly believed, that the men in general had but one testicle, and that such as were not naturally formed in this manner were artificially made so. But this our author likewise denies; and though he says that such an operation might have been formerly performed upon the males, yet it is not so now. The other garments worn by the Hottentots are

formed of a sheep's skin with the woolly side turned inwards; this forming a kind of cloak, which is tied forwards over the breast: though sometimes, instead of a sheep's skin, some smaller kind of fur is used as a material. In warm weather they let this cloak hang carelessly over their shoulders, so that it reaches down to the calves of their legs, leaving the lower part of the breast, stomach, and fore-part of the legs and thighs bare; but in cold weather they wrap it round them; so that the fore-part of the body is likewise pretty well covered by it as far as the knees; but as one sheep-skin is not sufficient for this purpose, they sew on a piece on the top at each side with a thong or catgut. In warm weather they sometimes wear the woolly side outwards, but more frequently take off the cloak altogether, and carry it under their arm. This cloak or *broffe* serves them not only for clothes, but bedding also; and in this they lie on the bare ground, drawing up their bodies so close, that the cloak is abundantly sufficient to cover them.—The cloaks used by the women differ little from these already described, excepting only that they have a long peak on them, which they turn up; forming with it a little hood or pouch, with the hairy side inwards. In this they carry their young children, to which the mother's breasts are now and then thrown over the shoulders; a custom common among some other nations, where the breasts of the females, by continual want of support, grow to an enormous length. The women commonly wear no covering on their heads, though our author says he has seen one or two who wore a greasy night-cap made of skin with the hair taken off. Those who live nearest the colonists have taken a liking to the European hats, and wear them slouched all round, or only with one side turned up. The women also frequently go bare-headed; though they sometimes wear a cap made in the shape of a short truncated cone. This appears to be the section of some animal's stomach, and is perfectly blacked by foot and fat mixed up together. These caps are frequently prepared in such a manner as to look shaggy; others have the appearance of velvet; and in our author's opinion not inelegant. Over this they sometimes wear an oval wreath or kind of crown made of a buffalo's hide, with the hair outermost. It is about four fingers breadth in height, and surrounds the head so as to go a little way down upon the forehead, and the same depth on the neck behind, without covering the upper part of the cap above described. The edges of this wreath, both upper and under, are always smooth and even; each of them set with a row of small shells of the *cypræa* kind, to the number of more than 30, in such a manner, that, being placed quite close to one another, their beautiful white enamel, together with their mouths, are turned outwards. Between two rows of these shells run two others parallel, or else waved and indented in various ways. The Hottentots never adorn their ears or noses as other savages do: though the latter are sometimes marked with a black streak of foot; at others, though more rarely, with a large spot of red lead; of which last, on festivals and holidays, they likewise put a little on their cheeks. The necks of the men are bare, but those of the women

women are ornamented with a thong of undressed leather, upon which are strung 8 or 10 shells. These shells are sold at an enormous price, no less than a sheep for each; as it is said that they come from the most distant coast of Caffraria. Both men and women are very fond of European beads, particularly the blue and white ones of the size of a pea; of which they tie several rows round the middle, and next to the girdles which hold the coverings above mentioned. Besides these ornaments they use rings on their arms and legs; most of them made of thick leather straps generally cut in a circular shape; which, by being beat and held over the fire, are rendered tough enough to retain the curvature that is given them. From these rings it has been almost universally believed, that the Hottentots wrap guts about their legs in order to eat them occasionally. The men wear from one to five or six of these rings on their arms, just above the wrist, but seldom on their legs. The matrons of a higher rank have frequently a considerable number of them both on their arms and legs, especially on the latter; so that they are covered with them from the feet up to the knees. These rings are of various thicknesses, from that of a goose-quill to 2 or 3 times that size. Sometimes they are made of pieces of leather forming one entire ring; so that the arms and feet must be put through them when the wearer wishes to put them on. They are strung upon the legs, small and great, without any nicety; but are so large, that they shake and get twisted when the person walks. Rings of iron or copper, but especially of brass, of the size of a goose-quill, are considered as more genteel than those of leather. However, they are sometimes worn along with the latter, to the number of 6 or 8 at a time, particularly on the arms. The girls are not allowed to use any rings till they are marriageable. The Hottentots seldom wear any shoes; but such as they do make use of, are of the same form with those worn by the African peasants, by the Esthonians and Livonians, as well as by some Finlanders; so that it is impossible to say whether they are the invention of the Dutch or the Hottentots themselves. They are made of undressed leather, with the hairy side outward; without any other preparation than that of being beat or moistened.

(7.) **HOTTENTOTS, DUTCH AND OTHER COLONISTS AMONG THE.** Of the Dutch settlement and policy at the Cape, there is no occasion to be very particular, as, in consequence of its becoming a free port, these will now be at an end. Mr Forster says, "The principal inhabitants have often from 20 to 30 slaves, who are in general treated with great lenity, and sometimes become great favourites with their masters, who give them very good clothing, but oblige them to wear neither shoes nor stockings. The slaves are chiefly brought from Madagascar, and a vessel annually goes from the Cape thither on that trade; there are, however, besides them, a number of Malays and Bengalese, and some negroes. The colonists are for the greatest part Germans, with some families of Dutch, and some of French Protestants. The character of the inhabitants of the town is mixed. They are industrious, but fond of good living, hospitable, and social; though accustomed to hire

their apartments to strangers for the time they touch at this settlement, and used to be complimented with rich stuffs, &c. by the officers of merchant ships. They have no great opportunities of acquiring knowledge, there being no public schools of note at the Cape; their young men are therefore commonly sent to Holland for improvement, and their female education is too much neglected. A kind of dislike to reading, and the want of public amusements, make their conversation uninteresting, and too frequently turn it upon scandal, which is commonly carried to a degree of inveteracy peculiar to little towns. The French, English, Portuguese, and Malay languages, are very commonly spoken, and many of the ladies have acquired them. This circumstance, together with the accomplishments of singing, dancing, and playing on the lute, frequently united in an agreeable person, make amends for the want of refined manners and delicacy of sentiment. There are, however, among the principal inhabitants, persons of both sexes, whose whole deportment, extensive reading, and well cultivated understanding, would be admired and distinguished even in Europe. Their circumstances are in general easy, and very often affluent, on account of the cheap rate at which the necessaries of life are to be procured; but they seldom amass such prodigious riches here as at Batavia; and I was told the greatest private fortune at the Cape did not exceed 100,000 dollars, or about 22,500l. sterling. The farmers in the country are very plain hospitable people; but those who dwell in the remotest settlements seldom come to town, and are very ignorant; because they have no better company than Hottentots, their dwellings being often several days journey asunder. The vine is cultivated in plantations within a few days journey from the town, which were established by the first colonists, and of which the ground was given in perpetual property to them and their heirs. The company never part with the property of the ground, but let the surface to the farmer for an annual rent, which, though only 25 dollars for 60 acres, yet does not give sufficient encouragement to plant vineyards. The distant settlers, therefore, chiefly raise corn and rear cattle; and some have very numerous flocks. We were told there were two farmers who had each 15,000 sheep, and oxen in proportion; and several who possessed 6000 or 8000 sheep, of which they drive great droves to town every year: but lions and buffaloes, and the fatigue of the journey, destroy numbers of their cattle before they can bring them so far. They commonly take their families with them in large waggons covered with linen or leather, spread over hoops, and drawn by 8, 10, or sometimes 12 pair of oxen. They bring butter, tallow, the flesh and skins of sea cows, together with lion and rhinoceros' skins, to sell. They have several slaves, and commonly engage in their service some Hottentots of the poorer sort, and of the BOSHIESMEN. (See § 5.) The opulent farmers set up a young beginner by intrusting to his care a flock of 400 or 500 sheep, which he leads to a distant spot, where he finds plenty of good grass and water; the one half of all the lambs which are yeaned fall to his share, by which means he soon becomes as

rich as his benefactor. Though the Dutch company discouraged all new settlers, by granting no lands in private property; yet the products of the country have of late years sufficed not only to supply the isles of France and Bourbon with corn, but likewise to furnish the mother country with several ship-loads. The wines made at the Cape are of the greatest variety possible. The best is made at M. Vander Spy's plantation at Constantia." (See CONSTANTIA.) "The products of the country supply with provisions the ships of all nations which touch at the Cape. Corn, flour, biscuit, salted beef, brandy, and wine, are to be had in abundance, and at moderate prices; and their fresh greens, fine fruits, good mutton and beef, are excellent restoratives to seamen who have made a long voyage."

(8.) HOTTENTOTS, HABITATIONS OF THE. The huts of the Hottentots are built exactly alike, and (says our author) are done in a style of architecture which not a little contributes to keep envy from under their roofs. Some of them are circular; others of an oblong shape, resembling a beehive; the ground plot being from 18 to 24 feet in diameter. The highest are so low, that it is scarce possible for a middle-sized man to stand upright even in the centre of the arch; "but (says our author) neither the lowness thereof, nor that of the door, which is but just 3 feet high, can be considered as any inconvenience to an Hottentot, who finds no difficulty in stooping and crawling upon all fours, and is at any time more inclined to lie down than to stand. The fire-place is in the middle of each hut, by which means the walls are not so much exposed to danger from fire. From this situation of the fire-place also the Hottentots derive this additional advantage, that they can all sit or lie in a circle round it, enjoying equally the warmth of the fire. The door, low as it is, alone lets in day-light or lets out the smoke: and so much are these people accustomed to live in such smoky mansions, that their eyes are never affected by it, nor their healths by the mephitic vapour of the fuel, which to Europeans would be certain death. The frame of the arched roof is composed of slender rods or sprays of trees. These being previously bent into a proper form, are laid, either whole or pieced, some parallel, others crosswise; after which they are strengthened by binding others round them in a circular form with withes. All these are taken principally from the *cliffortia conoides*, which grows plentifully near the rivers. Large mats are then placed very neatly over this lattice work, so as perfectly to cover the whole. The aperture which is left for the door is closed occasionally by a skin or piece of matting. These mats are made of a kind of reed in the following manner. The reeds being laid parallel to one another, are fastened together with sinews, or some kind of catgut which they have had an opportunity of getting from the Europeans; so that they have it in their power to make them as long as they please, and as broad as the length of the reeds, which is from 6 to 10 feet. The colonists use the same kind of matting next the tilts of their waggons, to prevent the sail-cloth from being rubbed and worn, and to keep out the rain. In a *kraal*, or Hottentot village, the huts are most

commonly disposed in a circle, with the doors inwards; by which means a kind of court-yard is formed, where the cattle are kept at night. The milk, as soon as taken from the cow, is put to other milk which is curdled, and kept in a leather sack, with the hairy side inwards, as being the more cleanly; so that thus the milk is never drunk sweet. In some northern districts, where the land is dry and parched, both Hottentots and colonists are shepherds. When a Hottentot intends to shift his dwelling, he lays all the mats, skins, and rods, of which it is composed, on the backs of his cattle, which, to a stranger, makes a monstrous, unwieldy, and even ridiculous appearance.

(9.) HOTTENTOTS, LANGUAGE OF THE. The natives of this country are called *Hottentots*, in their own language; a word of which it is vain to inquire the meaning, as the language of this country can scarce be learned by any other nation. The Hottentot language is indeed said to be a composition of the most strange and disagreeable sounds; deemed by many the disgrace of speech, without human sound or articulation, resembling rather the noise of irritated turkeys, the chattering of magpies, hooting of owls, and depending on extraordinary vibrations, inflexions, and clappings of the tongue against the palate.—If this account is true, however, it is obvious, that all the relations we have concerning the religion, &c. of the Hottentots, derived from themselves, must fall to the ground, as nobody can pretend to understand a language in itself unintelligible. The manners and customs of those people, however, are easily observable, whether they themselves give the relation or not; and if their language is conformable to them, it is no doubt of a wonderful nature.

(10.) HOTTENTOTS, SEASONS AND CLIMATE OF THE COUNTRY OF THE. The Europeans at the Cape consider the year as divided into two seasons, which they term *MONSOONS*; the wet monsoon or winter, and the dry one or summer. The first begins with our spring, in March; the latter with September, when our summer ends. In the summer monsoon reign the SE. winds already mentioned; which, though they clear and render the air more healthy, yet make it difficult for ships outward bound to enter Table Bay. In the bad season, the Cape is very subject to fogs; and the NW. winds and rain make the inhabitants stay much at home. But there are frequent intermissions and many clear days till June and July, when it rains almost continually, and from thence till summer. The weather in winter is cold, raw, and unpleasant; but never more rigorous than autumn in Germany. Water never freezes to above the thickness of half a crown; and as soon as the sun appears, the ice is dissolved. The Cape is rarely visited by thunder and lightning, excepting a little near the turn of the seasons, which never does any hurt. During the continuance of the SE. winds which rage in summer, the sky is free of all clouds; but during the NW. winds, the air is thick, and loaded with heavy clouds big with rain. When the SE. winds cease for any length of time, the air becomes sickly by sea weeds driving ashore and rotting; hence the Europeans are at such times affected with head-achs and other disorders: and, on the other hand, the violence of

of those winds subjects them to inflammations of their eyes, &c. A surprising phenomenon is annually to be seen on the top of Table Mountain from September to March; namely, a white cloud hovering on its top, and called by sailors *the Devil's table-cloth*. (See GOOD HOPE, N^o 4.) This cloud is said by some to appear at first no bigger than a barley-corn; then increases to the size of a walnut, and soon after covers the whole top of the mount. But, according to Mr Kolben, it is never less, even on its first appearance, than the size of a large ox, often bigger. It hangs in several fleeces over Table Mountain and the Wind or Devil's-hill; which fleeces, at last uniting, form a large cloud that covers the summits of these two hills. After this has rested for some time without change or motion, the wind bursts out suddenly from it with the utmost fury. The skirts of the cloud are white, but seem much more compact than the matter of common clouds; the upper parts are of a leaden colour. No rain falls from it, but sometimes it discovers a great deal of humidity; at which times it is of a darker colour, and the wind issuing from it is broken, raging by fits of short continuance. In its usual state, the wind keeps up its first fury unabated for 1, 2, 3, or 8 days; and sometimes for a whole month together. The cloud seems all the while undiminished, though little fleeces are from time to time detached from it, and hurried down the sides of the hills, vanishing when they reach the bottom, so that during the storm the cloud seems to be supplied with new matter. When the cloud begins to brighten up, these supplies fail, and the wind proportionably abates. At length, the cloud growing transparent, the wind ceases. During the continuance of these SE. winds, Table Valley is torn up by furious whirlwinds. If they blow warm, they are generally of short duration; and in this case the cloud soon disappears. This wind rarely blows till after sunset, and never longer than till towards midnight, though the cloud remains; but then it is thin and clear; but when the wind blows cold, it is a sure sign that it will last for some time, an hour at noon and midnight excepted, when it seems to lie still to recover itself, and then lets loose its fury anew.

(II.) HOTTENTOTS, SUPERSTITIONS OF THE. With respect to the religion of the Hottentots, it does not appear that they have any, except the Caffres, whom some suppose to be a distinct race of people. See § 5; and CAFFRES. On being questioned on the subject of a Creator and Governor of the universe, they answer that they know nothing of the matter; nor do they seem willing to receive any instruction. All of them, however, have the most firm belief in the powers of magic; from whence it might be inferred that they believe in an evil being analogous to *the devil*; but they pay no religious worship to him, though from this source they derive all the evil that happens; and among these they reckon cold, rain, and thunder. So great is their ignorance, that many of the colonists assured Dr Sparrman that their Boskiesmen would abuse the thunder with many opprobrious epithets, and threaten to assault the flashes of lightning with old shoes, or any thing that came first to hand. Even the most intelligent among them could not

be convinced by all the arguments our author could use, that rain was not always an evil, and that it would be an unhappy circumstance if it were never to rain. "A maxim (says he), from a race of men in other respects really endowed with some sense, and frequently with no small degree of penetration and cunning, ought, methinks, to be considered as an indelible religious or superstitious notion entertained by them from their infancy." As the Hottentots have so strong a belief in the powers of magic, it is no wonder that they have abundance of witches and conjurers among them. Many of the Hottentots believe that all disorders incident to the human body are cured by magic. The wizards encourage this idea, but at the same time take care to employ both external and internal remedies. These conjurers appear to be possessed of considerable slight of hand. The superstition of the Hottentots never operates in making them afraid in the dark. They seem, however, to have some ideas of a future state, as they reproach their friends, when dead, with leaving them so soon; at the same time admonishing them from henceforth to demean themselves properly: by which they mean, that their deceased friends should not come back again and haunt them, nor allow themselves to be made use of by wizards to bring any mischief on those that survive them. There is a genus of insects (the MANTIS) which, it has been generally thought, the Hottentots worship: but our author says that, so far from this, they have more than once caught several of them for him, and assisted him in sticking pins through them. "There is, however (he adds), a diminutive species of this insect, which some think it would be a crime, as well as very dangerous, to do any harm to: but this we have no more reason to look upon as any kind of religious worship, than we have to consider in the same light a certain superstitious notion prevalent among many of the more simple people in our own country (Sweden), who imagine that their sins will be forgiven them, if they set a cock-chaffer on its feet that has happened to fall upon its back. The moon, according to Kolben, receives a kind of adoration from the Hottentots; but the fact is, that they merely take the opportunity of her beams, and at the same time of the coolness of the night, to amuse themselves with dancing; and consequently have no more thoughts of worshipping her than the Christian colonists, who are seen at that time strolling in great numbers about the streets, and parading on the stone steps with which their houses are usually encircled." The conjurers themselves are generally freethinkers, who have neither religion nor superstition of any kind.

HOTTINGER, John Henry, a native of Zurich in Switzerland. He was born in 1620, professed the Oriental languages at Leyden, and was much esteemed. He was drowned, with part of his family, in the river Lemit, in 1667. He wrote a prodigious number of works; the principal of which are, 1. *Exercitationes Anti-Moriniane de Pentateucho Samaritano*, 4to; in which he defends the Hebrew text against father Morin. 2. *Historia Orientalis*, 4to. 3. *Bibliothecarius quadripartitus*. 4. *Thesaurus Philologicus Sacre Scripturae*, 4to. 5. *Historia Ecclesiastica*. 6. *Promptuarium*, five

See Bibliotheca Orientalis, 4to. 7. *Dissertationes miscellaneæ*, &c.

HOTTON, a town of France, in the dep. of Ourte, and late duchy of Luxemburg; seated on the Ourte, 20 miles SE. of Huy.

HOTTONIA, WATER VIOLET: a genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 21st order, *Preciæ*. The corolla is salver-shaped; the stamina are placed in the tube of the corolla; and the capsule is unilocular.

There is but one species, viz.

HOTTONIA PALUSTRIS with a naked stalk. It grows naturally in the standing waters in many parts of England. The leaves, which are for the most part immersed in water, are finely winged and flat like most of the sea plants, and at the bottom have long fibrous roots, which strike into the mud: the flower stalks rise five or six inches above the water, and toward the top have two or three whorles of purple flowers, terminated by a small cluster of the same. These flowers have the appearance of those of the stock gilliflower, so make a pretty appearance on the surface of the water. It may be propagated in deep standing waters, by procuring its seeds when they are ripe, from the places of their natural growth; which should be immediately dropped into the water in those places where they are designed to grow, and the spring following they will appear; and if they are not disturbed, they will soon propagate themselves in great plenty.—Cows eat this plant; swine refuse it.

HOTTONVILLE, a town of France, in the dep. of Moselle, 3 miles NNE. of Boulay.

HOTTOT, a town of France, in the department of Calvados, 10½ miles W. of Caen.

HOTY, a town of Sweden, in Blekingen.

HOTZEMPLOTZ, a river of Silesia, running into the Oder, in the duchy of Oppelen.

(1.) **HOU**, a town of China, in Chen-si.

(2.) **Hou**, or **How**, a town of Egypt, on the left bank of the Nile, on an artificial hill, said to have been built by the patriarch Joseph: 28 m. S. of Sirge.

HOUAC, a French island, in the English channel, near the coast of Morbihan, 8 miles in circumference, defended by a fort; 7 miles NE. of Belleisle.

HOUAL, or **OUALO**. See **OUALO**.

HOUANG-TCHEOU, a city of China, in Tche-Kiang, 150 miles SSE. of Pekin.

HOUBIGANT, Charles Francis, a learned divine, born at Paris, in 1686. He was celebrated for his knowledge of the Hebrew; and translated the whole of the Old Testament from that language into Latin; published with notes at Paris in 1753, in 4 vols. fol. He also translated some English works into French. He died in 1783.

HOUBRAKEN, Jacob, a celebrated engraver, whose great excellence lay in portraits. His works are distinguished by an admirable softness and delicacy of execution, joined with good drawing, and a fine taste. They are pretty numerous; and most of them being for English publications, they are sufficiently known in this country. The greater part of the portraits of illustrious men, published in London by J. and P. Knapton, were his.

HOUDAIN, a town of France, in the dep. of the straits of Calais; 6 miles S. of Bethune.

HOUDAN, a town of France, in the dept. of Seine and Oise; 9 miles W. of Montfort and 10½ S. of Mantes.

(1.) * **HOVE**. The preterite of *heave*.

(2.) **Hove**, a town of Norway, in Drontheim.

HOVEDON, Roger DE, of an illustrious family in Yorkshire, is said to have been born at Hovedon, now called *Howdon*, in the reign of Henry I. After he had received the first parts of education in his native country, he studied the civil and canon law. He became domestic chaplain to Henry II. who employed him to transact several ecclesiastical affairs; in which he acquitted himself with honour. His most meritorious work was his *Annals of England*, from A. D. 731, when Bede's ecclesiastical history ends, to A. D. 1202. It is one of the most voluminous of our ancient histories, and is more valuable for the sincerity with which it is written, and the great variety of facts it contains, than for its style or arrangement.

HOUEILLES, a town of France, in the dep. of Lot and Garonne; 7¼ m. S. of Castel Jaloux.

(1.) * **HOVEL**. *n. f.* [Diminutive of *hofs*, house, Saxon.] 1. A shed open on the sides, and covered overhead.—

So likewise a *hovel* will serve for a romme,
To flake on the pease, when harvest shall come,
Tusser.

If you make a *hovel*, thatched, over some quantity of ground, plank the ground over, and it will breed saltpetre. *Bacon.*—

Your hay it is mow'd, your corn it is reap'd,
Your barns will be full, and your *hovels* heap'd.
Dryden.

2. A mean habitation; a cottage.—The men clamber up the acclivities, dragging their kine with them, where they feed them and milk them, and do all the dairy-work in such sorry *hovels* and sheds as they build to inhabit in during the summer. *Ray on the Creation.*

(2.) **HOVEL**, a town of Germany in Paderborn.

* **To HOVEL**. *v. a.* [from the noun.] To shelter in an *hovel*.—

And was't thou fain, poor father,
To *hovel* thee with swine and rogues forlorn,
In short and musty straw? *Shak. King Lear.*

(1.) * **HOVEN**. *part. pass.* [from *heave*.] Raised; swelled; tumefied.—

Tom Piper hath *hoven* and puffed up cheeks:
If cheese be so *hoven*, make Cisse to seek creeks.
Tusser.

(2.) **HOVEN CATTLE**, in husbandry, black cattle or sheep swollen by eating too voraciously of clover, or any other succulent food. The animal, when not quickly relieved, dies in half an hour. An extraordinary quantity of air being taken down with the clover, in its passage from the intestines upwards, forces the broad leaves of the clover before it, till they close up the passage at the entrance, and thus prevent the wind from returning. The common method of relief is to stab the beast into the paunch, but this is always dangerous and often fatal. Mr Richard Eager of Graffham, near Guildford, received 50 guineas from the Society for the Encouragement of Arts, &c. for publishing the following method practised by

by him for curing hoven cattle:—"Let the farmer have always ready smooth knobs of wood, of different sizes, fixed to the end of a flexible cane, which for oxen should be at least 6 feet long, and for sheep 3. When a beast is hoven, let one person take hold of him by the nostril and one horn, let another hold his tongue fast in one hand, putting the cane down his throat with the other. Be careful not to let the animal get the knob of the cane between his grinders; observe also to put the cane far enough down; the whole length will not injure. You will find the obstacle at the entrance of the paunch: push the cane hard, and when you perceive a smell to come from the paunch, and the animal's body to sink, the cure is performed."

HOVENIA, in botany, a genus of the monogynia order, in the pentandria class of plants.

* To HOVER. *v. n.* [*bovio*, to hang over, Welsh.] 1. To hang in the air overhead, without flying off one way or other.

Some fiery devil *hovers* in the sky,
And pours down mischief. *Shak. King John.*

Ah, my poor princes! ah, my tender babes!

If yet your gentle souls fly in the air,

And be not fix'd in doom perpetual,

Hover about me with your airy wings,

And hear your mother's lamentation. *Sh. R. III.*

A *hovering* mist came swimming o'er his sight,

And seal'd his eyes in everlasting night. *Dryden.*

—Great flights of birds are *hovering* about the bridge, and settling upon it. *Addison.*

'Till as the earthly part decays and falls,

The captive breaks her prison's mould'ring walls:

Hovers a while upon the sad remains,

Which now the pile, or sepulchre, contains,

And thence with liberty unbounded flies,

Impatient to regain her native skies. *Prior.*

Some less refin'd, beneath the moon's pale light

Hover, and catch the shooting stars by night. *Pope.*

2. To stand in suspense or expectation.—The landlord will no longer covenant with him; for that he daily looketh after change and alteration, and *hovereth* in expectation of new worlds. *Spenser on Ireland.*

3. To wander about one place.—We see so warlike a prince at the head of so great an army, *hovering* on the borders of our confederates.

Addison.—The truth and certainty is seen, and the mind fully possesses itself of it; in the other, it only *hovers* about it. *Locke.*

HOVESTADT, a town and fort of Germany in Westphalia, on the Lippe; 8 miles W. of Lippstadt.

HOUGA, a town of France, in the dep. of Lot and Garonne; $7\frac{1}{2}$ miles S. of Castel-Jaloux.

(1.) * HOUGH. *n. f.* [*bog*, Saxon.] 1. The lower part of the thigh.—Blood shall be from the sword unto the belly, and dung of men into the camel's *bough*. 2 *Esd.* xiii. 36. 2. [*Hue*, Fr.] An adze; an hoe. See HOS.—Did they really believe that a man, by *boughs* and an axe, could cut a god out of a tree? *Stillingfleet.*

(2.) HOUGH, in the manege, is the joint of the hind leg of a beast which connects the thigh to the leg. See HAM, N° 2.

* To HOUGH. *v. a.* [from the noun.] 1. To hamstring; to disable by cutting the sinews of the

ham.—Thou shalt *hough* their horses. *Job.* ii. 6.

2. To cut up with an hough or hoe. 3. To hawk.

This orthography is uncommon. See To HAWK.

—Neither could we *bough* or spit from us; much less could we sneeze or cough. *Grew.*

(1.) HOUGHTON, Major, a gentleman to whom the science of geography is much indebted; yet, by some strange fatality neither his Christian name, his birth-place, nor his age, are on record. He was a captain in the 69th regt. and, in 1779, acted as fort-major in the island of Goree, under Gen. Rooke. About 1789, hearing that the African Association wished to penetrate to the Niger by the way of GAMBIA, he offered to execute their plan. For such a task he was particularly qualified. Besides an uncommon degree of personal courage and intrepidity, he possessed a constitutional flow of animal spirits and good humour; and his complexion was naturally so dark, that a Moor might have taken him for his fellow countryman. His offer being accepted, he left England on the 16th Oct. 1790, and arrived at the mouth of the Gambia, on the 10th Nov. where he was kindly received by the King of Barra, whom he had formerly visited when at Goree, and who offered him all the assistance in his power. From this place he proceeded to Junkiconda, and thence to Medina, where he met with an equally favourable reception from the King of Woolli, of which kingdom Medina is the capital, and lies 900 miles above the mouth of the Gambia. From this town he wrote home to his wife, that a bilious fever had attacked him soon after his arrival in the Gambia, but his health was now unimpaired; a conspiracy had assailed his life, but the danger was past; the journey from Junkiconda had exposed him to innumerable hardships, but he was now in possession of every gratification which the kindness of the king, or the hospitality of the people could enable him to enjoy." He concludes with expressing his hopes that she "will hereafter accompany him to a place where L. 10. a year will support them in affluence!"—But, alas! these hopes were never to be realised. Misfortunes of various kinds accumulated upon him. By a fire, which consumed the house he lodged in, and the greatest part of Medina, he lost several valuable articles of merchandize, whereby the expenses of his journey were to be defrayed; by the villainy of his interpreter, who deserted him, he lost his horse and 3 of his asses; and by the bursting of his gun, he was wounded in the face and arms;—misfortunes which the kindness of the people of Barraconde could only alleviate, but could not remedy. Still however he ventured to pass the limits of former travellers; and journeyed 150 miles to the country of the Foo-lies; thence to Bondou, whose king was of a very different temper from those of Barra and Woolli; thence to Ferbanna, the capital of Bambouk, where he was seized with a fever and delirium, but met with the utmost kindness and humanity from the king and his subjects. From Ferbanna he intended to travel to Tombuctoo and Houssa, the utmost limits of the proposed journey; but having reached JARRA, he fell in with some Moors, who were travelling to Tisheet, a place in the Great Desert, who, under pretence of conducting him on his journey, robbed him of every thing, and

and left him to perish at a place called Farrā; where Mr Mungo Park (the latest traveller to Africa) was shown the spot to which his body had been dragged, but could not learn whether he died of hunger, or was murdered by the Mahometan Moors. Thus perished, in the prime of life, a man whose travels and inquiries have enlarged the sphere of European knowledge respecting Africa, and who, had he lived, would have continued to throw much light on these unknown countries. His last dispatch to the Association was dated from Ferbanna, July 24th, 1791.

(2—21.) HOUGHTON, the name of 20 English villages: viz. of one each in Cumberland, Derby, Hants, Huntingdon, Leicester, Lincoln, Northampton, Nottingham, and Shropshire; of two each in Durham and Norfolk; of 3 in Northumberland, and 4 in Yorkshire.

HOU-KEOU, a town of China in Kiang-si.

HOUL, a river of France, which runs into the Meuse, near Givet.

(1.) * HOULET. *n. f.* The vulgar name for an owl. The Scots and northern counties still retain it.

(2.) HOULET, or OWL. See STRIX.

HOULIERES, Antoniette DE LAGARDE DES, a French lady; whose poetry is highly esteemed. She was born at Paris in 1638. She was the pupil of HENAU, and adopted his sceptical principles. Her works and those of her daughter have been collected and printed together. Most of the Idyls, particularly those on sheep and birds, surpass every thing of the kind in the French language: the thoughts and expressions are noble; and the style pure, flowing, and chaste. The daughter carried the poetic prize in the French academy against Fontenelle. Both these ladies were members of the academy of Ricovatri; the mother was also a member of the academy of Arles. Her life is prefixed to her works in the Paris edition of 1747, in 2 vols 12mo. She died in 1694; and her daughter in 1718; both at Paris.

HOULSWORTHY, a large town of Devonshire, seated between two branches of the Tamer. It has a good market for corn and provisions. Lon. 4. 42. W. Lat. 50. 50. N.

* HOULT. *n. f.* [*holt*, Saxon.] A small wood. Obsolete.—

Or as the wind, in *holts* and shady greaves,
A murmur makes among the boughs and leaves.

Fairfax.

HOUMA, a town of Turkey, in Natolia.

HOUNA, a cape of Scotland, on the coast of Caithness, 2 miles W. of Duncansby Head. Lon. 0. 15. E. of Edin. Lat. 58. 33. N.

(1.) HOUNAM, a parish of Scotland, in Roxburghshire, of a circular form, about 10 miles long from E. to W. and 6 broad. It borders on Northumberland, where the top of the Fells, a range of the Cheviot hills, is the march. The climate is salubrious, and the inhabitants long-lived. Three died, about 1790, at the age of 100 each. The soil is light, but wet and spongy; fitter for grass than grain, of which little is produced: But 12,000 sheep are fed upon it, which produce "excellent wool," and "afford exquisite mutton." The population in 1791, as stated in Sir J. Sinclair's *Stat. Acc.* was only 365; having

decreased 267 since 1755, owing to the monopoly of farms. A Roman road runs through a part of the parish.

(2.) HOUNAM LAW, a small hill in the above parish, the highest on the border, except the Cheviot.

(1.) * HOUND. *n. f.* [*hand*, Saxon; *hund*, Scottish.] A dog used in the chase.—

Hounds and greyhounds, mongrels, spaniels,
curs,

Are cleped all by the name of dogs. *Shak.*

Jason threw, but fail'd to wound

The boar, and slew an undeserving *hound*,
And through the dog the dart was nail'd to ground. *Dryden.*

The kind spaniel and the faithful *bound*,
Likest that fox in shape and species found,
Pursues the noted path and covets home. *Prior.*

(2.) HOUND. See CANIS, N° I. § vi.; BLOOD-HOUND, § 2; and GREY HOUND, § 2.

(3.) HOUNDS, KENNEL FOR. See KENNEL.

(4.) HOUNDS, TRAINING OF. Among sportsmen it is generally understood, that hounds of the middle size are the most proper, all animals of that description being stronger than such as are either very small or very large. The shape ought to be particularly attended to, for if the hound be not well proportioned, he can neither run fast nor do much work. His legs ought to be straight, his feet round, and not very large; his shoulders back; his breast rather wide than narrow; his chest deep, his back broad, his head small, his neck thin; his tail thick and bushy, and well carried. None of those young hounds which are *out at the elbows*, or such as are weak from the knee to the foot, should ever be taken into the pack. That the pack may look well, the hounds should be as much as possible of a size: and if they be also handsome, the pack will then be perfect. This, however, contributes nothing to the *goodness* of a pack; for very unhandsome packs, consisting of hounds entirely different in size and colour, often afford very good sport. It is only necessary that they should run well together; to which indeed an uniformity in size and shape seems to contribute. The pack that can run ten miles, or any other considerable space, in the shortest time, may be said to go fastest, though the hounds taken separately might be considerably inferior to others in swiftness. A pack of hounds, considered in a collective body, go fast in proportion to the excellence of their noses and the head they carry. Packs composed of hounds of various kinds seldom run well. When the packs are very large, the hounds are seldom sufficiently hunted to be good; 20 or 30 couple, therefore, or at most 40, will be sufficient for the keenest sportsman in this country, as thus he may be enabled to hunt three or even four times a-week. The number of hounds to be kept must, however, in a considerable degree, depend on the strength of the pack and the country in which they hunt. They should be left at home as seldom as possible; and too many old hounds should not be kept. None ought to be kept above 5 or 6 seasons, though this also is somewhat uncertain, as we have no rule for judging how long a hound will last. In breeding of hounds, considerable attention ought to be paid to the dog from whom you breed.

breed. All such are to be rejected as have a tender nose, as are *babblers* or *skirters*. An old dog should never be put to an old bitch; nor should any attempts be made to cross the breed unless in a proper and judicious manner. Mr Beckford, in his *Essay on Hunting*, informs us, that he has seen foxhounds bred out of a Newfoundland dog and foxhound bitch; the whelps were mountrously ugly, and had other bad qualities besides. The cross most likely to be of service to a fox-hound is the beagle. The reason of crossing the breeds sometimes is, that the imperfections of one may sometimes be remedied by another. January, February, and March, are the best months for breeding; late puppies seldom thrive. After the females begin to grow big with young, it will not be proper to let them hunt any more, or indeed to remain for a much longer time in the kennel. Sometimes these animals will have an extraordinary number of whelps. Mr Beckford informs us, that he has known a bitch have 15 puppies at a litter; and he assures us, that a friend of his informed him, that a hound in his pack brought forth 16, all alive. In these cases it is proper to put some of the puppies to another bitch, if you want to keep them all; but if any are destroyed, the best coloured ought to be kept. The bitches should not only have plenty of flesh, but milk also; and the puppies should not be taken from them till they are able to take care of themselves: their mothers will be relieved when they learn to lap milk, which they will do in a short time. After the puppies are taken away from their mothers, the litter should have three purging balls given them, one every other morning, and plenty of whey the intermediate day. If a bitch bring only one or two puppies, and you have another that will take them, by putting the puppies to her the former will soon be fit to hunt again. She should, however, be first physicked, and it will also be of service to anoint her dugs with brandy and water. Whelps are very liable to the distemper to which dogs in general are subject, and which frequently makes great havoc among them at their walks; and this is supposed by Mr Beckford to be owing to the little care that is taken of them. "If the distemper (says he) once get among them, they must all have it: yet notwithstanding that, as they will be constantly well fed, and will lie warm (in a kennel built on purpose), I am confident it would be the saving of many lives. If you should adopt this method, you must remember to use them early to go in couples: and when they become of a proper age, they must be walked out often; for should they remain confined, they would neither have the health, shape, or understanding, which they ought to have. When I kept harriers, I bred up some of the puppies at a distant kennel; but having no servants there to exercise them properly, I found them much inferior to such of their brethren as had the luck to survive the many difficulties and dangers they had undergone at their walks; these were afterwards equal to any thing, and afraid of nothing; whilst those that had been nursed with so much care, were weakly, timid, and had every disadvantage attending private education. I have often heard as an excuse for hounds not hunting a cold scent,

that they were too *high-bred*. I confess I know not what that means: but this I know, that hounds are frequently too *ill-bred* to be of any service. It is judgment in the breeder, and patience afterwards in the huntsman, that makes them hunt. When young hounds are first taken in, they should be kept separate from the pack; and as it will happen at a time of the year when there is little or no hunting, you may easily give them up one of the kennels and grass court adjoining. Their play frequently ends in a battle; it therefore is less dangerous where all are equally matched.—If you find that they take a dislike to any particular hound, the safest way will be to remove him, or it is probable they will kill him at last. When a feeder hears the hounds quarrel in the kennel, he halloos to them; he then goes in among them, and flogs every hound he can come near. How much more reasonable, as well as efficacious, would it be, were he to see which were the combatants before he speaks to them. Punishment would then fall, as it ought, on the guilty only. In all packs there are some hounds more quarrelsome than the rest; and it is to them we owe all the mischief that is done. If you find chastisement cannot quiet them, it may be prudent to break their holders; for since they are not necessary to them for the meat they have to eat, they are not likely to serve them in any good purpose. Young hounds should be fed twice a day, as they seldom take kindly to the kennel meat at first, and the distemper is most apt to seize them at this time. It is better not to round them till they are thoroughly settled; nor should it be put off till the hot weather, for then they would bleed too much. It may be better perhaps to round them at their quarters, when about six months old; should it be done sooner, it would make their ears tuck up. The tailing of them is usually done before they are put out; it might be better, perhaps, to leave it till they are taken in. Dogs must not be rounded at the time they have the distemper upon them, as the loss of blood would weaken them too much. If any of the dogs be thin over the back, or any more quarrelsome than the rest, it will be of use to cut them: I also spay such bitches as I shall not want to breed from; they are more useful, are stouter, and are always in better order; besides, it is absolutely necessary if you hunt late in the spring, or your pack will be very short for want of it. The latter operation, however, does not always succeed; it will be necessary therefore to employ a skilful person, and one on whom you can depend; for if it be ill done, though they cannot have puppies, they will go to heat notwithstanding. They should be kept low for several days before the operation is performed, and must be fed on thin meat for some time after." It is impossible to determine how many young hounds ought to be bred in order to keep up the pack, as this depends altogether on contingencies. The deficiencies of one year must be supplied by the next; but it is probable, that from 30 to 35 couple of old hounds, and from 8 to 35 couple of young ones, will answer the purpose where no more than 40 couple are to be kept. A considerable number, however, ought always to be bred; for it is undoubt-

edly and evidently true, that those who breed the greatest number of hounds must expect the best pack. After the hounds have been rounded, become acquainted with the huntsman, and answer to their names, they ought to be coupled, and walked out among sheep. Such as are particularly ill natured ought to have their couples loose about their necks in the kennel till they become reconciled to them. The most stubborn ought to be coupled to old hounds rather than two young ones; and two dogs should not be coupled together when you can avoid it. As young hounds are awkward at first, a few ought only to be set out at a time with people on foot, and they will soon afterwards follow a horse. When they have been walked out often in this manner amongst the sheep, they should be uncoupled by a few at a time, and those chastised who offer to run after the sheep; but it will be difficult to reclaim them after they have once been allowed to taste blood. When hounds are to be aired, it is best to take them out separately, the old ones one day, and the young another. With regard to the first entering of hounds to a scent, our author gives the following directions: "You had better enter them at their own game; it will save you much trouble afterwards. Many dogs, I believe, like that scent best which they were first blooded to: but be this as it may, it is most certainly reasonable to use them to that which it is intended they should hunt. It may not be amiss first when they begin to hunt to put light collars on them. Young hounds may easily get out of their knowledge; and shy ones, after they have been much beaten, may not choose to return home. Collars, in that case, may prevent their being lost.—You say you like to see your young hounds run a trail scent. I cannot think the doing of it once or twice could hurt your hounds; and yet, as a sportsman, I dare not recommend it. It would be less bad than entering them at a hare. A cat is as good a trail as any; but on no account should any trail be used after your hounds are stooped to a scent. Hounds ought to be entered as soon as possible, though the time must depend on the nature of the country in which they are. In corn countries hunting may not be practicable till the corn is cut down; but you may begin sooner in grass countries, and at any time in woodlands. Hounds at their first entrance cannot be encouraged too much. When they are become handy, love a scent, and begin to know what is right, it will then be soon enough to chastise them for what is wrong; in which case one severe beating will save a great deal of trouble. When a hound is flogged, the whipper-in should make use of his voice as well as his whip. If any be very unsteady, it will not be amiss to send them out by themselves when the men go out to exercise their horses. If you have hares in plenty, let some be found sitting, and turned out before them: and you will find that the most riotous will not run after them. If you intend them to be steady from deer, they should often see deer, and then they will not regard them; and if after a probation of this kind you turn out a cub before them, with some old hounds to lead them on, you may assure yourself they will not be unsteady long." It is proper to

put the young hounds into the pack when they stoop to a scent, become handy, know a rate, and stop easily. A few only are to be put to the pack at a time; and it is not advisable even to begin this till the pack have been out a few times by themselves, and "are gotten well in blood." They should be low in flesh when you begin to hunt; the ground being generally hard at that time, so that they are very liable to be shaken.—By hounds being *handy*, our author means their being ready to do whatever is required of them; and particularly, when cast, to turn easily which way the huntsman pleases. Mr Beckford begins to hunt with his young hounds in August. The huntsman in the preceding months keeps his old hounds healthy by giving them proper exercise, and gets his young hounds forward; and for this purpose nothing answers so well as taking them frequently out. The huntsman should go along with them, get frequently off his horse, and encourage them to come to him:—too much restraint will frequently incline the hounds to be riotous. Our author frequently walks out his hounds among sheep, hares, and deer. Sometimes he turns down a cat before them, which they kill; and when the time of hunting approaches, he turns out young foxes or badgers; taking out some of the most steady of his old hounds to lead on the young ones. Small covers and furze brakes are drawn with them to use them to a halloo, and to teach them obedience. If they find improper game and hunt it, they are stopped and brought back; and as long as they will stop at a rate, they are not chastised. At such times as they are taken out to air, the huntsman leads them into the country in which they are designed to hunt; by which means they acquire a knowledge of the country, and cannot miss their way home at any time afterwards. When they begin to hunt, they are first brought into a large cover of his own, which has many ridings cut in it; and where young foxes are turned out every year on purpose for them. After they have been hunted for some days in this manner, they are sent to more distant covers, and several old hounds added to them. There they continue to hunt till they are taken into the pack, which is seldom later than the beginning of September; for by that time they will have learned what is required of them, and seldom give much trouble afterwards. In September he begins to hunt in earnest; and after the old hounds have killed a few foxes, the young ones are put into the pack, two or three couple at a time, till all have hunted. They are then divided; and as he seldom has occasion to take in more than nine or ten couple, one half are taken out one day, and the other the next, till they are steady. To render fox-hunting complete, no young hounds should be taken into the pack the first season; a requisite too expensive for most sportsmen. The pack should consist of about 40 couple of hounds, that have hunted 1, 2, 3, 4, or 5 seasons. The young pack should consist of about 20 couple of young hounds, and an equal number of old ones. They should have a separate establishment, and the two kennels should not be too near one another. When the season is over, the best of the young hounds should be taken into the pack, and the draft of old ones exchanged for them: Many

Many must be bred to enable a sportsman to take in 20 couple of young hounds every season. It will always be easy to keep up the number of old hounds; for when your own draft is not sufficient, drafts from other packs may be obtained, and at a small expense. When young hounds are hunted together for the first season, and have not a sufficient number of old ones along with them, it does more harm than good.

* **TO HOUND.** *v. a.* [from the noun.] 1. To set on the chase.—God is said to harden the heart permissively, but not operatively nor effectively; as he who only lets loose a greyhound out of the slip, is said to *hound* him at the hare. *Bramhall*. 2. To hunt; to pursue.—If the wolves had been *bounded* by tigers, they should have worried them. *L'Estrange*.

* **HOUNDFISH.** *n. f.* A kind of fish. *Mustela levis*. *Ainsworth*.

HOUND POINT, a cape of Scotland, in the Frith of Forth, on the N. coast of Linlithgowshire, 7 miles WNW. of Leith.

(1.) * **HOUND'S-TONGUE.** *n. f.* [*cynoglossum*, Lat.] A plant. *Miller*.

(2.) **HOUND'S-TONGUE.** See **CYNOGLOSSUM**.

(1.) * **HOUND TREE.** *n. f.* A kind of tree. *Cornus*. *Ainsworth*.

(2.) **HOUND-TREE.** See **CORNUS**, N° I.

HOUNSLOW, a town of Middlesex, 10 miles from London, seated on the **HEATH** (N° 2.) It belongs to two parishes, the N. side of the street to Heston, and the S. to Isleworth. Near it are powder-mills. It has fairs on Trinity Monday, and Monday after September 29. It has a charity-school and a chapel; and had formerly a convent of mendicant friars, who, by their institution, begged alms for the ransom of captives taken by the infidels.

(2.) **HOUNSLOW HEATH**, an extensive heath, noted for robberies and horse-races.

* **HOUP.** *n. f.* [*upupa*, Lat.] The puct. *Ainsw.*

(1.) **HOU-QUANG**, a province of China, in the centre of the empire; divided into two parts by the Yang-tse-kiang. The greater part of it is level, and watered by lakes, canals, and rivers; which render it so fertile that the Chinese call it *the store-house of the empire*; and it is a saying among them, that "the abundance of Kiang-si could furnish all China with a breakfast; but the province of Hou-quang could maintain all its inhabitants." Some princes of the race of Hong-you formerly resided in this province; but that family was entirely destroyed by the Tartars when they conquered China. The people here boast much of their cotton cloths, simples, gold mines, wax, and paper made of the bamboo-reed. The northern part of the province contains 8 cities of the first class, and 60 of the 2d and 3d. The southern comprehends 7 of the first class, and 54 of the 2d and 3d, exclusive of forts, towns, and villages, which are numerous.

(2.) **HOU-QUANG**, a town of China, in the prov. of Chan-si, 10 miles S. of Fuen-Tcheou.

(1.) * **HOUP.** *n. f.* [*beure*, Fr. *bora*, Lat.] 1. The 24th part of the natural day; the space of 60 minutes.—

See the minutes how they run:

How many makes the *hour* full complete,

How many *hours* bring about the day,
How many days will finish up the year,
How many years a mortal man may live. *Shak.*

2. A particular time.—

Vexation almost stops my breath,
That sunder'd friends greet in the *hour* of death. *Shak.*

When we can intreat an *hour* to serve,
We'll spend it in some words upon that business,
If you would grant the time. *Shak.*

The conscious wretch must all his arts reveal,
From the first moment of his vital breath,
To his last *hour* of unrepenting death. *Dryd.*

3. The time as marked by the clock.—

The *hour* runs through the roughest day. *Shak.*
—Our neighbour let her floor to a genteel man,
who kept good *hours*. *Tatler*.—They are as loud
any *hour* of the morning, as our own country-
men at midnight. *Addison*.

(1.) **Hour**, in chronology, is sometimes the 12th part of a natural day. See **DAY**, § 2. The word *bora* or *ora*, comes, according to some, from **HORUS**, the Egyptian name of the sun, the father of the **HOURS**. Others derive it from the Greek *ὥρα*, to terminate, or distinguish. An hour, with us, is a measure of time, equal to a 24th part of the natural day, or the duration of the 24th part of the earth's diurnal rotation. It answers to 15° of the equator, not precisely, but near enough for common use. It is divided into 60 minutes; the minute into 60 seconds, &c. The division of the day is very ancient; as it is shown by Kircher, *Oedip. Egypt.* Tom. II. P. II. Class. VII. c. 8. The most ancient hour was the 12th part of the day. Herodotus, lib. ii. says that the Greeks learnt from the Egyptians the method of dividing the day into 12 parts.—The astronomers of Cathaya, &c. Bp. Beveridge observes, still retain this division. They call the hour *chag*; and to each *chag* gave a peculiar name, taken from some animal; the first is called *zetb*, mouse; the 2d *chiu*, bullock; the 3d *zem*, leopard; the 4th *mau*, hare; the 5th *chin*, crocodile, &c. The division of the day into 24 hours was not known to the Romans before the first Punic war. Till that time they only regulated their days by the rising and setting of the sun. They divided the 12 hours of the day and night into 4 watches, containing three hours each. See **CHRONOLOGY**, Part I. Sect. I.

(3.) **HOURS**, in mythology. See **HORÆ**.

(4.) **HOURS**, *Horæ*, in the Romish church, are certain prayers performed at stated times of the day; as matins, vespers, lauds, &c. The lesser hours are, *prime*, *tierce*, *sixth*, and *none*. They are called *canonical hours*, being rehearsed at certain hours prescribed by the canons, in commemoration of the mysteries accomplished at those hours; these hours were anciently called also *courses*, *curfus*. The first constitution, enjoining the observation of the canonical *hours*, is of the 9th century, in a capitular of Heito bishop of Basil, enjoining the priests never to be absent at the canonical hours by day or night.

(1.) * **HOURLASS.** *n. f.* [*hour* and *glass*.] 1. A glass filled with sand, which, running through a narrow hole, marks the time.—Next morning, known to be a morning better by the *hourglass* than the day's clearness. *Sidney*.—In sickness, the
P P P 2 time

time will seem longer without a clock or *bourglass* than with it; for the mind doth value every moment. *Bacon*.—

Shake not his *bourglass*, when his hasty sand

Is ebbing to the last. *Dryden's Spanish Friar*.

2. A space of time. A manner of speaking rather affected than elegant.—We, within the *bourglass* of two months, have won one town, and overthrown great forces in the field. *Bacon*.

(2.) HOUR-GLASSES are much used at sea for reckonings, &c. The best are those which, instead of sand, have egg-shells dried in an oven, then beaten fine and sifted.

HOURIS, in Mahometan theology, females promised to the faithful in paradise; formed for this purpose, with eternal beauty and undecaying charms.

(1.) * HOURLY. *adj.* [from *hour*.] Happening or done every hour; frequent; often repeated.—
Alcyone

Computes how many nights he had been gone,
Observes the waning moon with *hourly* view,

Numbers her age, and wishes for a new. *Dryd.*

—We must live in *hourly* expectation of having those troops recalled, which they now leave with us. *Swift*.

(2.) HOURLY. *adv.* [from *hour*.] Every hour; frequently.—

She deserves a lord,
That twenty such rude boys might tend upon,
And *hourly* call her mistress. *Shak.*

Our estate may not endure
Hazard so near us, as doth *hourly* grow
Out of his lunacies. *Shakespeare's Hamlet*.

They with ceaseless cry
Surround me, as thou saw'st; *hourly* conceiv'd,
And *hourly* born, with sorrow infinite
To me! *Milton's Paradise Lost*.

Great was their strife, which *hourly* was re-
new'd,

'Till each with mortal hate his rival view'd.
Dryden.

* HOURPLATE. *n. f.* [from *hour* and *plate*.] The dial; the plate on which the hours, pointed by the hand of a clock, are inscribed. If eyes could not view the hand, and the characters of the *hourplate*, and thereby at a distance see what o'clock it was, their owner could not be much benefited by that acuteness. *Locke*.

HOURSACK, a town of Asia, in Persian Armenia, 150 miles ENE. of Erivan.

HOUSATONICK, a river of the United States, which joins the Naugatuck in Connecticut, and forms the Stratford at Derby.

(1.) * HOUSE. *n. f.* [*hus*, Saxon; *huys*, Dutch; *huse*, Scottish.] 1. A place wherein a man lives; a place of human abode.—

Sparrows must not build in his *house* eaves. *Shak.*
—*Houses* are built to live in, not to look on; therefore let use be preferred before uniformity, except where both may be had. *Bacon*.—In a *house* the doors are moveable, and the rooms square; yet the *house* is neither moveable nor square. *Watts*.

2. Any place of abode.—

The bees with smoke, the doves with noisome
stench,

Are from their hives and *houses* driven away.
Shakespeare.

3. Place wherein religious or studious persons live common; monastery; college. Theodosius arrived at a religious *house* in the city, where now Constantia resided. *Addison*. 4. The manner of living; the table.—He kept a miserable *house*, but the blame was wholly on madam. *Swift*. 5. Station of a planet in the heavens, astrologically considered.—Pure spiritual substances we cannot converse with, therefore have need of means of communication; which some make to be the celestial *houses*; those who are for the celestial *houses* worship the planets, as the habitations of intellectual substances that animate them. *Stillingfleet*. 6. Family of ancestors; descendants and kindred; race.—

The red rose and the white are on his face,
The fatal colours of our striving *houses*. *Shak.*

An ignominious ransom and free pardon
Are of two *houses*; lawful mercy sure
Is nothing kin to foul redemption. *Shak.*

—By delaying my last, upon your grace's accession to the patrimonies of your *house*, I may seem to have made a forfeiture.

A poet is not born in ev'ry race;
Two of a *house* few ages can afford,
One to perform, another to record. *Dryden*.

7. A body of the parliament; the lords or commons collectively considered.—Nor were the crimes objected against him so clear as to give convincing satisfaction to the major part of both *houses*, especially that of the lords. *King Charles*.

(2.) HOUSE. See ARCHITECTURE, *Index*. Among the Jews, Greeks and Romans, *houses* were flat on the top for walking on, and had usually stairs on the outside, by which they might ascend and descend without coming into the house. Each house was so laid out, that it inclosed a quadrangular area or court; which being open to the sky, gave light to it. This was the place where company was received, and for that purpose it was strewed with mats or carpets for their better accommodation. It was paved with marble or other materials, according to the owner's ability, and provided with an umbrella of vellum to shelter them from the inclemency of the weather. This part of their houses, called by the Romans *impluvium* or *cavaedium*, was provided with channels to carry off the water into the common sewers. The level roof was covered with a strong plaster by way of terrace. Hither, especially amongst the Jews, it was customary to retire for meditation, private converse, devotion (see Acts x. 9.), or the enjoyment of the evening breezes. It is surprising that so few modern houses are built with this convenience. The Grecian houses were usually divided into two parts, in which the men and women had distinct mantions. The apartment of the men was towards the gate, and called *Andronitis*; that of the women was the farthest part of the house, and called *Gynaecitis*. The Jews, Greeks, and Romans, supposed their houses to be polluted by dead bodies, and to stand in need of purification.

(3.) HOUSE, in astrology, (§ 1, def. 5.) is the 12th part of the heavens. The division of the heavens into houses is founded upon the pretended influence of the stars, when meeting in them, on all sublunary bodies. These influences are supposed to be good or bad; and to each of these
houses

houses particular virtues are assigned, on which astrologers prepare and form a judgment of their horoscopes. The horizon and meridian are two circles of the celestial houses, which divide the heavens into four equal parts, each containing 3 houses; 6 of which are above the horizon, and 6 below it; and 6 of these are called *eastern*, and 6 *western houses*. A scheme or figure of the heavens is composed of 12 triangles, all called *houses*, in which is marked the stars, signs, and planets, so included in each of these circles. Every planet has likewise two particular houses, in which it is pretended that they exert their influence in the strongest manner; but the sun and moon have only one, the house of the former being Leo, and that of the former Cancer. The houses in astrology have also names according to their qualities. The 1st is the house of life; this is the ascendant, which extends 5 degrees above the horizon, and the rest below it: the 2d is the house of riches: the 3d, the house of brothers: the 4th, in the lowest part of the heavens, is the house of relations, and the angle of the earth: the 5th, the house of children: the 6th, the house of health: the 7th, the house of marriage, and the angle of the west: the 8th, the house of death: the 9th, the house of piety: the 10th, the house of offices: the 11th, the house of friends: and the 12th, the house of enemies.

(4.) HOUSE, (§ 1, def. 7.) See COMMONS, N^o 2. LORDS, N^o II. and PARLIAMENT.

(5.) HOUSE, COUNTRY, is the *villa* of the ancient Romans, the *QUINTA* of the Spaniards and Portuguese, the *closerie* and *caffine* of the French, and the *vigna* of the Italians. See VILLA.

(6.) HOUSES FOR RECOVERING SICK PERSONS. The following has been recommended as a cheap, easy, and expeditious method of constructing houses, which have been found very useful for the recovery of the sick, and therefore may prove wholesome places of residence for the healthy: Choose a dry and airy situation, on a gravelly or chalky soil if possible; upon this lay down the plan of the building; make one end of it face that quarter from whence the purest and healthiest winds blow, of a breadth that can be conveniently roofed. Then drive stakes, 6 feet distant, into the ground, so as to stand about 6 feet above it; and, interlacing them with wattles, coat the wattles on the side next the weather with fresh straw; make the roof in the same manner, but thicker, or of thatch, with a hole at the top, to open occasionally. Let the end of the building facing the wholesomest quarter lie open some feet back, so as to form a porch, where the convalescents may take the air without injury. A large chimney and kitchen grate may be erected at the other end. If the soil be chalky or gravelly, hollow it 4 or 5 feet deep, within 12 or 18 inches of the walls; but let the steps into this hollow lie far enough within the porch, that no water may get into it, and, if of chalk, that they may not grow slippery in wet weather. From time to time open the vent-hole at the roof, by which all the infectious air, being warmer, and consequently lighter, than that which is pure, will be driven out by the rushing in of the fresh air; a purpose which the little openings, that may be left in the sides and roofs of such rude

and hasty buildings will, even of themselves, answer so well, as to compensate any cold they may let in, even in the coldest months. Let the floor be scraped 3 or 4 inches deep every 5 or 6 days, and what comes off removed to some distance. Halls of this kind, 50 feet long and 20 broad, cost but a trifle; yet, with these precautions (even without the addition of clean straw for every new patient to lie on, inclosed in clean washed sacks fit for the purpose), proved of vastly more advantage in the recovery of sick soldiers, than the low roofed rooms of the farm-houses of the isle of Wight, or even the better accommodations of Carisbrooke castle, in which there perished 4 times the number of sick that there did in these temporary receptacles; which were first thought of by Dr Brocklesby, on occasion of some terrible infections from confined animal effluvia. In July 1796, Mr Henry Walker of Thurmaston, in Leicestershire, obtained a patent for a curious invention of a method by which houses and other buildings may be erected equally durable, and at much less expense, in timber, lime, and workmanship, than houses on the usual construction. Of this invention he has published a description, to which we must refer the inquisitive reader.

(7.) HOUSES, TAXES ON. The HOUSE and WINDOW Duty is a branch of the king's extraordinary revenue. See REVENUE. As early as the conquest, mention is made in domesday-book of fumage or fugage, vulgarly called *smoke-farthings*; which were paid by custom to the king for every chimney in the house. Edward the Black Prince, soon after his successes in France, in imitation of the English custom, imposed a tax of a florin upon every hearth in his French dominions. The first parliamentary establishment of it in England was by stat. 13 and 14 Car. II. c. 10. whereby a hereditary revenue of 2s. for every hearth, in all houses paying to church and poor, was granted to the king for ever. And, by subsequent statutes, the constable and two other substantial inhabitants of the parish, to be appointed yearly (for the surveyor appointed by the crown, together with such constable or other public officer), were, once in every year, empowered to view the inside of every house in the parish. But, upon the Revolution, by stat. 1 W. and M. c. 10, hearth-money was declared to be "not only a great oppression to the poorer sort, but a badge of slavery upon the whole people, exposing every man's house to be entered into and searched at pleasure, by persons unknown to him; and therefore, to erect a *lasting* monument of their majesties' goodness, in every house in the kingdom the duty of hearth-money was taken away and abolished." This monument of goodness remains among us to this day: but the prospect of it was darkened, when in six years afterwards, by statute 7 W. III. c. 18. a tax was laid upon all houses (except cottages) of 2s. now advanced to 3s. *per* house, and a tax also upon all windows, if they exceeded nine, in such house. Which rates have been from time to time varied, being now extended to all windows exceeding five; and power is given to surveyors, appointed by the crown, to inspect the outside of houses, and also to pass through any house, two days in the year, into any court or yard,

yard, to inspect the windows there.—Schemes of the different rates of duty upon houses and windows may be seen in the *Almanacks*, or in *Kearsey's Tax Tables*, published annually.

(1.) * *To HOUSE. v. a.* [from the noun.] 1. To harbour; to admit to residence.—Palladius wished him to *house* all the Helots. *Sidney*.—Upon the North-sea a valley *houseth* a gentleman, who hath worn out his former name. *Crew's Survey of Cornwall*.—

Slander lives upon succession,
For ever *housed* where it gets possession. *Shak.*
Mere cottagers are but *housed* beggars. *Bacon*.—

Oh, can your counsel his despair defer,
Who now is *housed* in his sepulchre? *Sandys*.
We find them *housing* themselves in dens. *South*.—

In expectation of such times as these,
A chapel *hous'd* 'em, truly call'd of ease. *Dryd.*
2. To shelter; to keep under a roof.—As we *house* not country plants to save them, so we may *house* our own to forward them. *Bacon's Nat. Hist.*
—*House* your choicest carnations, or rather set them under a pent-house, to preserve them in extremity of weather. *Evelyn*.—

Wit in northern climates will not blow,
Except, like orange trees, 'tis *hous'd* from snow.
Dryden.

(2.) * *To HOUSE. v. n.* 1. To take shelter; to keep abode; to reside.—

Ne suffer it to *house* there half a day.
Hubberd's Tale.
Graze where you will, you shall not *house* with me. *Shak.*

Summers three times eight, save one,
She had told; alas! too soon,
After so short time of breath,
To *house* with darkness and with death. *Milton*.
2. To have an astrological station in the heavens.
In fear of this, observe the starry signs
Where Saturn *houses*, and where Hermes joins.
Dryden.

I *housing* in the lion's hateful sign,
Bought senates and deserting troops are mine.
Dryden.

HOUSE-BOTE. *n. f.* a privilege of cutting wood anciently granted to tenants.

* HOUSEBREAKER. *n. f.* [*house* and *break*.] Burglar; one who makes his way into houses to steal.—All *housebreakers* and sharpers had *thief* written in their foreheads. *L'Estrange*.

(1.) * HOUSEBREAKING. *n. f.* [*house* and *break*.] Burglary.—When he hears of a rogue to be tried for robbing or *housebreaking*, he will send the whole paper to the government. *Swift*.

(2.) HOUSEBREAKING is the breaking into and robbing a house in the day-time; the same crime being termed BURGLARY when done by night: both are felony without benefit of clergy.

* HOUSEDOG. *n. f.* [*house* and *dog*.] A mastiff kept to guard the house.—A very good *houfedog*, but a dangerous cur to strangers, had a bell about his neck. *L'Estrange*.—You see the goodness of the master even in the old *houfedog*. *Addison*.

HOUSE. See HOUSING, § 2.

* (1.) HOUSEHOLD. *n. f.* [*house* and *hold*.] 1. A family living together.—

Two *households*, both alike in dignity,
In fair Verona, where we lay our scene,

From ancient grudge break to new mutiny.

Shak.

—A little kingdom is a great *household*, and a great *household* a little kingdom. *Bacon's Advice to Filibers*.—

'Of God observ'd

The one just man alive, by his command,
Shall build a wond'rous ark, as thou beheld'st,
To save himself and *household* from amidst

A world devote to universal wreck. *Milton*.

—He has always taken to himself, amongst the sons of men, a peculiar *household* of his love, which at all times he has cherished as a father, and governed as a master: this is the proper *household* of faith; in the first ages of the world, 'twas sometimes literally no more than a single *household*, or some few families. *Spratt*.—

Great crimes must be with greater crimes repaid,

And second funerals on the former laid;
Let the whole *household* in one ruin fall,
And may Diana's curse o'ertake us all. *Dryd.*

Learning's little *household* did embark,
With her world's fruitful system in her sacred ark. *Swift*.

In his own church he keeps a seat,
Says grace before and after meat;
And calls, without affecting airs,
His *household* twice a-day to prayers. *Swift*.

2. Family life; domestic management.—

An inventory, thus importing
The several parcels of his plate, his treasure,
Rich stuffs, and ornaments of *household*. *Shak.*

3. It is used in the manner of an adjective, to signify domestic; belonging to the family.—Cornelius called two of his *household* servants. *Acts* x. 7.

For nothing lovelier can be found
In woman, than to study *household* good;
And good works in her husband to promote.

Milton.

—It would be endless to enumerate the oaths among the men, among the women the neglect of *household* affairs. *Swift*.

(2.) THE HOUSEHOLD OF A SOVEREIGN PRINCE, includes only the officers and domestics belonging to his palace.

(3.) HOUSEHOLD, PRINCIPAL OFFICERS OF HIS MAJESTY'S. These are the lord steward, lord chamberlain, the groom of the stole, the master of the great wardrobe, and the master of the horse. The civil government of the king's house is under the care of the lord steward, who, being the chief officer, has authority over all the other officers and servants, except those of his majesty's chapel, chamber, and stable; and he is the judge of all crimes committed either within the court or the verge. Under him are the treasurer, the comptroller, cofferer, the master of the household, the clerks of the green-cloth, and the officers and servants belonging to the accounting-house, the marshalsea, the verge, the king's kitchen, the household kitchen, the acatery, bake-house, pantry, buttery, cellar, pastry, &c. Next to him is the lord chamberlain, who has under him the vice-chamberlain, the treasurer, and comptroller of the chamber; 48 gentlemen of the privy-chamber, 12 of whom wait quarterly, and two of them lie every night in the privy-chamber; the gentleman usher, the groom;

grooms of the great chamber, the pages of the presence chamber; the mace-bearers, cup-bearers, carvers, musicians, &c. See CHAMBERLAIN, § 4. The groom of the stole has under him the 11 other lords of the bed-chamber, who wait weekly in the bed-chamber, and by turns lie there 2-nights on a pallet bed; and also the grooms of the bed-chamber, the pages of the bed-chamber and back-stairs, &c. See STOLE, § 4. The master or keeper of the great wardrobe has under him a deputy, comptroller, clerk of the robes, brusher, &c. and a number of tradesmen and artificers, who are all sworn servants to the king. The master of the horse has under his command the equerries, pages, footmen, grooms, coachmen, farriers, saddlers, and all the other officers and tradesmen employed in his majesty's stables. Next to the civil list of the king's court, is the military, consisting of the band of gentlemen pensioners, the yeomen of the guard, and the troops of the household; of which the two first guard the king above stairs. When the king dines in public, he is waited upon at table by his majesty's cup-bearers, carvers, and gentlemen sewers, the musicians playing all the time. The dinner is brought up by the yeomen of the guard, and the gentlemen sewers place the dishes in order. The carvers cut for the king, and the cup-bearers serve him the drink with one knee on the ground, after they have first tasted it in the cover.

* **HOUSEHOLDER.** *n. f.* [from *household*.] Master of a family.—A certain *householder* planted a vineyard. *Mat. xxi. 33.*

* **HOUSEHOLDSTUFF.** *n. f.* [*household* and *stuff*.] Furniture of an house; utensils convenient for a family.—In this war that he maketh, he still flieth from his foe, and lurketh in the thick woods, waiting for advantages: his cloak in his bed, yea, and his *householdstuff*. *Spenser on Ireland.*—A great part of the building was consumed, with much costly *householdstuff*. *Bacon.*—The woman had herself for her *householdstuff*. *L'Estrange.*

(1.) **HOUSE ISLAND,** an island of England, one mile and 68 chains from the coast of Northumberland. It is the largest of the Farn Islands (see FARN, N° 2.); is about a mile in compass, and has a fort and a lighthouse. It contains about 6 or seven acres of rich pasture; and the shore abounds with good coals which are dug at the ebb of tide. St Cuthbert is said to have passed the two last years of his life on this island. A priory of Benedictines was afterwards established in it for 6 or 8 monks, subordinate to Durham. A square tower, the remains of a church, and some other buildings, are still to be seen on this island; and a stone coffin, said to be that of St Cuthbert. At the N. end of the isle is a chasm, from the top to the bottom of the rock, communicating with the sea; through which, in tempestuous weather, the water is forced with great violence and noise, and forms a fine *jet d'eau* of 60 feet high. It is called by the inhabitants of the opposite coast, the *Churn*.

(2.) **HOUSE ISLAND,** an island of Scotland, on the W. coast of Shetland, in the parish of Bressay, united to Burra by a bridge. (See BRESSAY, § 2; and BURRA, N° 1.) Burra and House Island are 4 miles long and nearly one broad. In 1790, 134 persons were successfully inoculated for the small-pox in these two islands.

* **HOUSEKEEPER.** *n. f.* [*house* and *keep*.] 1. Householder; master of a family.—To be said an honest man and a good *housekeeper*, goes as fairly as to say a graceful man and a great scholar. *Shak.*—If I may credit *housekeepers* and substantial tradesmen, all sorts of provisions and commodities are risen excessively. *Locke.* 2. One who lives in plenty; one that exercises hospitality.—The people are apter to applaud *housekeepers* than house raisers. *Wotton.* 3. One who lives much at home.—How do you both? You are manifest *housekeepers*. What are you sewing there? *Shakespeare's Coriolanus.* 4. A woman-servant that has care of a family, and superintends the other maid-servants.—

Merry folks, who want by chance

A pair to make a country dance,

Call the old *housekeeper*, and get her

To fill a place for want of better. *Swift.*

5. A housedog. Not in use.—Distinguish the *housekeeper*, the hunter. *Shakespeare.*

(1.) * **HOUSEKEEPING.** *adj.* [*house* and *keep*.] Domestic; useful to a family.—His house for pleasant prospect, large scope, and other *housekeeping* commodities, challengeth the pre-eminence. *Carew.*

(2.) * **HOUSEKEEPING.** *n. f.* Hospitality; liberal and plentiful table.—I hear your grace hath sworn out *housekeeping*. *Shakespeare.*—His table was one of the last that gave us an example of the old *housekeeping* of an English nobleman: an abundance reigned, which shewed the master's hospitality. *Prior.*

* **HOUSEL.** *n. f.* [*husl*, Saxon, from *huusel*, Gothick, a sacrifice, or *hostia*, dimin. *hostiola*, Lat.] The holy eucharist.

* **To HOUSEL.** *v. a.* [from the noun.] To give or receive the eucharist. Both the noun and verb are obsolete.

(1.) * **HOUSELEEK.** *n. f.* [*house* and *leek*.] A plant. *Miller.*—The acerbs supply their quantity of cruder acids; as juices of apples, grapes, the sorrels, and *houseleek*. *Floyer.*

(2—5.) **HOUSE-LEEK.** See PISTIA, SEDUM, SEMPERVIVUM, and TILLÆA.

* **HOUSELESS.** *adj.* [from *house*.] Wanting abode; wanting habitation.—

Poor naked wretches,

How shall your *houseless* heads and unfed sides,

Your loop'd and window'd raggedness, defend

you? *Shak.*

—This hungry, *houseless*, suffering, dying Jesus, fed many thousands with five loaves and two fishes. *Well.*

HOUSE-LINE. See HOUSEING, § 3.

* **HOUSEMAID.** *n. f.* [*house* and *maid*.] A maid employed to keep the house clean.—The *housemaid* may put out the candle against the looking-glass. *Swift.*

* **HOUSEROOM.** *n. f.* [*house* and *room*.] Place in a house.—

Houserom, that costs him nothing, he bestows;

Yet still we scribble on, though still we lose.

Dryden.

* **HOUSESNAIL.** *n. f.* A kind of snail.

* **HOUSEWARMING.** *n. f.* [*house* and *warm*.] A feast or merry-making upon going into a new house.

* **HOUSEWIFE.** *n. f.* [*house* and *wife*.] This is now

now frequently written, *huswife*, or *huff*.] 1. The mistress of a family.—You will think it unfit for a good *housewife* to stir in, or to busy herself about, her housewifery. *Spenser on Ireland*.—I have room enough, but the kind and hearty *housewife* is dead. *Pope to Swift*. 2. A female economist.—Fitting is a mantle for a bad man, and surely for a bad *housewife* it is no less convenient; for some of them, that be wandering women, it is half a wardrobe. *Spenser on Ireland*.—Let us sit and mock the good *housewife*, Fortune, from her wheel, that her gifts may henceforth be disposed equally. *Shak*.—

Farmers in degree,

He a good husband, a good *housewife* she. *Dryd*.

Early *housewives* leave the bed,

When living embers on the hearth are spread.

Dryden.

—The fairest among the daughters of Britain shew themselves good statewomen as well as good *housewives*. *Addison*. 3. One skilled in female business.—He was bred up under the tuition of a tender mother, till he made as good an *housewife* as herself: he could preserve apricocks and make jellies. *Addison*.

(1.) * **HOUSEWIFE**. *N. adj.* [from *housewife*.] Skilled in the arts becoming a housewife.

(2.) * **HOUSEWIFELY**. *adv.* [from *housewife*.] With the economy of a careful woman.

* **HOUSEWIFERY**. *n. f.* [from *housewife*.] 1. Domestic or female business; management becoming the mistress of a family.—You will think it unfit for a good housewife to stir in, or to busy herself about, her *housewifery*. *Spenser on Ireland*.—

He ordain'd a lady for his prize,

Generally praiseful; fair and young, and skill'd in *housewiferies*. *Chapman's Iliad*.

—Little butter was exported abroad, and that discredited by the *housewifery* of the Irish, in making it up. *Temple*. 2. Female economy.—Learn good works for necessary uses; for St Paul expresses the obligations of Christian women to good *housewifery*, and charitable propensities for their family and neighbourhood. *Taylor*.

(1.) * **HOUSING**. *n. f.* [from *house*.] 1. Quantity of inhabited building.—London is supplied with people to increase its inhabitants, according to the increase of *housing*. *Grant*. 2. [From *houssans*, *housses*, or *houffe*, French.] Cloth originally used to keep off dirt, now added to saddles as ornamental.

(2.) **HOUSING**, or **HOUSES**, (§ 1, *def.* 2.) is a cover laid over a saddle to save it from the weather, &c. The cavaliers anciently appeared with embroidered *houses*.

(3.) **HOUSING**, or **HOUSE-LINE**, in the sea-language, a small line, formed of three fine strands or twists of hemp, smaller than rope yarn. It is chiefly used to seize blocks into their shops, to bind the corners of the sails, or to fasten the bottom of a sail to its bolt-rope, &c. See **BOLT-ROPE**, § 1, 2.

(1.) **Housing**, among bricklayers, a brick which is warped, or cast crooked or hollow in burning.

* **HOUSLING**. *adj.* [from *hou*.] Provided

for entertainment at first entrance into a house; housewarming.—

His own two hands the holy knot did knit,
That none but death for ever can divide;

His own two hands, for such a turn most fit,
The *housing* fire did kindle and provide. *F. Queen*.

* **HOUSS**. *n. f.* [from *houssans*, or *houffes*, Fr.] Covering of cloth originally used to keep off dirt, now added to saddles as ornamental; housings. This word, though used by *Dryden*, I do not remember in any other place.

Six lions' hides with thongs together fast,

His upper parts defended to his waist;

And where man ended, the continued vest

Spread on his back, the *houss* and trappings of a beast. *Dryd*.

HOUSSA, the capital of a flourishing and wealthy empire in the interior part of Africa, seated on the banks of the Niger. Its population is estimated at 100,000 souls, and consists of moors and negroes; the latter are most numerous. They are in such a high state of refinement and civilization, that the committee of the African Association can only account for it by supposing them to be the descendants of those ancient Carthaginians who escaped from the massacre of their countrymen by the Romans. (See **CARTHAGE**, § 6.) Their women are admitted freely into society. Their government is a limited monarchy, in which the negroes have a share; the rights of landed property are preserved by hereditary officers; their laws are severe, but kept in writing; their alphabetical characters are quite distinct from both the Hebrew and Arabic, and writing is in common use among them; their merchants are remarkable for probity; and their artists more skilled in some branches of manufactures, particularly in tempering of iron, than even the Europeans. Their files, for instance, are much superior to those of Britain and France. Their wheels used in the manufacture of pottery resemble those of the ancient Germans. The banks of the Niger in this empire, all the way from Houssa to Tombucroo, are well peopled. Such is the substance of the most authentic accounts of Houssa, first communicated to the African Association in 1790, by an Arab, named *Shabeni*; and since confirmed by the British consuls at Tunis and Morocco, as well as by Mr Mungo Park. Houssa, according to Major Rennel, in his last map of N. Africa, lies in Lon. 4. 30. E. and Lat. 16. 20. N.

HOUSTONIA, in botany; a genus of the monogynous order, belonging to the tetrandria class of plants; and in the natural method ranking under the 47th order, *Stellata*. The corolla is monopetalous and funnel-shaped; the capsule bilocular, diispermous, superior.

(1.) **HOUSTOUN**, [or *Hous town*, from Hugh de Paduinan, an ancient proprietor] a neat village of Scotland in Renfrewshire, rebuilt with hewn stones, in 1781; and containing 35 houses and 57 families in 1790. Its chief trade is weaving of cottons, muslins, lawns, and silk gauzes. Adjacent to it is a large bleachfield, on which are bleached about 3000 pieces of muslin and lawn, with 50,000 spin-dles of yarn annually. Houston is 12 miles E. of Greenock, 13½ W. of Glasgow, and 5 from Paisley.

(2.) **HOUSTOUN**

(1.) **HOUSTOWN AND KILLALLAN**, two united parishes of Scotland, in Renfrewshire, anciently distinct, but consisting of lands so much intermixed, that they were conjoined, upon a petition from the patrons and heritors of each, in 1760. The air in the high ground is sharp; the soil is various. The greater part of the united parishes is inclosed; and produces good crops of oats, barley, pease, beans, potatoes, clover, and rye-grass. The population in 1790, stated by the Rev. J. Monteath, in his report to Sir J. Sinclair, was 1034 souls, and had increased 87 since 1755. These united parishes abound with lime and free-stone. They were anciently part of a Roman province, being within the line of Antoninus's wall.

HOUT BAY, a bay on the S. coast of Africa, NNW. of the Cape of Good Hope. Lon. 18. 19. E. Lat. 34. 5. S.

HOU-TCHEOU, a city of China, in the province of Tche-kiang. It is a city of the first class, and is situated on a lake, from which it takes its name. The quantity of silk manufactured here is almost incredible. To give some idea of it, we shall only say, that the tribute paid by a city under its jurisdiction, named *Te-tsin-bien*, amounts to more than 500,000 oz. of silver. Its district contains seven cities, one of which is of the second, and six of the third class.

HOUTEVILLE, Claud Francis, a French author, born in 1689. He was secretary to the French academy, and wrote a work entitled, *La Vérité de la Religion Chrétienne prouvée par les Faits*. He died in 1743, aged 54.

HOUTHOVE, a town of France, in the dep. of Lys, and late prov. of Austrian Flanders; 6 miles NW. of Bruges.

HOU-TO, a river of China, which runs into lake Pay, in the prov. of Pe-tcheli.

HOUTUYNIA, a genus of the polygynia order, belonging to the polyandria class of plants.

HOUTWAEL, a town of the Batavian republic, in the dep. of Amstel, 1 mile E. of Amsterdam.

HOZOUANAS, a wandering nation of Africa, who inhabit the country between that of the Greater NIMQUAS on the W. and CAFFRARIA on the E.; situated, according to the map in Vaillant's Travels, between 16° and 29° Lon. E. It extends a great way N. from Lat. 23°, but how far is not known. See HOTTENTOTS, § 5. When M. Vaillant was at the Cape, he was informed, that they formerly inhabited the country of *Cami-debo*, the Snowy Mountains, and the district between them and Caffraria; and that they lived on peaceable and friendly terms with the European planters, till a set of lawless banditti, sent from Holland, subjected them to bondage, repaid their most laborious services with harsh treatment, and, when the Hozouanas fled to the mountains for refuge, pursued and massacred them like wild beasts; that on this they removed to the land which they now possess, but, enraged at their tyranny, swore, in their own name, and that of their posterity, to be revenged of these European monsters. "And thus (adds he), if tradition says true, was a peaceful and industrious nation rendered warlike, vindictive, and ferocious;" and their hatred to the planters is perpetuated. Their courage and predatory habits render them the dread

of all the surrounding tribes. Yet a Hottentot, who had lived many years among them, assured M. Vaillant, "that they are by no means murderers by profession; that they take up arms only to make just reprisals; that they live entirely by hunting; and that though they sometimes rob, when provisions fail, they never kill, except in self-defence, or in retaliation." On the whole, they appear in many respects to resemble the Arabs, being like them brave and addicted to rapine, but so unalterably faithful to their engagements, that they will defend to the last drop of their blood the traveller who purchases their service, and puts his confidence in them for protection. In M. Vaillant's opinion, "if it be at all practicable to travel from S. to N. through Africa, it can only be under the conduct of the Hozouanas;" and he thinks "that 50 men, of their brave temperate and indefatigable nation, would be sufficient to protect an enterprising European through that long and hazardous journey." Yet he describes these people, so superior to the other natives of S. Africa, as but of low stature; a person 5 feet 4 inches high being among them counted *very tall*: but in their well proportioned little bodies are united surprising strength and agility; with a certain air of assurance, boldness, and haughtiness, which awes the beholder. Of all the savage races M. Vaillant saw none that appeared endowed with a mind so active and a constitution so hardy. He also celebrates them as affectionate parents and husbands. As to their persons, their heads, though they resemble those of the Hottentots, are rounder towards the chin. They are not so black, but have rather the lead-coloured complexion of the Malays. Their hair is more woolly, and very short. Their noses are flatter, which makes their faces have a bad profile; although their eyes are so large and lively, and their features so expressive, that their countenances are on the whole agreeable. The climate being hot, they go almost entirely naked all the year, except that they have a piece of jackal skin fastened round the loins. They often sleep on the bare ground. They sometimes stop in fertile places, and erect a *kraal*, or temporary village; in which cases they have no private property, but enjoy all things in common. When two of their hordes meet, the reception is friendly on both sides, and they treat each other as brethren, though they have never seen each other before. When they emigrate from these kraals, they leave their huts standing, that another tribe who travels that way may make use of them: Active and nimble, they climb the highest mountains and most dangerous rocks. They conducted M. Vaillant, with his servants and cattle, over precipices, which he and his Hottentots, without their aid, would have reckoned absolutely impassable. Their only arms are bows and arrows, which they use with great expertness. Nocturnal fires are a kind of *telegraph*, which they have brought to great perfection, and by varying the number and form of which, they announce to their distant friends a victory or defeat, an arrival or departure, a successful expedition, or the want of assistance. Among their physical peculiarities, M. Vaillant describes "an enormous natural rump of the women, which distinguishes them from all other people."

people." But this rump we suspect not to be *natural*, any more than the little feet of the Chinese women, but the effect of *art*; for he adds, that "when the women have children too young to follow them, they place them on this rump, and that he has seen one of these women run with a child of three years old, that stood erect on its feet at her back, like a foot-boy behind a carriage." The utility therefore of such an artificial *pad*, to women who travel without clothing, is self-evident, and accounts for its formation and continuance.

* **HOW.** [*hu*, Saxon; *hoe*, Dutch.] 1. In what manner; to what degree.—*How* long wilt thou refuse to humble thyself before me? *Exodus*.—*How* much better is it to get wisdom than gold? and to get understanding, rather to be chosen than silver? *Proverbs*.—*How* oft is the candle of the wicked put out? And *how* oft cometh their destruction upon them? *Job*.—O *how* love I thy law, it is my meditation. *Psalms*.—

How many children's plaints and mother's cries!

How many woful widows left to bow

To sad disgrace.

Daniel's Civil War.

—Consider into *how* many different substances it may be analysed by the fire. *Boyle*. 2. In what manner.—

Mark'd you not,

How that the guilty kindred of the queen

Look'd pale when they did hear of Clarence' death?

Shak.

Prosecute the means of thy deliverance

By ransom, or *how* else. *Milton's Agonistes.*

—We examine the why and the *how* of things.

L'Estrange.—'Tis much in our power *how* to live; but not at all when, or *how* to die. *L'Estrange*.

—It is pleasant to see *how* the small territories of this little republic are cultivated to the best advantage. *Addison on Italy*. 3. For what reason; from what cause.—

How now, my love? Why is your cheek so pale?

How chance the roses there to fade so fast? *Shak.*

—*How* is it that thou hast found it so quickly?

Gen. xxvii. 20. 4. By what means.—Men would

have the colours of birds feathers, if they could tell *how*; or they will have gay skins instead of gay clothes. *Bacon's Natural History*. 5. In what state.—For *how* shall I go up to my father, *Gen.*

xliv. 34.—

Whence am I forc'd, and whether am I borne?

How, and with what reproach shall I return?

Dryden's En.

6. It is used in a sense marking proportion or correspondence.—Behold, he put no trust in his ser-

vants, *how* much less in them that dwell in houses

of clay, whose foundation is in the dust? *Job* iv.

19.—A great division fell among the nobility, so

much the more dangerous by *how* much the spirits

were more active and high. *Hayward*.—By *how*

much they would diminish the present extent of the

sea, so much they would impair the fertility and

foundations of the earth. *Bentley*. 7. It is much

used in exclamation.—*How* are the mighty fallen!

Sam.—*How* doth the city sit solitary as a

widow! *Lam.* i. 1. 8. In an affirmative sense, not

easily explained; that so it is; that.—Thick clouds

put us in some hope of land, knowing *how* that

part of the South-sea was utterly unknown, and might have islands or continents. *Bacon*.

HOWAN SOUND, a strait of the Orkneys, between the islands of Egilsba and Rousa.

(1.) **HOWARD**, Charles, an able statesman and experienced seaman, was the son of lord William Howard, baron of Effingham, and born in 1536. He served under his father, who was lord high admiral of England, till the accession of Q. Elizabeth. In Jan. 1573, he succeeded his father in title and estate: after which he became chamberlain of the household and K. G. and in 1585 was made lord high admiral, at that critical juncture when the Spaniards were sending their *ARMADA* to conquer England. When he received intelligence of the approach of the Spanish fleet, and saw the prodigious consequence it was to get out the few ships that were ready at Plymouth, he not only gave orders in every thing himself, but wrought also with his own hands, and the first night left the port with six ships. The next morning, though he had only 30 sail, and those the smallest of the fleet, he attacked the Spanish navy; but first dispatched his brother-in-law Sir Edward Hobby to the queen, to desire her to make the proper disposition of her land forces for the security of the coast, and to hasten as many ships as possible to his assistance. His valour was conspicuously displayed in his repeated attacks of a superior enemy. The coolness of his temper was no less conspicuous; and it was owing to his magnanimity and prudence that the victory was so great. The queen expressed her high sense of his merit, and granted him a pension for life. In 1596, he commanded in chief at sea, as Essex did by land, the forces sent against Spain, when his prudence and moderation were among the principal causes of the success the English met with in that great and glorious enterprise; so that, upon his return in 1597, he was created earl of Nottingham. The next eminent service in which he was engaged was in 1599, when the Spaniards seemed to meditate a new invasion. The queen who was always too quick for her enemies, drew together, in a fortnight's time, such a fleet, and such an army, as took away all appearance of success from her foreign and domestic foes; and she gave the earl the sole and supreme command of both the fleet and army, with the title of *lord lieutenant general of all England*, an office unknown in succeeding times. When age and infirmity had unfitted him for action he resigned his office, and spent the remainder of his life in retirement, till his decease; which happened in 1624, in the 87th year of his age.

(2.) **HOWARD**, Henry, earl of Surry, a soldier and a poet, the son and grandson of two lord treasurers, dukes of Norfolk, was born about 1520, and educated in Windsor castle, with young Fitzroy earl of Richmond, natural son to king Hen. VIII. Wood says, that he was some time a student at Cardinal College, Oxford. In his youth he became enamoured of the fair Geraldine, whom his sonnets have immortalized; and whose superlative beauty he maintained, in the romantic spirit of the times, in various tournaments in the principal cities of Italy, "against all comers, whether Christians, Jews, Saracens, Turks, or cannibals,"

and

and was victorious in them all: as well as in one fought in 1540 at Westminster, against Sir John Dudley, Sir Thomas Seymour, and others. In 1542, he marched, under his father, against the Scots; but was confined in Windsor castle for eating flesh in Lent, contrary to the king's proclamation. In 1544, on the expedition to Boulogne, he was appointed field-marshal of the English army; and after taking that town, in 1546, made captain-general of the king's forces in France. He was at this time K. G. But attempting to intercept a convoy, he was defeated by the French, and soon after superseded in his command by the earl of Hertford. He married Frances daughter of John earl of Oxford; and, after her death, made love to the princess Mary. For this the Seymours, rivals of the Norfolk family, and now in favour with the king, accused him of aspiring to the crown. Accordingly Surry and his father the duke were committed to the Tower, in Dec. 1546; and on the 13th Jan. following, Surry was tried at Guildhall, and beheaded on Tower hill, on the 19th, 9 days before the death of the king; who thus, that the measure of his crimes might be full, finished his life with the murder of his best subject. The accusations brought against this amiable and innocent young nobleman on his trial, were so extremely ridiculous, that one is astonished how it was possible, even in the most despotic reign, to find a judge and jury so pusillanimously villainous as to carry on the farce of justice on the occasion. Thus we see that even our excellent constitution, and our so justly boasted trials by jury, have been made subservient to the purposes of despotism. As to his character, all our poets have sung his praise. Mr Walpole thus begins his anecdotes of him: "We now emerge from the twilight of learning to an almost classic author, that ornament of a boisterous, yet not unpolished court, the earl of Surry, celebrated by Drayton, Dryden, Fenton, Pope, illustrated by his own muse, and lamented for his unhappy death: a man (as Sir Walter Raleigh says) no less valiant than learned, and of excellent hopes." Leland calls him the heir of Sir Thomas Wyatt, the elder, in his learning and excellent qualities; and the author of *The Art of English Poetry* ranks him among the reformers of our poetry and style. His poems were published in 1557, 12mo; and in 1565, 1574, 1585, and 1587, 8vo. Several of the sonnets are by Sir Thomas Wyatt and others.

(3.) HOWARD, John, Esq. a man of singular and transcendent humanity, was the son of a reputable upholsterer in St Paul's church-yard. He was born at Hackney, in 1726; and was put apprentice to Mr N. Newnham, grocer in Watling street. His father died in 1742, leaving only this son and a daughter, to both of whom he bequeathed handsome fortunes; but by his will directed that his son should not be considered of age till he was 25. His constitution being very weak, the remaining time of his apprenticeship was bought up, and he applied himself to the study of medicine and natural philosophy. Falling into a nervous fever, while he lodged with a widow lady, named Sarah Lardeau (a worthy woman, but an invalid), he was nursed with so much care and attention, that he resolved to marry her out of gratitude. In vain

she expostulated with him upon the extravagance of such a proceeding, he being about 28 and she about 51 years of age; but nothing could alter his resolution, and they were privately married about 1752. She was possessed of a small fortune, which he presented to her sister. During his residence at Newington, Mr Howard, who was bred a dissenter, and steadfastly adhered all his life to that profession, gave 50l. to purchase the lease of a house near the meeting-house, and to appropriate it as a parsonage house for the minister. His wife died Nov. 10, 1755, aged 54; and he was a sincere mourner for her death. About this time, he was elected F. R. S. In 1756 he experienced some of those evils which he afterwards made it his business to redress. He embarked that year in a Lisbon packet, to make the tour of Portugal, when the vessel was taken by a French privateer. "Before we reached Brest (says he in his *Treatise On Prisons*, p. 11.), I suffered the extremity of thirst, not having for above 40 hours one drop of water, nor hardly a morsel of food. In the castle at Brest I lay six nights upon straw; and observing how cruelly my countrymen were used there and at Morlaix, whither I was carried next, during the two months I was at Carhaix upon parole, I corresponded with the English prisoners at Brest, Morlaix, and Dinan: at the last of those towns were several of our ship's crew, and my servant. I had sufficient evidence of their being treated with such barbarity, that many hundreds had perished, and that 36 were buried in a hole at Dinan in one day. When I came to England, still on parole, I made known to the commissioners of sick and wounded seamen the sundry particulars, which gained their attention and thanks. Remonstrance was made to the French court: our sailors had redress; and those that were in the three prisons mentioned above, were brought home in the first cartel ships. —Perhaps (adds Mr Howard) what I suffered on this occasion increased my sympathy with the unhappy people whose case is the subject of this book." He afterwards made the tour of Italy; and at his return settled at Brokenhurst, a pleasant villa in the New Forest, near Lymington in Hampshire, having, April 25, 1758, married a daughter of Edward Leeds, Esq. of Croxton, Cambridgeshire, king's serjeant. This lady died in 1765 in child-bed, of her only child, a son, who unfortunately became lunatic. After her death Mr Howard left Lymington, and purchased an estate at Cardington, near Bedford. "While he lived here in retirement (says Mr Palmer in his funeral sermon), his neat but humble mansion was ever hospitable to a few select friends, but was never the scene of luxurious banqueting. Though polite to all, he neither sought nor admitted the company of the profligate, however distinguished by rank or fortune. His charity had no bounds, except those of prudence; and was not more commendable for the extent of it, than for the manner in which it was exercised. He gave not his bounty to countenance vice and idleness, but to encourage virtue and industry. He was singularly useful in furnishing employment for the labouring poor of both sexes, when a scarcity of work rendered their situation most compassionate.

passionable. And at other times, though never inattentive to the tale of woe, he was not easily imposed upon by it, but made himself acquainted with the case. He had indeed a general acquaintance with the cases and characters of the poor around him, and made it his business to visit the abodes of affliction. In circumstances of bodily disorder, he often acted the part of a physician as well as a friend. But his kindness was not confined to the bodies of his fellow-creatures; it extended to their spiritual and immortal part. He used his advice, his admonitions, and influence, to discountenance immorality of all kinds, and to promote the knowledge and practice of religion. He provided for the instruction of poor children, by erecting and supporting schools. In short, he was an universal blessing to the village where he resided, in every part of which are to be seen the pleasing monuments of his munificence and taste. His liberality extended also to adjacent places; nor was it confined to persons of his own religious persuasion, but comprehended the necessitous and deserving of all parties; while he was particularly useful in serving the interest of the Christian society to which he belonged. What wonder if such a man were universally beloved? Was it possible he should have an enemy? One however he had (and I never heard of more), an idle and dissolute wretch, who, having been often reproved by him for his vices, formed the desperate resolution to murder him as he was going to public worship, which he almost always did on foot. But Providence remarkably interposed to preserve so valuable a life, by inclining him that morning to go on horseback a different road." But the sphere in which he had hitherto moved was too narrow for his enlarged mind. Being appointed, in 1773, sheriff of Bedfordshire, this office brought the distress of prisoners more immediately under his notice. He personally visited the county jail, where he observed such abuses, and such scenes of calamity, as he had before no conception of. He inspected the prisons in some neighbouring counties, and finding in them equal room for complaint, he determined to visit the principal prisons in England. The farther he proceeded, the more shocking were the scenes he discovered, which induced him to exert himself to the utmost, for a general reform in these horrid places of confinement; considering it as of the highest importance, not only to the wretched objects themselves, but to the community at large. Upon this subject he was examined in the house of commons in March 1774, when he had the honour of their thanks. This encouraged him to proceed. He revisited all the prisons in the kingdom, together with the principal houses of correction. In 1775, he enlarged his circuit by going into Wales, Scotland, and Ireland, where he found the same need of reformation. One of his grand objects was, to put a stop to that shocking distemper called the *jail fever*; which raged so dreadfully in many of the prisons, as to render them to the last degree dangerous: A distemper, by which more had been taken off than by the hands of the executioner; and which, in several instances, had been communicated from the prisoners into the courts of justice, and had proved fatal to the ma-

gistrates and judges, and to multitudes of persons who attended the trials, as well as to the families of discharged felons and debtors. Another end he proposed was, to procure the immediate release of prisoners, who, upon trial, were acquitted, but who often continued long to be unjustly detained for not being able to pay the accustomed fees; also to abolish many other absurd and cruel usages which had long prevailed. But the greatest object was, to introduce a thorough reform of morals into our prisons; where he had found the most flagrant vices to prevail in such a degree, that they were become seminaries of wickedness and villany, and the most formidable nuisances to the community, in consequence of the promiscuous intercourse of prisoners of both sexes, and of all ages and descriptions; whereby the young and less experienced were initiated, by old and hardened sinners, into all the arts of villany and the mysteries of iniquity; so that, instead of being reformed by their confinement (which should be the chief end of punishment), those that were discharged became more injurious to society than before. For the attainment of these great objects, Mr Howard spared neither pains nor expense, and cheerfully exposed himself to much inconvenience and hazard; particularly from that malignant distemper, of which he saw many dying in the most loathsome dungeons, into which none who were not obliged, besides himself, would venture. "I have been frequently (says Mr Howard) asked what precautions I use to preserve myself from infection in the prisons and hospitals which I visit. I here answer, next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in divine Providence, and believing myself in the way of my duty, I visit the most noxious cells; and while thus employed, I fear no evil. I never enter an hospital or prison before breakfast; and in an offensive room, I seldom draw my breath deeply." His laudable endeavours he had the pleasure to see, in some instances, crowned with success; particularly in regard to the healthiness of prisons, some of which were rebuilt under his inspection. Better provision was also made for the instruction of prisoners, by the introduction of bibles and other pious books into their cells, and a more constant attendance of clergymen. The gaolers likewise have, by act of parliament, been rendered incapable of selling strong liquors, which had been the source of much drunkenness and disorder. But for a minute detail of particulars, the reader is referred to Mr Howard's publications, which show that much is yet wanting. With a view to a more general and happy regulation, and the reformation of criminals, he resolved to visit other countries, in hopes of collecting some information which might be useful in his own. For this purpose he travelled into France, Flanders, Holland, Germany, Switzerland, Prussia, and Austria, and visited Copenhagen, Stockholm, Peterburgh, Warsaw, and some cities in Portugal and Spain. In all these expensive and hazardous journeys, he denied himself the usual gratifications of travellers, and declined the honours offered him by persons of the first distinction, applying himself solely to his grand object. To him the inspection of a jail

jail or hospital, was more grateful than all the entertainments of a palace. With what astonishment and gratitude he was received by their miserable inhabitants may easily be imagined, since while he made observations on their situation, he meditated their relief; and many distressed prisoners abroad, as well as at home, partook of his bounty, and some were liberated by it; for he considered all of every nation, and people, and tongue, as brethren. Nor was he sparing of advice, or of reproof, as he saw occasion, to persons of rank and influence, whereby the miseries of their countrymen might be relieved. As he courted the favour of none, neither did he fear the frowns of any; but, with a manly freedom and a Christian fortitude, spoke his mind to crowned heads, particularly to the emperor Joseph II. in a manner to which they were not accustomed; which, however, in a person of such disinterested views, procured him esteem, and in some instances proved effectual in relieving the miserable and oppressed. On his return, he published in 1777, "The State of the Prisons in England and Wales, with Preliminary Observations, and an Account of some foreign Prisons." 4to. And, in 1778, he took a 3d journey through the Prussian and Austrian dominions, and the free cities of Germany and Italy. The observations made in this tour were published in 1780, with remarks respecting the management of prisoners of war, and the hulks on the Thames. In 1781 he again revisited Holland, some cities in Germany, and the capitals of Denmark, Sweden, Russia, and Poland; and in 1783 some cities in Portugal and Spain, and returned through France, Flanders, and Holland. The substance of all these travels was afterwards thrown into one narrative, published in 1784. He also published a curious account of the BASTILE, in 8vo; that infamous French prison happily now no more. He next visited the lazarettos in France and Italy, to obtain information concerning the best methods to prevent the spreading of the plague. He then proceeded to Smyrna and Constantinople, where that most dreadful of human distempers prevailed, "pleasing himself with the idea of not only learning, but being able to communicate, somewhat to the inhabitants of those distant regions." In the execution of this design, though he was so much exposed to danger, and actually caught the plague, "that merciful Providence (as he remarks) which had hitherto preserved him, was pleased to extend his protection to him in this journey also, and to bring him home once more in safety." In his return he revisited the chief prisons and hospitals in the countries through which he passed, and afterwards went again to Scotland; and thence to Ireland, where he inspected the Protestant Charter Schools, in some of which he had observed shameful abuses, which he had reported to a committee of the Irish House of Commons. In this tour he took a particular account of what he observed amiss in the conduct of this noble charity, with a view to a reform, and not without success. In the course of these journeys, various cities and communities paid him proper respect. At Dublin, he was treated LL.D. by the university. At Glasgow and Liverpool he was enrolled among their honorary members.

Upon his return, having again inspected the prisons in England, and the hulks on the Thames, to see what alterations had been made, he published the result of his last laborious investigations, in "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague, together with further Observations on some foreign Prisons and Hospitals, and additional Remarks on the present State of those in Great-Britain and Ireland," with a great number of curious plates. The work likewise contained Observations on Penitentiary Houses, for the correction and reformation of criminals; of which he and Dr Fothergill had been nominated by the King to be superintendants. He also published the Grand Duke of Tuscany's "New Code of Criminal Law, with an English Translation;" and of all his publications he gave a vast number of copies among his acquaintance. His laying open the horrors of despotism in France had nearly exposed him to suffer them; and had it not been for timely notice of our ambassador, he had ended his days in the Bastille. He concluded his *Account of Lazarettos* with announcing his "intention again to quit his country, revisit Russia, Turkey, &c. and extend his tour in the East. I am not insensible (says he) of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures than could be expected in the narrower circle of a retired life." Accordingly, he set out, in summer 1789, on this hazardous enterprise; the principal object of which was to administer James's Powder, a medicine in high repute in malignant fevers, under a strong persuasion that it would be equally efficacious in the plague. In this 2d tour in the East, having spent some time at CHERSON, a Russian settlement on the Dnieper, he caught, in visiting the Russian hospital, or as some say a young lady who was ill of it, a malignant fever, which carried him off on the 20th January, after an illness of about 12 days. He was buried, as he desired, in the garden of a villa belonging to a French gentleman from whom he had received great civilities, by his faithful servant who had attended him in his former journeyings. While absent on his first tour to Turkey, &c. his character for active benevolence had so much attracted the public attention, that a subscription was set on foot to erect a statue to his honour, and in no long space above L.15000 was subscribed for that purpose. But in consequence of two letters from Mr Howard himself to the subscribers (inserted in the *Genl Mag.* vol. lvii. p. 101.), the design was laid aside. It has, however, been resumed since his death: and surely, of all the monuments ever erected by public gratitude to illustrious characters, none was ever erected in honour of worth so admirable as his—who devoted his time, his strength, his fortune, and

and finally sacrificed his life, in the pursuits of humanity:—who (to adopt the expressive words of Burke) visited all Europe and the East, not to survey the sumptuousness of palaces, or the statefulness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or to collate MSS.; but to dive into the depth of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and of pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It is a voyage of discovery, a circumnavigation of charity; and already the benefit of his labour is felt more or less in every country."

(4.) HOWARD, Sir Robert, an English historian and poet of the 17th century. He was a younger son of Thomas Earl of Berkshire, and educated at Magdalen College, Oxford. He suffered much during the civil war, but on the restoration was knighted, and elected M. P. for Stockbridge, in Hants, in 1661. He was afterwards appointed auditor of the Exchequer; but, upon James II.'s accession, became a zealous friend to the revolution. He wrote, 1. The History of the reigns of Edward II. and Richard II. in 8vo. 1690. 2. The History of Religion; 8vo. 1694; and 3. Poems and Plays. He also translated Statius's Achilles, and the 4th book of Virgil's *Æneid*, 8vo. 1660. He died about 1699.

* HOWBE. } *adv.* [*how be it.*] Nevertheless;

* HOWBEIT. } notwithstanding; yet; however.
Not now in use.—

Siker thou speak'st like a lewd lorrel,

Of heaven to deemen so,

Howbe I am but rude and borrel,

Yet nearer ways I know.

Spenser.

—Things so ordained are to be kept, *howbeit* not necessarily, any longer than 'till there grow some urgent cause to ordain the contrary. *Hooker.*—There is a knowledge which God hath always revealed unto them in the works of nature: this they honour and esteem highly as profound wisdom, *howbeit* this wisdom saveth them not. *Hooker.*—There was no army transmitted out of England, *howbeit* the English colonies in Ireland did win ground upon the Irish. *Davies on Ireland.*

HOWDEN, a town in the east riding of Yorkshire, 180 miles from London, on the N. side of the Ouse. It has a market on Saturday, and 4 fairs. Here was formerly a collegiate church of five prebendaries, erected in the 16th century; adjacent to which the bishops of Durham have a palace. One of them built a very tall steeple to the church, whither the inhabitants might retire in case of inundations; to which it is very liable from the great freshes that come down the Ouse sometimes at ebb. It is 16 miles SE. of York, and 93 W. of Hull. Lon. 0. 51. W. Lat. 53. 46. N.

HOWDENSHERE, a small district of Yorkshire, so named from the above town, which it surrounds, and watered by a conflux of several large rivers

that fall into the Humber. At Howdendyke is a ferry over the Ouse.

* HOWD'YE. [*Contracted from how do ye.*] In what state is your health: A message of civility.—I now write no letters but of plain business, or plain *howd'ye's*, to those few I am forced to correspond with. *Pope.*

(1.) HOWE, John, a learned English nonconformist divine, born in 1630. He became minister of Great Torrington in Devonshire, and was appointed household chaplain to Cromwell; but seems to have been free from the fanaticism then in fashion, as he offended Cromwell by preaching against the doctrine of particular faith. When Oliver died, he continued chaplain to Richard; and when Richard was deposed, he returned to Torrington, where he continued till the act of uniformity set him aside. He afterwards settled at Utrecht, until the declaration for liberty of conscience was published by king James II. under shelter of which he returned to London, where he died in 1705. He published a great number of sermons and religious works, which have been reprinted in 2 vols folio.

(2.) HOWE, John, Esq. an eminent English statesman and writer, was the brother of Sir Scroop Howe, and born in Nottinghamshire. He was M. P. for Cirencester in the convention parliament 1688—9, and was re-elected for it and for Gloucestershire in the 3 last parliaments of K. W. III. and the 3 first of Q. Anne. He was a zealous friend of the revolution, and wrote a panegyric on K. William, but afterwards opposed his measures, with such boldness, particularly when the partition treaty was under discussion, that the king declared, that nothing but the disparity of their rank prevented him from demanding satisfaction, it was chiefly owing to Mr Howe, that, in 1699, the House agreed to allow half-pay to the disbanded officers. In 1702, he was made a member of the privy-council, vice-admiral of Gloucester, and paymaster-general of the guards; in which last he was succeeded by Mr Walpole in 1714. He died at his seat of Stowell in 1721. He was author of several poems, and is mentioned in Swift's works. His son was created Lord Chidworth.

(3.) HOWE, Richard, Earl Howe, a late brave English admiral, born in 1725. He entered the naval service very young, and when only 20, was appointed captain of the Baltimore sloop of war, in which he attacked and beat off two French frigates of 30 guns each. In this action he was dangerously wounded in the head; but recovering was made a post-captain in the Triton frigate. After this he obtained the command of the Dunkirk of 60 guns, when he took a French 64 gun ship, off the coast of Newfoundland. In 1757, he served under Adm. Hawke on the French coast, and in 1758 was appointed commodore of a squadron, with which he destroyed a great number of ships and magazines at St Malo. In 1759, Prince Edward was put under his instruction, and on Aug. 6th he took Cherbourg, and destroyed the bason. At the unfortunate affair of St Cas, he displayed equal courage and humanity, by saving the retreating soldiers at the risk of his life. By the death of his brother in 1750, he became Lord Howe,

Howe, and soon after had a share in the glorious victory over Conflans; for which he received the thanks of King George II. In 1763, he was appointed first lord of the admiralty, and in 1765 treasurer of the navy. In 1770, he was made rear-admiral of the blue, and commander in chief of the Mediterranean. During the American war he commanded the fleet on that coast. In 1782 he was sent to the relief of Gibraltar, which he accomplished in sight of the enemy's fleet, which he in vain challenged to combat. In 1783, he was twice made first lord of the admiralty, and continued in that high station till 1788, when he was created an earl. In 1793, he commanded the Channel fleet, and on June 1st, 1794, obtained a decisive victory over the most powerful fleet ever equipped by the French republic; for which he received the thanks of their majesties, who visited him on board of his ship at Spithead, when the king presented him with a magnificent sword, a gold chain and medal. He also received the thanks of both houses, and the freedom of the city of London. In 1795, he succeeded adm. Forbes as general of the marines, and in 1797 was made K. G. He died in Aug. 1799, aged 74.

(4.) HOWE, an isle on the coast of Guernsey.

(5.) HOWE, a town of N. Carolina, 3 m. S. of Newbern.

(6, 7.) HOWE, 2 villages in Yorkshire.

HOWE ISLAND, a small island of the South Sea, discovered in 1774; (see COOK, N^o III. § 9.) called by the inhabitants of the Society Islands, *Mopeba*. Lon. 154. 7. W. Lat. 15. 46. S.

HOWELL, James, a voluminous writer of the 17th century, born in 1596; who supported himself many years by writing and translating books. Though he had been a zealous loyalist, he afterwards flattered Cromwell; yet on the restoration he was made historiographer to the king, being the first in England who enjoyed that title. He died in 1666.

HOWE'S FORELAND, a cape on the coast of Kerguelen's Land. Lon. 69. 27. E. Lat. 48. 50. S.

(1.) HOWE'S ISLAND, or LORD HOWE'S ISLAND, a small island in the neighbourhood of New South Wales, discovered Feb. 17, 1788. S. Lat. 31. 36. E. Lon. 159. 4. It is of an arched figure, lying from NW. to SE. the two extremities including a space of about six miles, though, by reason of the curved figure of the island itself, it is near 7 in length. It is deeply indented on the middle of the east part by a bay named *Ross's Bay*, and on the W. has another named *Prince William Henry's Bay*; so that the whole appears like two islands joined together by an isthmus, in some places not above half a mile broad. On the S. part of that division which lies most to the N. are two considerable bays, named *Callam's* and *Hunter's Bay*; and on the SW. part of the other are two high mountains, the most southerly named *Mount Gower*, and the other *Mount Lidgbird*. The convex part of the island lying towards the NE. and the concave side towards the SW. is terminated by two points named *Point King* and *Point Philip*. No fresh water was found on the island; but it abounds with cabbage palms, mangrove, and manchineel trees, even up to the summits of the mountains; besides celery, spinach, and some

other esculent plants. There are great numbers of gannets, and a land fowl of a dusky brown colour, with a bill about 4 inches long, and feet like those of a chicken. These were found to be fine meat, and were very fat. There are many large pigeons, and the white birds found in Norfolk Island were also met with in this one. The bill of this bird is red, and very strong, thick, and sharp pointed. Great numbers of fine turtles frequent this island in summer, but go northward in winter. The coast abounds with fish. About 4 leagues from this island is a remarkably high rock, named *Ball's Pyramid*. This island may be approached without danger; but about 4 miles from the SW. part of the pyramid there is a very dangerous rock, which appears above the surface of the water. The isthmus which joins the two parts has been formerly overflowed, and the island disjoined, as in the very centre large beds of coral rocks and great quantities of shells were seen. On the east, which seems in general to be the weather-side, the sea has thrown up a bank of sand from 25 to 30 feet high, which serves as a barrier against future inundations. The island also appears to have suffered by volcanic eruptions, as great quantities of pumice-stones were found upon it. Mr Austin also found that the whole reef which shelters the W. bay had been burnt up. The time he visited it was that of the incubation of the gannets, of which there were then prodigious numbers, their nests being only hollows made in the sand, there not being any quadrupeds on the island to disturb them. He also met with beautiful parrots and parroquets; a new species of cootes, rails, and magpies; and a very beautiful small bird of a brown colour with a yellow breast, and yellow on the wing, which seemed to be a species of humming bird. They found also a black bird like a sheerwater, having a hooked bill; and which burrows in the ground. The only insects met with were common earth worms and ants; which last were numerous.

(2.) HOWE'S ISLAND, another island in the S. Pacific Ocean; lying in Lon. 164. 43. E. Lat. 11. 10. S.

HOWE'S POINT, a cape on the coast of Egmont.

• HOWEVER. *adv.* [*how* and *ever*.] 1. In whatsoever manner; in whatsoever degree.—

This ring he holds

In most rich choice; yet in his idle fire,
To buy his will, it would not seem too dear,
Howe'er repented of. *Shakespeare.*

To trace the ways

Of highest agents, deem'd *however* wise. *Milt.*
2. At all events; happen what will; at least.—
Our chief end is to be freed from all, if it may be,
however from the greatest evils; and to enjoy, if it may be, all good, *however* the chiefest. *Tillotson.*
3. Nevertheless; notwithstanding; yet.—

In your excuse your love does little say;

You might *howe'er* have took a fairer way. *Dryd.*
—Its views are bounded on all sides by several ranges of mountains, which are *however* at so great a distance, that they leave a wonderful variety of beautiful prospects. *Addison on Italy.*—I do not build my reasoning wholly on the case of persecution, *however* I do not exclude it. *Atterbury.*—Few turn their thoughts to examine how those diseases in a state are bred, that hasten its end;

end; which would, *however*, be a very useful inquiry. *Swift*. 4. To some of these meanings this word may be commonly reduced, but its power is sometimes almost evanescent.

HOWILEMUR, a town of Persia.

HOWITZ, or } a kind of mortar, mounted
HOWITZER, } upon a field-carriage like a gun. The difference between a mortar and a howitz is, that the trunnions of the first are at the end, and at the middle in the last. The invention of howitzes is of much later date than mortars, and had their origin from them. The constructions of howitzes are as various and uncertain as those of mortars, excepting the chambers, which are all cylindric. They are distinguished by the diameter of the bore; for instance, a ten inch howitz is the diameter of that which is 10 inches; and so of the smaller ones.

• **HOWL**. *n. f.* [from the verb.] 1. The cry of a wolf or dog.—

Murther,

Alarmed by his sentinel the wolf,

Whose *howl's* his watch. *Shakesp. Macbeth*.

—These and the like rumours are no more than the last *howls* of a dog dissected alive. 2. The cry of a human being in horror.—

She raves, she runs with a distracted pace,
And fills with horrid *howls* the public place.

Dryden's Æn.

• **To HOWL**. *v. n.* [*buglen*, Dutch; *ululo*, Lat.]

1. To cry as a wolf or dog.—

Methought a legion of foul fiends

Environ'd me, and *howled* in mine ears

Such hideous cries, that with the very noise
I trembling wak'd. *Shakespeare's Richard III.*

If wolves had at thy gate *howl'd* that stern time,
Thou should'st have said, Go, porter, turn the key. *Shakespeare.*

—He found him in a desert land, and in the waste
howling wilderness. *Deuter. xxxii. 10.*—

As when a sort of wolves infest the night,
With their wild *howlings* at fair Cynthia's light.

Waller.

Hard as his native rocks, cold as his sword,
Fierce as the wolves that *howl'd* around his birth;
He hates the tyrant, and the suppliant scorns.

Smith.

2. To utter cries in distress.—Therefore will I
howl, and cry out for all Moab. *Jer. xlviii.*—

The damned use that word in hell,

Howlings attend it. *Shakesp. Romeo and Juliet.*

Each new morn

New widows *howl*, new orphans cry, new sor-
rows

Strike Heaven on the face. *Shakespeare.*

I have words

That would be *howl'd* out in the desert air,
Where bearing should not catch them. *Shak.*

The noise grows louder still:

Rattling of armour, trumpets, drums, and at-
balles;

And sometimes peals of shouts that rend the
heav'ns,

Like victory; then groans again, and *howlings*,
Like those of vanquish'd men. *Dryden.*

3. To seek with a belluine cry or tone.—

Peace, monster, peace! Go tell thy horrid tale
To savages, and *howl* it out in deserts! *Philips.*

4. It is used poetically of many noises loud and horrid.

• **HOWSOEVER**. *adv.* [*how* and *soever*.] 1. In what manner soever. See **HOWEVER**.—Berosus, who, after Moses, was one of the most ancient, *howsoever* he hath been since corrupted, doth in the substance of all agree. *Raleigh's History*. 2. Although.—The man doth fear God, *howsoever* it seems not in him. *Shak.*

HOWTH, a promontory of Ireland, which forms the N. entrance of the bay of Dublin, having a small village about 7 miles NE. of that city. It belongs to the family of the E. of Howth, who obtained their surname of St Lawrence from a victory gained over the Irish on St Lawrence's day 1177, their former name being Tristram; and it has continued in possession of the family above 700 years. The shores off this hill are rocky and precipitous, affording, however, a few harbours for small craft. It was formerly called *Ben-bedar*, i. e. *the Birds promontory*; and celebrated for having Dun Criomthan, or the royal palace of Criomthan, erected on it, he having been chief or king of that district, and memorable for making several successful descents on the coast of Britain against the Romans in the time of Agricola. Howth, though now stripped of trees, was formerly covered with venerable oaks, and was a seat of the Druids; one of their altars still remains in a sequestered valley on the E. side of the hill. The mansion-house is built in form of a castle, and was probably erected by Sir Armoricus Tristram. Near the house stands the family chapel, and on the W. shore are the ruins of St Mary's church, with some ancient monuments of lord Howth's ancestors. W. of Howth house are the ruins of St Fenton's church. Lon. 6. 22. W. Lat. 53. 21. N.

• **To HOX**. *v. a.* [from *hog*, Saxon.] To hough; to ham-string.—

Thou art a coward,

Which *boxes* honesty behind, restraining

From course required. *Shakesp. Winter's Tale.*

—Lodronius, perceiving the old soldier's meaning, alighted, and with his sword *boxed* his horse, saying aloud, This day, valiant soldiers, shall you have me both your general and fellow-soldier, fighting on foot as one of yourselves. *Kneller.*

HOXTER, a town of Germany, in Westphalia, 3 miles NW. of Corvey. In 1634, it was stormed by the imperialists, and the inhabitants massacred. In 1646, it was taken by the Swedes.

(1.) • **HOY**. *n. f.* [*hou*, old French.] A large boat sometimes with one deck.—

He sent to Germany, strange aid to rear;

From whence erstwhile arrived here three *hogs*

Of Saxons, whom he for his safety employs.

Fairy Queen.

—To define a barge and *boy*, which are between a boat and a ship, is hard. *Watt's Logick.*

(2.) • **A HOY** is a small vessel, chiefly used in coasting or carrying goods to or from a ship, in a road or bay, where the ordinary lighters cannot be managed with safety or convenience. It is difficult to describe, precisely, the marks of distinction between this vessel and some others of the same size, which are rigged in the same manner; because what is called a *boy* in one place, is named

med a *sloop* or *smack* in another; and even the people who navigate these vessels have, upon examination, very vague ideas of the marks by which they are distinguished. In Holland, the hoy has two masts; in England, it has but one, where the main sail is sometimes extended by a boom, and sometimes without it. Upon the whole, it may be defined a small vessel, usually rigged as a sloop, and employed for carrying passengers and luggage from one place to another, on the sea-coast.

(3.) HOY, an island of Scotland, one of the larger Orkney isles. It is about 10 miles long, and above 3 broad; and is separated from Pomona by a channel $2\frac{1}{2}$ miles wide. Lon. o. 5. E. of Edin. Lat. 58. 43. N.

(4.) HOY, a parish of Scotland, in Orkney, united to Græmsay. See GRÆMSAY. Hoy is a hilly parish, about 10 miles long from NW. to SE. and 6 broad. HOY-HEAD is very steep, and about a mile in height. It serves as a sea-mark. The soil is light, but wet and spongy; the climate is healthful, and the natives are long lived. One died some years ago, aged 100. About 1200 sheep run wild upon the mountains. The population in 1795, stated by the Rev. Robert Sands, in his report to Sir J. Sinclair, was 250; that of both parishes 410; the decrease, within 40 years, was 170. There is a large rock, called ironically the *Dwarf Stone*, 32 feet long, $16\frac{1}{2}$ broad, and 7 feet 5 inches high; hollowed within; and divided into 3 apartments, one containing a bed, 5 feet 8 inches long, and 2 feet broad, and the mid-room a fire place, with a vent for the smoke. At the foot of the rocks is a very distinct echo, which repeats every syllable spoken for some minutes. There is also a rich lead and silver mine in the parish, which contains 46 oz. of silver in the ton of ore.

HOYAM, a town of China, in Chen-fi.

HOYE, or HOYA, a town of Germany, in Westphalia, and capital of a county of the same name; seated on the Weser, and subject to the elector of Hanover. Lon. 9. o. E. Lat. 53. 5. N.

HOYER, a town of Denmark, in Sleswick.

HOYERSWERDA, a town of Lusatia.

HOY-HEAD. See HOY, N^o 4.

HOYLAND, a town of Norway, in Drontheim.

HOYLE, LOUGH, a lake of Ireland, in W. Meath.

HOYM, a town of Saxony, in Anhalt.

HOYN, a town of China, in Honan.

HO-YUEN, a town of China, in Quang-tong.

HOZA, a town of Lithuania.

HOZARDARA, a mountain of Persia.

HOZIER, Peter, a French historian, born at Marseilles, in 1792. He published a History of Brittany, and several genealogical tables; and died in 1660.

HOZOW, a town of Poland, in Kiow.

HRADECK, 2 towns in Bohemia.

HRADISCH, a town of Moravia, on an island in the Morava, 30 miles E. of Brinn, and 30 SE. of Olmutz. Lon. 17. 53. E. Lat. 49. o. N.

HROZOW, a town in Lithuania.

HUA, the capital of Cochin-China.

HUACHRE-CHUCO, a town of Peru in Lima.

HUAHEINE, one of the SOCIETY ISLANDS,

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in the S. Pacific Ocean, about 7 or 8 leagues in compass. Its surface is hilly and uneven, and it has a safe and convenient harbour. It was first discovered by captain Cook in 1769. It is divided by a deep inlet into two peninsulas connected by an isthmus, which is entirely overflowed at high water. From the appearance of its hills, it may be concluded that the country has at some former period been the seat of a volcano. The summit of one of them had much the appearance of a crater; a blackish spongy earth was seen upon one of its sides, which seemed to be lava; and the rocks and clay everywhere had a burnt appearance. The island is plentifully supplied with water by many rivulets which descend from the mountains. The inhabitants are nearly as fair as Europeans, and bolder than the inhabitants of the other Society Islands. They are stout and large made, some of the tallest being 6 feet 3 inches in height; they are extremely indolent, and seem to have as little curiosity as fear. The dogs are in great favour with all their women, "who could not have cared for them (says Mr Forster) with a more ridiculous affection if they had been European ladies of fashion." Here was seen a middle-aged woman whose breasts were full of milk, offering them to a little puppy who had been trained up to suck them. The sight disgusted those who saw it so much, that they could not forbear expressing their dislike to it; but the woman smiled, and told them that she allowed young pigs to do the same. It appeared afterwards that this woman had lost her child. Some of the gentlemen were present at a dramatic entertainment on this island: the piece represented a girl running away from her parents; and seemed to be levelled at a female passenger, who had come in captain Cook's ship from Otaheite, and who happened to be present at the representation. It made such an impression on the girl, that the gentlemen could scarce prevail upon her to see the piece out, or to refrain from tears while it was acting. It concluded with the reception she was supposed to meet with from her friends, which was made out not to be a very agreeable one.—These people introduce extempore pieces upon occasion; and it is most probable that this was meant as a satire upon the girl above mentioned, and to discourage others from acting in the same manner. Lon. 151. 1. W. Lat. 16. 44. S.

HUBBERSTON, a town of Pembrokehire, on a creek of Milford Haven; the station of the packet to Waterford in Ireland.

* HUBBUB. *n. s.* [I know not the etymology, unless it be from *up, up*, or *bobnob*.] A tumult; a riot.—People pursued the business with all contempt of the government; and in the *hubbub* of the first day there appeared nobody of name or reckoning, but the actors were really of the dregs of the people. *Clarendon*.

An universal *hubbub* wild

Of stunning sounds and voices all confus'd,
Borne through the hollow dark, assaults his ear
With loudest vehemence. *Milton's Par. Lost*.

Why wolves raise a *hubbub* at her,
And dogs howl when she shines in water.

Hudibras.
HUBELY,

R r r

HUBELY, a town of Indostan, in Sanore.

(1.) **HUBER**, Ulric, one of the greatest civilians in the 17th century, was born at Dockum in 1636. He became professor of law at Franeker; and wrote, 1. A treatise *De jure civitatis*: 2. *Jurisprudentia Frisica*: 3. *Specimen philosophiae civilis*: 4. *Institutiones historiae civilis*: 5. *Dissertationes de genuina etate Assyriorum et regno Medorum*; and other works which are esteemed. He died in 1694.

(2.) **HUBER**, Zacharias, the son of the preceding, was born at Franeker in 1669, and succeeded his father in his professorship. He published, 1. *De vero sensu legis IXD. de lege Pompeia*; 4to. *Dissertationum libri tres*, &c. He died in 1732.

HUBERT, ST., a town of the French republic, in the dep. of Forets, and late prov. of Luxembourg; 20 miles NE. of Bouillon, and 150 NE. of Paris. Lon. 5. 12. E. Lat. 50. 0. N.

HUBERTSBERG, a town of Saxony, famous for a peace made between the kings of Prussia and Poland, and the empress queen; as well as for a magnificent seat built by Augustus III. It is 3 miles NE. of Mutchen.

HUBNER, John, a learned geographer of Germany; who taught geography at Leipzig and Hamburg with extraordinary reputation; and died at Hamburg in 1732, aged 63. His principal works are, 1. *Bibliotheca Historica Hamburgensis*: 2. *Museum Geographicum*, printed at Basil in 1746, in 6 vols. 12mo.

* **HUCKABACK**. *n. f.* A kind of linen on which the figures are raised.

* **HUCKLABACKED**. *adj.* [*bocker*, German, a *bunch*, and *back*.] Crooked in the shoulders.

* **HUCKLEBONE**. *n. f.* [from *buken*, Dutch, to sit down.] The hipbone.

* *To* **HUCKSTER**. *v. n.* [from the noun.] To deal in petty bargains.—They must pay a shilling, for changing their piece into silver, to some *huckstering* fellow who follows that trade. *Swift*.

* **HUCKSTER**. } *n. f.* [*bock*, Germ. a ped-

* **HUCKSTERER**. } lar; *hockster*, a she-pedlar.] 1. One who sells goods by retail, or in small quantities; a pedlar.—There cannot be a more ignominious trade than the being *hucksters* to such vile merchandise. *Government of the Tongue*.—God deliver the world from such guides, or rather such *hucksters* of souls, the very shame of religion. *South*.—

Should thy shoe wrench aside, down, down
you fall,

And overturn the scolding *huckster's* stall,

The scolding *huckster* shall not o'er thee moan,

But pence expect for nuts and pears o'erthrown.

Gay.

—There should be a confederacy of all servants,
to drive those China *hucksters* from the doors. *Swift*.

—Those *hucksterers* or money jobbers will be found
necessary, if this brass money is made current.
Swift. 2. A trickish mean fellow.—

Now the ape wanted his *huckster* man.

Hubberd's Tale.

HUCQUELIERS, a town of France, in the dep. of the Straits of Calais, 9 miles NE. of Montreuil.

HUDDERSFIELD, a town of Yorkshire, in the W. riding, famous for its cloth manufacture;

25 miles NE. of Manchester, 24 SW. of York, and 189 NW. of London.

* **HUDDLE**. *n. f.* [from the verb.] Crowd; tumult; confusion; with obscurity.—That the Aristotelian philosophy is a *huddle* of words and terms insignificant, has been the censure of the wisest. *Glanville*.—

Your carrying business in a *buddle*,

Has forc'd our rulers to new model. *Hudibras*.

—Nature doth nothing in a *buddle*. *L'Estrange*.

—The understanding sees nothing distinctly in things remote and in a *buddle*. *Locke*.—Several merry answers were made to my question, which entertained us 'till bed time, and filled my mind with a *buddle* of ideas. *Addison*.

(1.) * *To* **HUDDLE**. *v. a.* [probably from *bood*;

1. To dress up close so as not to be discovered; to mobble. 2. To put on carelessly in a hurry.

At twelve she rose with much ado;

Her clothes were *buddl'd* on by two. *Prior*.

Now all in haste they *buddle* on

Their goods, their cloaks, and get them gone.

Swift.

3. To cover up in haste. 4. To perform in a hurry.—I have given much application to this poem; this is not a play *buddled* up in haste. *Dryden*.—

When continu'd rain

The lab'ring husband in his house restrain,

Let him forecast his work with timely care,

Which else is *buddled* when the skies are fair.

Dryden's Virgil.

5. To throw together in confusion.—Our adversary, *buddling* several suppositions together, and that in doubtful and general terms, makes a medley and confusion. *Locke*.

(2.) * *To* **HUDDLE**. *v. n.* To come in a crowd or hurry.—

Glance an eye of pity on his losses,

That have of late so *buddled* on his back,

Enough to press a royal merchant down. *Shak*.

—Brown answered after his blunt and *buddling* manner. *Bacon*.—

Thyrsis, whose artful strains have oft delay'd

The *huddling* brook to hear his madrigal,

And sweeten'd every muskrose of the dale. *Milt*.

—Their eyes are more imperfect than others; for they will run against things, and, *buddling* forwards, fall from high places. *Brown's Fulg. Err*.

HUDE, a river of Durham, which runs into the Tees, 7 miles above Barnard Castle.

HUDEMUCHLIN, a town of Lunenburg Zell, 19 miles W. of Zell, and 20 N. of Hanover.

HUDICKSWALL, a sea-port town of Sweden, in Helsingia. It was burnt in 1670; and in 1721 by the Russians. Lon. 18. 36. E. Lat. 61. 48. N.

HUDISMENIL, a town of France, in the dep. of the Channel; 3 miles E. of Granville.

HUDSJERA, a town of Arabia, in Yemen.

(1.) **HUDSON**, Henry, an eminent English navigator, who, about the beginning of the 17th century, undertook to find out a NE. or NW. passage to Japan and China. For this purpose he was 3 times fitted out: he returned twice unsuccessful: but in the last voyage in 1610, being persuaded that the great bay to which his name has been since given, must lead to the passage he sought, he wintered there to prosecute his disco-

very in the spring. But their hardships and distresses during the winter producing a mutiny among his men, when the spring arrived, they turned him, with his son and 7 sick men, adrift in his own shallop, and returned home with the ship. As Hudson and his companions were never heard of afterwards, it is supposed they all perished.

(2.) HUDSON, Jeffery. See DWARE, § 3.

(3.) HUDSON, John, a very learned English critic, born in 1662. He distinguished himself by several editions of Greek and Latin authors; and, in 1701, was elected head keeper of the Bodleian library at Oxford. In 1712, he was appointed principal of St Mary's Hall, through the interest of the famous Dr Ratcliffe; and it is said that the university of Oxford is indebted for the most ample benefactions of that physician to Dr Hudson's solicitations. He died in 1719, while he was preparing for publication a catalogue of the Bodleian library, which he had caused to be transcribed in six folio volumes.

(4.) HUDSON, a flourishing town of the United States, in Columbia county, in New York, which was only begun to be built in 1783. It is seated on the E. side of HUDSON'S RIVER, on an eminence, 30 miles S. of Albany, and 130 N. of New York. It had 2391 citizens in 1790, and 193 slaves. Lon. 73. 40. W. Lat. 42. 20. N.

HUDSONIA, in botany; a genus of the monogynia order, belonging to the dodecandria class of plants. There is no corolla; the calyx is pentaphyllous and tubular; there are 15 lamina; the capsule is unilocular, trivalvular, and trispermous.

(1.) HUDSON'S BAY, a large bay of North America, lying between 51° and 69° of lat. N. discovered in 1610 by Henry Hudson. See HUDSON, N° 1. This intrepid mariner, in searching after a NW. passage to the South seas, discovered three straits, through which he hoped to find out a new way to Asia by America. He had made two voyages before on the same adventure; the first in 1607, and the second in 1608. In his third and last, in 1610, he entered the straits that lead into this new Mediterranean, the bay known by his name; coasted a great part of it; and penetrated to 89° 30', into the heart of the frozen zone. His ardour for the discovery not being abated by the difficulties he struggled with in this empire of winter, and world of frost and snow, he staid here until the ensuing spring, and prepared in the beginning of 1611 to pursue his discoveries; but his crew, who suffered equal hardships, without the same spirit to support them, mutinied, seized upon him and seven of those who were most faithful to him, and committed them to the fury of the icy seas in an open boat. Hudson and his companions were either swallowed up by the waves, or gaining the inhospitable coast were destroyed by the savages; but the ship and the rest of the men returned home. Other attempts towards a discovery were made in 1612 and 1667; and a patent for planting the country, with a charter for a company, was obtained in 1670. In 1746 Captain Ellis wintered as far N. as 57° 30'. Captain Christopher attempted farther discoveries in 1761. But besides these, and the late voyages, which satisfy us that we must not look for a passage on this side of Lat. 67° N. we are indebted to the

Hudson's Bay Company for a journey by land; which throws much additional light on this matter, by affording what may be called demonstration, how much farther, at least in some parts of their voyage, ships must go, before they can pass from one side of America to the other. The northern Indians, who come down to the company's factories to trade, had brought to the knowledge of our people a river, which, on account of much copper being found near it, had obtained the name of the Copper-mine river. The company being desirous of examining into this matter with precision, directed Mr Hearne, a young gentleman in their service, and who having been brought up for the navy, and served in the German war, was well qualified for the purpose, to proceed over land, under the convoy of those Indians, for that river, which he had orders to survey, if possible, quite down to its exit into the sea; to make observations for fixing the latitudes and longitudes; and to bring home maps and drawings both of it and the countries through which he should pass. Accordingly Mr Hearne set out from Prince of Wales's Fort, on Churchill river, lat. 58° 47½' north, and lon. 94° 7½' west from Greenwich, on the 7th Dec. 1770. On the 13th June he reached Copper-mine river, and found it all the way, even to its exit into the sea, encumbered with shoals and falls, and running into it over a dry flat of the shore, the tide being then out, which seemed by the edges of the ice to rise about 12 or 14 feet. This rise, on account of the falls, will carry it but a very small way within the river's mouth, so that the water in it had not the least brackish taste. Mr Hearne was nevertheless sure of the place it runs into being the sea, or a branch of it, by the quantity of whalebone and seal skins which the Esquimaux had at their tents, and also by the number of seals which he saw upon the ice. The sea at the river's mouth was full of islands and shoals as far as he could see by the assistance of a pocket telescope; and the ice was not yet (July 17th) broken up, but thawed away only for about three quarters of a mile from the shore, and for a little way round the islands and shoals which lay off the river's mouth. But he had the most extensive view of the sea when he was about 8 miles up the river; from which station the extreme part of it bore W. by W. and NE. By the time Mr Hearne had finished his survey of the river, which was about A. M. on the 18th, there came on a very thick fog and drizzling rain; and as he had found the river and sea in every respect unlikely to be of any utility, he thought it unnecessary to wait for fair weather to determine the latitude more exactly by observation; but by the extraordinary care he took in observing the courses and distances, walking from Congecathawachaga, where he had two very good observations, he thinks the latitude may be depended on within 20' at the utmost. It appears from the map which Mr Hearne constructed of this singular journey, that the mouth of the Copper-mine river lies in lat. 72° N. and lon. 25° W. from Churchill river; that is, about 119° W. of Greenwich. Mr Hearne's journey back from the Copper-mine river to Churchill lasted till June 30th, 1771; so that he was absent almost a year and 7 months. The un-

paralleled hardships he suffered, and the essential service he performed, met with a suitable reward from his masters, and he was made governor of Prince of Wales's Fort on Churchill river. But though the adventurers failed in the original purpose for which they navigated this bay, their project has been of great advantage to this country. See COMPANY, § IV. i; N° 3. The country lying round Hudson's Bay is called *New Britain*, or the country of the Esquimaux; comprehending LABRADOR, now N. and S. Wales. See BRITAIN, N° III.; and LABRADOR. The entrance of the bay from the ocean, after leaving to the N. Cape Farewell and Davis's Straits, is between Resolution isles on the N. and Button's isles on the Labrador coast to the S. forming the eastern extremity of HUDSON'S STRAITS. The coasts are very high, rocky, and rugged at top; in some places precipitous, but sometimes exhibit large beaches. The isles of Salisbury, Nottingham, and Digges, are also very lofty and naked. The depth of water in the middle of the bay is 140 fathoms. From Cape Churchill to the S. end of the bay are regular soundings; near the shore shallow, with muddy or sandy bottom. To the N. of Churchill the soundings are irregular, the bottom rocky, and in some parts the rocks appear above the surface at low water. From Moose river, or the bottom of the bay, to Cape Churchill, the land is flat, marshy, and wooded with pines, birch, larch, and willows. From Cape Churchill to Wager's Water the coasts are all high and rocky to the very sea, and woodless, except the mouths of Pockerekesko and Seal rivers. The hills on their back are naked, nor are there any trees for a great distance inland. The mouths of all the rivers are filled with shoals, except that of Churchill, in which the largest ships may lie; but ten miles higher, the channel is obstructed with sandbanks; and all the rivers, as they have been navigated, are full of rapids and cataracts from 10 to 60 feet perpendicular. Down these rivers the Indian traders find a quick passage; but their return is a labour of many months. As far inland as the company have settlements, which is 600 miles to the W. at a place called HUDSON'S HOUSE, lat. 53°, lon. 106. 27. from London, is flat country; nor is it known how far to the eastward the great chain seen by our navigators from the Pacific Ocean branches off. The eastern boundary of the bay is Terra di Labrador; the northern part has a straight coast facing the bay, guarded with isles innumerable. A vast bay, called the Archiwinnipy Sea, lies within it, and opens into Hudson's Bay by means of Gulph Hazard, through which the Beluga whales dart in great numbers. Here the company had a settlement for the sake of the fishery, and for trading with the Esquimaux; but deserted it as unprofitable about 1758 or 1759. For the climate, animals, and phenomena of the country adjacent to Hudson's Bay, see LABRADOR.

(1.) HUDSON'S BAY COMPANY. See COMPANY, § IV. i; N° 3.

HUDSON'S HOUSE. See HUDSON'S BAY, § r.

HUDSON'S POINT, a cape of Antigua, on the SW. coast. Lon. 61. 23. W. Lat. 17. 10. N.

HUDSON'S RIVER, a large river of the United

States, which rises E. of Lake Ontario, and running by Albany, and on the back of the S. part of New England through the NE. part of New York, falls into the Atlantic Ocean, 10 miles S. of New York. It is navigable by a sloop of 80 tons to Albany, 160 miles above New York. Its whole course is above 250 miles.

HUDSON'S STRAITS, the narrow sea between the Atlantic Ocean and Hudson's Bay, N. of Labrador.—See HUDSON'S BAY, § 1.

(1.) * HUE. *n. f.* [*hieu*, Sax.] 1. Colour; die.

For never in that land

Face of fair lady she before did view,

Or that dread lyon's look her cast in deadly
bue. *Sprafers.*

To add another *bue* unto the rainbow,

Is wasteful and ridiculous excess. *Shak.*

Flow'rs of all *hue*, and without thorn the
rose. *Milton.*

To whom the angel, with a smile that glow'd

Celestial rosy red, love's proper *bue*,

Answered. *Milton's Paradise Lost.*

Your's is much of the camellion *hue*,

To change the die with distant view. *Dryden.*

2. [*Huée*, French.] A clamour; a legal pursuit; an alarm given to the country. It is commonly joined with *cry*.—*Hue* and *cry*, villain, go! Assist me, knight, I am undone: fly, run, *bue* and *cry*! villain, I am undone. *Shakespeare*.—Immediately comes a *bue* and *cry* after a gang of thieves, that had taken a purse upon the road. *L'Estrange*.—

If you should hiss, he swears he'll hiss as high;

And, like a culprit, join the *bue* and *cry*. *Addis.*

—The *bue* and *cry* went after Jack, to apprehend him dead or alive, wherever he could be found. *Arbutnot's John Bull.*

HUE AND CRY, in law, (§ 1, def. 2.) the pursuit of a person who has committed felony on the highway.—Of this custom, which is of British origin, the following deduction is given by Mr Whitaker. "When it was requisite for the Britons to call out their warriors into the field, they used a method that was particularly marked by its expedition and decisiveness, and remains partially among us to this moment. They raised a cry, which was immediately caught up by others, and in an instant transmitted from mouth to mouth through all the region. And, as the notice passed along, the warriors snatched their arms, and hurried away to the rendezvous. We have a remarkable description of the fact in Cæsar, and there see the alarm propagated in 16 or 17 hours through 160 miles in a line. And the same practice has been retained by the highlanders to our own time." See CRANTARA and CROISHTARICH. "In the rebellion of 1745, it was sent by an unknown hand through the region of Breadalbane; and, flying as expeditiously as the Gallic signal in Cæsar, traversed a tract of 32 miles in 3 hours. This quick method of giving a diffusive alarm is even preserved among ourselves to the present day; but is applied, as it seems from Cæsar's account above to have been equally applied among the Celts, to the better purposes of civil polity. The *butefum* and clamour of our laws, and the *bue* and *cry* of our own times, is a well known and powerful process for spreading the notice and continuing the pursuit of any fugitive felons. The
cry,



HYSTRIX.

Fig. 1.
Hookah.



Fig. 3. *Hystrix cristata*.



Fig. 5.
Hystrix Mexicana.



Fig. 4.
Hystrix dorsata.

Fig. 6. *Hystrix prehensilis*.



ery, like the clamour of the Gauls or the summons of the Highlanders, is taken from town to town and from county to county; and a chain of communication is speedily carried from one end of the kingdom to the other."

HUELAMO, a town of Spain in New Castile.

HUELBA, a town of Spain, in Seville.

HUELGOËT, a town of France, in the dep. of Finisterre, 9 miles NW. of Carbaix.

HUELMA, a town of Spain, in Granada.

HUEN, or) an island in the Baltic, with a vil-

HUENA, } lage, 3 miles from the coast of Sweden, 8 in circumference, and 14 N. by E. of Copenhagen; famous for Tycho Brahe's observatory. See **BRAHE**. Lon. 12. 38. E. Lat. 55. 54. N.

(1.) **HUER**, a name given to certain fountains in ICELAND, of a most extraordinary nature; forming at times *jets d'eau* of scalding water 94 feet high and 30 in diameter, creating the most magnificent gerbes that can be imagined, especially when backed by the setting sun. They arise out of cylindrical tubes of unknown depths: near the surface they expand into apertures of a funnel shape, and the mouths spread into a large extent of stalactitical matter, formed of successive scaly concentric undulations. The playing of these stupendous spouts is foretold by noises roaring like the cataract of Niagara. The cylinder begins to fill: it rises gradually to the surface, and gradually increases its height, smoking amazingly, and flinging up great stones. After attaining its greatest height it gradually sinks till it totally disappears. Boiling *jets d'eau* and boiling springs are frequent in most parts of the island. The most capital is that which is called *Geyser* or *Geyser*, in a plain rising into small hills, and in the midst of an amphitheatre, bounded by the most magnificent and various-shaped icy mountains; among which the three-headed Hecla soars pre-eminent. See ICELAND, HECLA, and *Plute* CLXXXIV. These huers rise in the very sea, and form scalding fountains amidst the waves. Their distance from land is unknown; but the new volcanic isle, 12 miles off Reickenes, emitting fire and smoke, proves that the subterraneous fires and waters extend to that space; for those awful effects arise from the united fury of these two elements.

(2.) * **HUER**. *n. f.* [*huer*, French, to cry.] One whose business is to call out to others.—They lie hovering upon the coast, and are directed by a balker or *huer*, who standeth on the cliff side, and from thence discerneth the course of the pilchard. *Carew's Survey*.

HUERMOCIS, a town of Spain in New Castile.

HUESCA, an ancient town of Spain, in Arragon, with a bishop's see and an university; seated on the Issuela, in a soil producing excellent wine. Lon. 0. 13. W. Lat. 42. 7. N.

HUESCAR, or **GUESCAR**, a town of Spain, in Granada, with a fort 60 miles NE. of Granada. Lon. 2. 20. W. Lat. 37. 47. N.

HUESNE, or **HUEN**. See **HUEN**.

HUESSEN, a town of the Batavian republic, in the dep. of the Rhine, and late prov. of Guelderland: 2 miles S. of Arnheim.

HUET, Peter Daniel, a very learned French writer, born at Caen in Normandy, Feb. 8. 1630. Des Cartes's principles, and Bochart's sacred geo-

graphy, led him to change his studies from the law to those of philosophy, mathematics, the languages, and antiquities. He contracted a very strict friendship with Bochart, and accompanied him to Sweden. Q. Christina would have engaged him in her service; but he, sensible of her inconstant temper, returned to France. All he brought with him was a copy of a MS. of Origen, which he transcribed at Stockholm. He refused several offers from Christina after she abdicated, and from Charles X. her successor. In 1670 M. Bossuet being appointed preceptor to the dauphin, Lewis XIV. chose M. Huet for his colleague, with the title of *sub-preceptor*. He formed the plan of the commentaries in *usum Delphini*, and directed the execution. From motives of piety, he entered into holy orders at the age of 46. Soon after this, he was presented to the abbey of Aunay; and in 1685 to the bishopric of Soissons, which he exchanged for that of Avranches. After ten years, he resigned, and was made abbot of Fontenay near Caen. His love to his native place determined him to fix there. But law-suits obliged him to go to Paris, and lodge among the Jesuits in the *Maison Professe*, whom he had made heirs to his library. A severe distemper weakened his body extremely, but not the vivacity of his genius: he wrote his own life in a very elegant style; and died in 1721, aged 91. He was a man of agreeable conversation, great probity, and immense erudition. His principal works are, 1. *De claris interpretibus, et de optimo genere interpretandi*: 2. *Origenis Commentaria*; Gr. et Lat. cum notis: 3. A treatise on the origin of the Romans: 4. *Demonstratio evangelica*, fol. 5. *Quæstiones Alnetanæ de concordia rationis et fidei*: 6. Of the situation of the terrestrial paradise; in French: 7. A history of the commerce and navigation of the ancients, which has been translated into English. 8. *Commentarius de rebus ad eum pertinentibus*: 9. *Huetiana*: 10. Latin and Greek verses, &c.

HUETERN, a town of Bavaria, in Passau.

HUETINBERG, a town of Carinthia.

HUETTA, a town of Spain in New Castile, 67 m. E. of Madrid. Lon. 1. 55. W. Lat. 40. 22. N.

* **HUFF**. *n. f.* [from *bove*, or *boven*, swelled: he is *buffed up* by distempers. So in some provinces we still say the bread *buffs up*, when it begins to *heave* or ferment: *buff*, therefore, may be ferment. To be in a *huff* is then to be in a *ferment*, as we now speak.] 1. Swell of sudden anger or arrogance.—

Quoth Ralpho, honour's but a word

To swear by, only in a lord;

In others it is but a *buff*,

To vapour with instead of proof. *Hudibras*.

His frowns kept multitudes in awe,

Before the bluster of whose *buff*

All hats, as in a storm, flew off. *Hudibras*.

—We have the apprehensions of a change to keep a check upon us in the very *buff* of our greatness. *L'Estrange*.—A Spaniard was wonderfully upon the *buff* about his extraction. *L'Estrange*.—No man goes about to ensnare or circumvent another in a passion, to lay trains, and give secret blows in a present *buff*. *South*. 2. A wretch swelled with a false opinion of his own value.—As for you, colonel *huff-cap*, we shall try before a civil magistrate who's the greater plotter. *Dryden*.—Lewd shallow-

shallow-brained *buffs* make atheism and contempt of religion the sole badge and character of wit. *South.*

(1.) * *To HUFF. v. a.* [from the noun.] 1. To swell; to puff.—In many wild birds the diaphragm may easily be *buffed* up with air, and blown in at the windpipe. *Grew.* 2. To hector; to treat with insolence and arrogance, or brutality.—The commissioner at Magdalen college said to Dr Hough, You must not presume to *buff* us. *Eachard.*

(2.) * *To HUFF. v. n.* To bluster; to storm; to bounce; to swell with indignation or pride.

A *buffing*, shining, flatt'ring cringing coward,
A canker worm of peace, was rais'd above him.

Otway.

A thief and justice, fool and knave,
A *buffing* officer and slave. *Hudibras.*

Huffing to cowards, fawning to the brave,
To knaves a fool, to cred'ulous fools a knave.

Roscommon.

—This senseless arrogant conceit of theirs made them *buff* at the doctrine of repentance, as a thing below them. *South.*—

Now what's his end? O charming glory say!
What, a fifth act to crown his *huffing* play?

Dryden.

—What a small pittance of reason and truth is mixed with those *buffing* opinions they are swelled with. *Locke.*—When Peg received John's message, she *buffed* and stormed like the devil. *Arbutnot.*

* *HUFFER. n. f.* [from *buff*.] A blusterer; a bully.—

Nor have I hazarded my art,
To be expos'd i' th' end to suffer,
By such a braggadocio *buffer*. *Hudibras.*

HUFFINGEN, a town of Suabia, 4 m. NNW. of Furstenburg, and 17 of Schaffhausen.

* *HUFFISH. adj.* [from *buff*.] Arrogant; insolent; hectoring.

* *HUFFISHLY. adv.* [from *buffish*.] With arrogant petulance; with bullying bluster.

* *HUFFISHNESS. n. f.* Petulance; arrogance; noisy bluster.

* *HUG. n. f.* [from the noun.] 1. Close embrace.—

Why these close *hugs*? I owe my shame to him. *Gay.*

2. A particular gripe in wrestling, called a *Cor-nish bug*.

* *To HUG. v. a.* [*begian*, Saxon, to hedge, to inclose.] 1. To press, close in an embrace.—

He bewept my fortune,

And *hugg'd* me in his arms. *Shak.*

—What would not he do now to *bug* the creature that had given him so admirable a serenade. *L'Estrange.*

Ev'n in that urn their brother they confess,

And *bug* it in their arms, and to their bosom press. *Dryden.*

—King Xerxes was enamoured upon an oak, which he would *bug* and kiss. *Harvey.* 2. To fondle; to treat with tenderness.—

I, under fair pretence of friendly ends,
And well-plac'd words of glozing courtesy,
Baited with reasons not unpalatable,
Win me into the easy hearted man,
And *bug* him into snare. *Milton.*

—We *bug* deformities, if they bear our names. *Glanville.*—

Admire yourself,

And, without rival, *bug* your darling book.

Roscommon.

—Though they know that the flatterer knows the falsehood of his own flatteries, yet they love the impostor, and with both arms *bug* the abuse. *South.*—

Mark with what joy he *bugs* the dear discovery! *Rowe.*

3. To hold fast.—Age makes us most fondly *bug* and retain the good things of life, when we have the least prospect of enjoying them. *Atterbury.* 4. To gripe in wrestling.

* *HUGE. adj.* [*boogh*, *bigb*, Dutch.] 1. Vast; immense.—Let the estate of the people of God, when they were in the house of bondage, and their manner of serving God in a strange land, be compared with that which Canaan and Jerusalem did afford; and who seeth out what *huge* difference there was between them? *Hooker.*—This space of earth is so *huge*, as that it equalleth in greatness not only Asia, Europe, and Africa, but America. *Abbot.* 2. Very great.—

The mountain *huge*. *Milton.*

Part *huge* of bulk!

Wallowing unwieldy; enormous in their gait,
Tempest the ocean; thee leviathan,
Hugest of living creatures in the deep,
Stretch'd like a promontory, sleeps or swims,
And seems a moving land. *Milton.*

3. Great even to deformity or terribleness.—

The patch is kind enough, but a *huge* feeder. *Shak.*

Thro' forests *huge*, and long untravell'd heaths,
With desolation brown he wanders waste.

Thomson.

* *HUGELY. adv.* [from *huge*.] 1. Immensely; enormously.—

Who cries out on pride,

That can therein tax any private party?

Doth it not flow as *bugely* as the sea? *Shak.*

2. Greatly; very much.—I am *bugely* bent to believe, that whenever you concern yourselves in our affairs it is for our good. *Swift.*

* *HUGENESS. n. f.* [from *huge*.] 1. Enormous bulk; greatness. 2. Utmost extent. Not in use.—My mistress exceeds in goodness the *bugeness* of your unworthy thinking. *Shak.*

* *HUGGERMUGGER. n. f.* [corrupted perhaps from *bug* or *mock*, or *hug* in the dark. *Morcker* in Danish is darkness, whence our *murky*. It is written by Sir Thomas More, *baker mock*. *Hoker*, in Chaucer, is *peevish*, *crossgrained*, of which *maker* may be only a ludicrous reduplication. *Hooke* is likewise in German a corner, and *moky* is in English dark. I know not how to determine.] Secrecy; bye-place.—

Now hold in *buggermugger* in their hand,

And all the rest do rob of goods and land.

Hubberd's Tale.

But if I can but find them out,

Where e'er th' in *buggermugger* lurk,

I'll make them rue their handy work. *Hudib.*

—There's a distinction betwixt what's done openly and barefaced, and a thing that's done in *buggermugger*.

germugger, under a seal of secrecy and concealment. *L'Étrange*.

HUGH CAPET. See CAPET, and FRANCE, § 20, 21.

(1.) HUGHES, John, an ingenious and polite writer, born in 1677. In the earliest parts of his youth, he cultivated poetry, drawing, and music, in each of which he made great progress; but followed these and other studies only as agreeable amusements, under frequent confinement on account of bad health. Lord Chancellor Cowper made him secretary for the commissioners of the peace, which he held till 1719, when he died on the night in which his tragedy of *The Siege of Damascus* was first acted. He was then 42. He translated Fontenelle's *Dialogues of the Dead*, Vertot's *revolutions of Portugal*, and the letters of Abelard and Eloisa. He gave a very accurate edition of Spencer's works, with his life, glossary, and remarks; and wrote several papers in the *Spectator*, *Tatler*, and *Guardian*. Mr Duncombe, who married his sister, collected his poems and essays in 2 vols 12mo, in 1735.

(2.) HUGHES, Jabez, younger brother of the preceding, was born in 1685. He published, in 1714, a translation of Claudian's *Rape of Proserpine*, and Lucan's *Sextus and Erictho*: also Suetonius's *XII Cæsars*, and some of Cervantes's novels. He died in 1731.

HUGHLY. See HOOGLY, N^o 1, and 2.

HUGONIA, in botany: A genus of the decandria order, belonging to the monadelphia class of plants; and in the natural method ranking with those of which the order is doubtful. The corolla is pentapetalous: the fruit is a plum with a striated kernel.

HUGONOTS, or } an appellation given by
HUGUENOTS, } way of contempt to the reformed or Protestant Calvinists of France. The name had its first rise in 1560; but authors are not agreed as to the origin and occasion thereof: One of the two following seems to be the least forced derivations. One of the gates of the city of Tours is called the gate Fourgon, by corruption from *feu Hugon*, i. e. the late Hugon. This Hugon was once count of Tours, according to Eginhardus, and was a very wicked man, so that after his death he was supposed to walk about in the night-time, beating all he met with: this tradition Thuanus mentions in his history. Davila and others pretend, that the nickname of *Huguenots* was first given to the French Protestants, because they used to meet in the night-time in subterraneous vaults near this gate of Hugon; and what seems to countenance this opinion is, that they were first called *Huguenots* at Tours. Others say that the leaguers give this name to the reformed, because they were for keeping the crown upon the head of the royal line of Hugh Capet; whereas the leaguers were for giving it to the house of Guise, as descended from Charlemagne. Others derive it from a faulty French pronunciation of the German word *eidgenossen*, signifying confederates, originally applied to that valiant part of the citizens of Geneva, who entered into an alliance with the Swiss cantons, to maintain their liberties against the tyrannical attempts of Charles III. duke of Savoy. These confederates were called *Bignots*,

whence Huguenots. The persecution which the Huguenots underwent has scarce its parallel in civil or ecclesiastical history: though they obtained a peace from Henry III. in 1576, it was of short continuance; and their sufferings, mitigated by the famous edict of Nantes, granted to them in 1598 by Henry IV. were again renewed, after the revocation of this edict, by Lewis XIV. in 1685. See DRAGOONING and FRANCE, § 40—46.

* HUGY. *adj.* [See HUGS.] Vast; great; huge. Not in use.—This *bugy* rock one finger's force apparently will move. *Carew's Survey of Cornwall*.

HUIDE, a town of Norway.

HUILLECOURT, a town of France, in the dep. of Upper Marne, 3 miles SW. of Bourmont.

HUIS, a town of France, in the dep. of Ain, 2 miles W. of Belley.

HUISSEN, a town of Germany, in the late duchy of Cleves, now annexed to the French republic, and included in the dep. of the Roer; 10 miles NNW. of Cleves.

* HUKE. *n. f.* [*buque*, Fr.] A cloak.—As we were thus in conference, there came one that seemed to be a messenger in a rich *buke*. *Bacon's New Atlantis*.

HULFENBERG, a town of Germany in Eichsfeld, 8 miles S. of Duderstadt.

(1.) * HULK. *n. f.* [*bulcke*, Dutch; *bulc*, Saxon.] 1. The body of a ship.—There's a whole merchant's venture of Bourdeaux stuff in him; you have not seen a *bulk* better stuffed in the hold. *Shakespeare*.—The custom of giving the colour of the sea to the *bulks*, sails, and mariners of their spy-boats, to keep them from being discovered, came from the Veneti. *Arbutnot*.—

The Argo's *bulk* will tax,

And scrape her pitchy sides for wax. *Shak.*

The sooty *bulk*

Steer'd sluggish on. *Thomson*

2. Any thing bulky and unwieldy. This sense is still retained in Scotland: as, a *bulk* of a fellow.—

And Henry Monmouth's brawn, the *hulk* sir John,

Is prisoner to your son. *Shakespeare*.

(2.) A HULK is an old ship of war, fitted with an apparatus, to fix or take out the masts of the king's ships, as occasion requires. The mast is extremely high, and properly strengthened by *sbrouds and flays*, to secure the *sheers*, which serve, as the arm of a crane, to hoist out or in the masts of any ship lying alongside. They are composed of several long masts, whose heels rest upon the side of the hulk, and having their heads declining outward from the perpendicular, so as to hang over the vessel whose masts are to be fixed or displaced. The tackles, which extend from the head of the mast to the sheer-heads, are intended to pull in the latter towards the mast-head, particularly when they are charged with the weight of a mast after it is raised out of any ship, which is performed by strong tackles depending from the sheer-heads. The effort of these tackles is produced by two capsterns, fixed on the deck for this purpose.

(3.) HULK signifies also any old vessel laid aside as unfit for further service. It is probably derived from the *λαδία*, or vessels of burthen, of the ancient Grecians.

* To

* *To HULK. v. a.* To exenterate: as, to *bulk* a hare. *Ainsworth.*

(1.) * *HULL. n. f.* [*bulgan*, Gothick, to cover.] 1. The husk or integument of any thing; the outer covering; as, the *hull* of a nut covers the shell. [*Hule*, Scottish.] 2. The body of a ship; the *hulk*. *Hull* and *bulk* are now confounded; but *bulk* seems originally to have signified not merely the body or hull, but a whole ship of burden, heavy and bulky.

Deep in their *bullets* our deadly bullets light,
And through the yielding planks a passage find.

Dryden.

—So many arts hath the Divine Wisdom put together, only for the *bulk* and tackle of a thinking creature. *Grew.*

(2.) A *HULL*, in sea language, is a ship without masts, yards, sails, or rigging. *To strike a Hull*, in a storm, is to take in the sails, and to lash the helm on the lee-side of the ship; and a ship is said *to lie a-bulk*, whose sails are thus taken in, and helm lashed a-lee.

(3.) *HULL*, a river of Yorkshire, which falls into the Humber at KINGSTON UPON HULL.

(4.) *HULL*, a town in Northumberland.

(5.) *HULL*, a village in Worcestershire.

(6.) *HULL*, KINGSTON UPON. See KINGSTON, § 36.

* *To HULL. v. n.* [from the noun.] To float; to drive to and fro upon the water without sails or rudder.—They saw a light full of piteous strangeness; a ship, or rather the carcase of a ship, or rather some few bones of the carcase, *hulling* there, part broken, part burned, and part drowned.

Sidney.

Will you hoist sail, sir? here lies your way,

—No, good swabber, I am *to bulk* here a little longer.

Shakespeare.

He look'd, and saw the ark *hull* on the flood.

Milton.

—People walking down upon the shore, saw somewhat come *hulling* toward them. *L'Estrange.*

* *HULLY. adj.* [from *bulk*.] Siliquose; husky. *Ainsworth.*

HULPEN, a town of France, in the dep. of Dyle, and ci-devant prov. of Austrian Brabant, 9 miles SE. of Brussels. Lon. 4. 37. E. Lat. 51. 44. N.

HULSE, a town of France, in the dep. of the Roer, and late archbishopric of Cologne; 4 miles SE. of Kempen, and 35 NW. of Cologne.

HULST, an ancient and strong town of Holland, in the dep. of the Meuse, and late prov. of Dutchlanders; seated on a canal that communicates with the Scheldt. It was several times taken and retaken by the Dutch and Spaniards in the 17th century, but ceded to the republic by the peace of Munster, in 1648. It was attacked in 1703 by the French and Spaniards, but, the country being inundated, they retreated with the loss of 1000 men. In 1747, it was taken by the French under Lowendahl. In Oct. 1794, after a short siege, it surrendered to the French republic, under Pichegru. It has an elegant town-house and palace; and is 16 miles W. of Antwerp, and 16 NNE. of Ghent. Lon. 4. 6. E. Lat. 51. 15. N.

HULTROP, a town of Westphalia.

HULTSCHIN, a town of Silesia, in Oppau.

HULTSIO, a town of Sweden, in Smaland.

* *HULVER. n. f.* Holly.—

Save *bulver* and thorn, thereof flail for to make.

Tusser.

(1.) * *HUM. n. f.* [from the verb.] 1. The noise of bees or insects.

To black Hecat's summons

The hard born beetle with his drowsy *bums*,
Hath rung night's yawning peal.

Shak.

Nor undelightful is the ceaseless *hum*,
To him who muses through the woods at noon.

Thomson.

2. A low confused noise, as of bustling crowds at a distance.—

From camp to camp, through the foul womb of night,

The *hum* of either army silly sounds.

Shak.

Tower'd cities please us then,

And the busy *hum* of men.

Milton.

Que theatre there is of vast resort,
Which whilome of requests was call'd the court;

But now the great exchange of news 'tis hight,
And full of *hum* and buz from noon 'till night.

Dryden.

3. Any low dull noise.—

Who sat the nearest, by the words o'ercome,
Slept fast; the distant nodded to the *hum*.

Pope.

4. A pause with an inarticulate sound.—

These shrugs, these *bums* and haws,
When you have said she's goodly, come between,
Ere you can say she's honest.

Shak.

—Your excuses want some grains to make 'em current: *hum* and ha will not do the business.

Dryden. 5. In *Hudibras* it seems used for *ham*.—

And though his countrymen the Huns
Did stew their meat between their *bums*,
And the horses backs o'er which they straddle,
And ev'ry man eat up his saddle.

Hudibras.

6. An expression of applause.—You hear a *hum* in the right place. *Spectator.*

(2.) * *HUM. interject.* A sound implying doubt and deliberation.—

Let not your ears despise the heaviest sound
That ever yet they heard.

—*Hum!* I guess at it.

Shak.

See sir Robert—*hum!*

And never laugh for all my life to come.

Pope.

* *To HUM. v. a.* [*bommel*, Dutch.] 1. To make the noise of bees.—The *humming* of bees is an unequal buzzing. *Bacon.*—

An airy nation flew,
Thick as the *humming* bees that hunt the golden dew

In summer's heat.

Dryden.

So weary bees in little cells repose;
But if night robbers lift the well stor'd hire,
An *humming* through their waxen city grows.

Dryden.

2. To make an inarticulate and buzzing sound.—

I think he'll hear me: yet to bite his lip,
And *hum* at good Cominius, much unhearts me.

Shak.

Upon my honour, sir, I heard a *humming*,
And that a strange one too, which did awake me.

Shak.

The cloudy messenger turns me his back,
And *bums*; as who should say, You'll rue.

Shak. 3. To

3. To pause in speaking, and supply the interval with an audible emission of breath.—

Having pump'd up all his wit,
And humm'd upon it, thus he writ. *Hudibras.*
I still acquiesc,

And never humm'd and haw'd sedition,
Nor snuffled treason. *Hudibras.*

—The man lay *bumming* and hawing a good while; but in the end he gave up himself to the physicians. *L'Estr.* 4. To make a dull heavy noise.—The musical accents of the Indians, to us, are but inarticulate *bummings*: as are ours to their otherwise tun'd organs. *Glanville.*—

Still *bumming* on, their drowsy course they keep,

And lash'd so long, like tops, are lash'd asleep. *Pope.*

5. To sing low.—

Hum half a tune. *Pope.*

6. To applaud. Approbation was commonly expressed in public assemblies by a hum, about a century ago.

(1.) * HUMAN. *adj.* [*humanus*, Lat. *humain*, Fr.] 1. Having the qualities of a man.—It will never be asked whether he be a gentleman born, but whether he be a *human* creature? *Swift.* 2. Belonging to a man.—The king is but a man as I am: the violet smells to him as it doth to me; all his senses have but human conditions? *Shak.*—

For man to tell how human life began
Is hard; for who himself beginning knew.

Milton.

Thee, serpent, subtil'st beast of all the field,
I knew, but not with *human* voice endu'd.

Milton.

—Intuitive knowledge needs no probation, nor can have any, this being the highest of all *human* certainty. *Locke.*

(2.) HUMAN, a town of Poland, in Braclaw.

(3.) HUMAN, a town of Persia, in Segestan.

HUMANA, a town of New Mexico.

* HUMANE. *adj.* [*humaine*, Fr.] Kind; civil; benevolent; good-natured.—Love of others, if it be not spent upon a few, doth naturally spread itself towards many, and maketh men become *humane* and charitable. *Bacon.*—Envy, malice, covetousness, and revenge are abolished: a new race of virtues and graces, more divine, more moral, more *humane*, are planted in their stead. *Spratt.*

* HUMANELY. *adv.* [from *humane*.] Kindly; with good nature.—If they would yield us the superfluity, while it were wholesome, we might guess they relieved as *humanely*. *Shak.*

* HUMANIST. *n. f.* [*humaniste*, Fr.] A philologist; a grammarian; a term used in the schools of Scotland.

(1.) * HUMANITY. *n. f.* [*humanité*, Fr. *humanitas*, Lat.] 1. The nature of man.—Look to thyself; reach not beyond *humanity*. *Sidney.*—

A rarer spirit never did steer *humanity*. *Shak.*
—The middle of *humanity* thou never knewest, but the extremity of both ends. *Shak.*—To preserve the Hebrew intire and uncorrupt, there hath been used the highest caution *humanity* could invent. *Brown.* 2. Humankind; the collective body of mankind.—If he can untie those knots, he

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is able to teach all *humanity*, and will do well to oblige mankind by his informations. *Glanv.* 3. Benevolence; tenderness.—All men ought to maintain peace and the common offices of *humanity* and friendship in diversity of opinions. *Locke.*—

How few, like thee, inquire the wretched out,

And court the offices of soft *humanity*?

Like thee reserve their raiment for the naked,
Reach out their bread to feed the crying orphan,
Or mix their pitying tears with those that weep?

Rever.

4. Philology; grammatical studies. In Scotland, *humaniores literæ.*

(2.) HUMANITY, (§ 1, def 4.) or HUMANITIES, signify grammar, rhetoric, and poetry, for teaching of which, there are professors in the universities of Scotland, called HUMANISTS.

* To HUMANIZE. *v. a.* [*humaniser*, Fr.] To soften; to make susceptible of tenderness or benevolence.—

Here will I paint the characters of woe,

And here my faithful tears in showers shall flow,
To *humanize* the flints whereon I tread. *Wotton.*

—Was it the business of magick to *humanize* our natures with compassion, forgiveness, and all the instances of the most extensive charity? *Addison.*

* HUMANKIND. *n. f.* [*human* and *kind*.] The race of man; mankind.—

Blest with a taste exact, yet unconfin'd;

A knowledge both of books and *humankind*.

Pope.

* HUMANLY. *adv.* [from *human*.] 1. After the notions of men; according to the power of men.—Thus the present happy prospect of our affairs, *humanly* speaking, may seem to promise. *Atterbury.* 2. Kindly; with good-nature. This is now written *humanely*.—

Though learn'd, well bred; and though well bred, sincere;

Modestly bold, and *humanly* severe. *Pope.*

HUMAR, an isle of Arabia in the Red Sea.

HUMBER, a river formed by the Trent, Ouse, Derwent, and several other streams. By the late inland navigation, it has a communication with the Mersey, Dee, Ribble, Severn, Thames, Avon, &c. which navigation, including its windings, extends above 500 miles, in the counties of Lincoln, Nottingham, York, Lancaster, Westmoreland, Chester, Stafford, Warwick, Leicester, Oxford, Worcester. It divides Yorkshire from Lincolnshire, and falls into the German Ocean near Holderness.

HUMBIE, a parish of Scotland, in E. Lothian, about 6 miles square, but intersected by that of FALA. The climate, though healthful, is cold in the high grounds, which are chiefly employed in pasturing sheep. The soil is various; good crops of oats, barley, wheat, turnips, clover, and ryegrass, are raised on the low grounds; and several thousand bolls of grain sent annually to Haddington and Dalkeith markets, 8 and 9 miles distant. In 1770, a farm rented at 70l. was reckoned *large*; now 500l. is reckoned *moderate*, several being let at 1000l. a-year and upwards. The wood of Humbie covers about 300 acres. Edinburgh market is supplied from this parish with its earliest

S s s

lamba,

lambs at a guinea a-head. The population in 1772, stated by the Rev. Henry Sangster, in his report to Sir J. Sinclair, was 676, and had increased 106, since 1755. Thirlages and kain fowls are mottly abolished. Relics of a Roman *Castellum Stativum* are still visible in the SW. part of the parish. It occupied above an acre, and the walls were 16 feet thick.

(1.) * HUMBIRD. *n. f.* [from *hum* and *bird*.] The humming bird.—All ages have conceived the wren the least of birds, yet our own plantations have shewed us one far less; that is, the *humbird*, not much exceeding a beetle. *Brown*.

(2.) HUMBIRD. See TROCHILUS.

* HUMBLE. *adj.* [*humble*, Fr. *humilis*, Lat.]

1. Not proud; modest; not arrogant.—

And mighty proud to *humble* weak does yield.

Spenser.

Now we have shewn our power,
Let us seem *humbler* after it is done,
Than when it was a-doing.

Shak.

Thy *humble* servant vows obedience,
And faithful service, 'till the point of death.

Shak.

—We should be as *humble* in our imperfections and sins as Christ was in the fulness of the spirit, great wisdom, and perfect life. *Taylor's Rule of living holy*.—

You, if an *humble* husband may request,
Provide and order all things for the best. *Dryden*.

Ten thousand trifles light as these,

Nor can my rage nor anger move:

She should be *humble*, who would please;

And she must suffer, who can love.

Prior.

2. Low; not high; not great.—

Th' example of the heav'nly lark,

Thy fellow poet, Cowley, mark!

Above the skies let thy proud musick sound,

Thy *humble* nest build on the ground. *Cowley*.

Denied what ev'ry wretch obtains of fate,

An *humble* roof and an obscure retreat. *Yalden*.

Ah! prince, hadst thou but known the joys
which dwell

With *humbler* fortunes, thou wouldst curse thy
royalty!

Rowe.

Far *humbler* titles suit my lost condition.

Smith.

* To HUMBLE, *v. a.* [from the adjective.] 1. To make humble; to make submissive; to make to bow down with humility.—

Take this purse, thou whom the heaven's
plagues

Have *humbled* to all strokes.

Shak.

The executioner

Falls not the axe upon the *humbled* neck,

But first begs pardon.

Shak.

—Humble yourselves under the mighty hand of God, that he may exalt you. 1 Pet. v. 6.—Hezekiah *humbled* himself for the pride of his heart.

2 Chron.—

Why do I *humble* thus myself, and suing

For peace, reap nothing but repulse and hate?

Milton.

—Let the sinner put away the evil of his doings, and *humble* himself by a speedy and sincere repentance; let him return to God, and then let him be assured that God will return to him. *Rogers*.—

2. To *humble*; to break; to subdue; to mortify.

Yearly injoin'd, some say, to undergo

This annual *humbling* certain number'd days,
To dash their pride and joy, for man seduc'd.

Milten.

—We are pleased, by some implicit kind of revenge, to see him taken down and *humbled* in his reputation, who had so far raised himself above us. *Addison*.—

The mistress of the world, the seat of empire,
The nurse of heroes, the delight of gods,
That *humbled* the proud tyrants of the earth.

Addison.

—Men that make a kind of insult upon society, ought to be *humbled* as disturbers of the public tranquillity. *Freeholder*.—

Fortune not much of *humbling* me can boast;
Though double tax'd, how little have I lost!

Pope.

3. To make to condescend.—This would not be to condescend to their capacities, when he *humbles* himself to speak to them, but to lose his design in speaking. *Locke*. 4. To bring down from an height.—In process of time the highest mountains may be *humbled* into valleys; and again, the lowest valleys exalted into mountains. *Hakewill on Providence*.

(1.) * HUMBLE-BEE. *n. f.* [*humble* and *bee*.] What may be the true etymology of this word, I am in doubt. The *humblebee* is known to have no sting. The Scotch call a cow without horns an *humblecow*; so that the word seems to signify *inermis*, wanting the natural weapons. *Dr Beattie*. A buzzing wild bee.—

The honeybags steal from the *humblebees*,

And for night tapers crop their waxen thighs:

Shak.

—This puts us in mind once again of the *humblebees* and the tinderboxes. *Atterbury*.

(2.) HUMBLE-BEE. See BOMBYLIUS.

(3.) * HUMBLE-BEE. *n. f.* An herb. *Ainsw*.

(4.) HUMBLE-BEE FLOWER. See OPHRYS, N° 2.

* HUMBLE-BEE EATER. *n. f.* A fly that eats the humblebee. *Ainsworth*.

* HUMBLE-MOUTHED. *adj.* [*humble* and *mouth*.] Mild; meek.—

You are meek and *humblemouth'd*; but your heart

Is cram'd with arrogance, spleen, and pride.

Shak.

* HUMBLENESS. *n. f.* [from *humble*.] Humility; absence of pride.—

With how true *humbleness*

They look'd down to triumph over pride!

Sidney.

—I am rather with all subjected *humbleness*, to thank her excellencies, since the duty thereunto gave me rather heart to save myself, than to receive thanks. *Sidney*.—It was answered by us all, in all possible *humbleness*: but yet with a countenance, that we knew that he spoke it but merrily. *Bacon*.—

A grain of glory, mixt with *humbleness*,

Cures both a fever and lethargickness. *Herbert*.

* HUMBLE PLANT. *n. f.* A species of sensitive plant.—The *humbleplant* is so called, because, as soon as you touch it, it prostrates itself on the ground, and in a short time elevates itself again: it is raised in hotbeds. *Mortimer*.

* HUMBLER.

* **HUMBLER.** *n. f.* [from *bumble*.] One that humbles or subdues himself or others.

* **HUMBLES.** *n. f.* Entrails of a deer.

* **HUMBLESS.** *n. f.* [from *bumble*.] Humbleness; humility. Obsolete.—

And with meek *humbleness*, and afflicted mood,
Pardon for thee, and grace for me intreat.

Spenser.

* **HUMBLY.** *adv.* [from *bumble*.] 1. Without pride; with humility; modestly; with timorous modesty.—

They were us'd to bend,
To send their smiles before them to Achilles,
To come *humbly* as they us'd to creep to holy altars.

Shak.

Here the tam'd Euphrates *humbly* glides,
And there the Rhine submits her swelling tides.

Dryden.

Write him down a slave, who, *humbly* proud,
With presents begs preferments from the crowd.

Dryden.

In midst of dangers, fears, and death,
Thy goodness I'll adore;
And praise thee for thy mercies past,
And *humbly* hope for more.

Addison.

2. Without height; without elevation.

* **HUMDRUM.** *adj.* [from *hum*, *drone*, or *humming drone*.] Dull; dronish; stupid.—

Shall we, quoth she, stand still *humdrum*,
And see stout Bruin all alone,
By numbers safely overthrown?

Hudibras.

—I was talking with an old *humdrum* fellow, and, before I had heard his story out, was called away by business. *Addison.*

(1.) **HUME**, David, Esq. a late celebrated philosopher and historian, born at Edinburgh, April 10, O. S. 1711. Being the younger son of a country gentleman of good family, but no great fortune, his patrimony was insufficient to support him. He was therefore destined for the bar, and passed through his academical courses in the university of Edinburgh; but being more inclined to other studies he never put on the gown, nor took the introductory step for that purpose. The writings of Locke and Berkeley had directed the attention of the generality of learned men towards metaphysics; and Mr Hume having early applied himself to studies of this kind, published in 1739 the two first volumes of his *Treatise of Human Nature*, and the 3d the following year. He had the mortification, however, to find his book generally decried; and to perceive that the taste for systematic writing was now on the decline. He therefore divided this treatise into separate Essays and Dissertations, which he afterwards published at different times with alterations and improvements. In 1742, he published two small volumes, consisting of Essays moral, political, and literary. These were better received than his former publication; but contributed little to his reputation as an author, and still less to his profit; and his small patrimony being now almost spent, he accepted an invitation from the marquis of Annandale to come and live with him in England. With this nobleman he staid a year, during which time his fortune was considerably increased. He then received an invitation from Gen. St. Clair, to attend him as secretary to his expedition, which

was at first meant against Canada, but afterwards ended in an excursion against the coast of France. In 1747, he attended the general in the same station in his embassy to Vienna and Turin. He then wore the uniform of an officer; and was introduced as aide-de-camp to the general, along with Sir Harry Erskine and captain (afterwards general) Grant. In 1749, he returned to Scotland, and spent two years with his brother; when he composed the second part of his essays, called *Political Discourses*. And now the approbation of his performances was indicated by a more extensive sale, as well as by the numerous answers to his opponents, published by different persons. In 1752, his *Political Discourses* were published at Edinburgh, the only work of his which was well received on its first appearance; and at London, his *Inquiry concerning the Principles of Morals*, which he esteemed the best of all his performances. This year also he was appointed librarian to the Faculty of Advocates at Edinburgh; the principal advantage of which was, that it gave him the command of a large library. He then planned his *History of England*; which he confined at first to that of Britain under the house of Stuart. The book was almost universally decried on its publication, and soon after seemed to sink in oblivion. Dr Herring, primate of England, and Dr Stone, primate of Ireland, were the only literati of the author's acquaintance who approved of the work, and encouraged the author. Notwithstanding their approbation, however, Mr Hume was so dispirited, that he had some thoughts of retiring to France, changing his name, and bidding adieu to his own country for ever; but this was prevented by the war of 1755. He then published his *Natural History of Religion*; to which an answer was speedily published, in the name of Bp. Hurd, of which, however, he was not the sole author. In 1756, the 2d volume of the *History of the Stuarts* was published. This was better received, and helped to retrieve the character of the former volume. Three years after, his *History of the House of Tudor* appeared; which was almost as ill received as the *History of the Stuarts* had been; the reign of Elizabeth being particularly obnoxious. The author, however, continued to finish at his leisure the more early part of the English history, which was published in 1761, and met with tolerable success. Mr Hume being now above 50, and having obtained by his books an independent fortune, retired to Scotland, which he determined never again to leave. From this, however, he was diverted by the earl of Hertford, whom he attended as secretary on his embassy to Paris in 1762. In 1765, the earl being appointed lord lieutenant of Ireland, Mr Hume was intrusted with the sole management of the business of the state till the arrival of the duke of Richmond in the end of the year. In 1767, he returned to Edinburgh, with a great increase of fortune, and again resolved on retirement. In this, however, he was again disappointed, by an invitation from Gen. Conway to be under-secretary. In 1769 he returned to Edinburgh, possessed of £1000 a-year, healthy, with every prospect of long enjoying his ease and increasing reputation. Of his last illness and character, he himself gives

the following account. "In Spring 1775, I was struck with a disorder in my bowels; which at first gave me no alarm, but has since, as I apprehend it, become mortal and incurable. I now reckon upon a speedy dissolution. I have suffered very little pain from my disorder; and what is more strange, have, notwithstanding the great decline of my person, never suffered a moment's abatement of my spirits; inasmuch, that were I to name the period of my life which I should most choose to pass over again, I might be tempted to point to this latter period. I possess the same ardour as ever in study, and the same gaiety in company. I consider, besides, that a man of 65, by dying, cuts off only a few years of infirmities; and though I see many symptoms of my literary reputation breaking out at last with additional lustre, I know that I could have but few years to enjoy it. It is difficult to be more detached from life than I am at present. To conclude, historically, with my own character, I am, or rather was (for that is the style I must now use in speaking of myself, which emboldens me the more to speak my sentiments); I was, I say, a man of mild dispositions, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temper, notwithstanding my frequent disappointments. My company was not unacceptable to the young and careless, as well as to the studious and literary; and as I took a particular pleasure in the company of modest women, I had no reason to be displeased with the reception I met with from them. In a word, though most men anywise eminent have found reason to complain of calumny, I never was touched, or even attacked, by her baleful tooth: and though I wantonly exposed myself to the rage of both civil and religious factions, they seemed to be disarmed in my behalf of their wonted fury. My friends never had occasion to vindicate any one circumstance of my character and conduct; not but that the zealots, we may well suppose, would have been glad to invent and propagate any story to my disadvantage, but they could never find any which they thought could wear the face of probability. I cannot say there is no vanity in making this funeral oration of myself, but I hope it is not a misplaced one; and this is a matter of fact which is easily cleared and ascertained." His fears concerning the incurableness of his disorder proved true. He died on the 25th Aug. 1776; and was interred in the Calton burying-ground, Edinburgh, where a plain monument is erected to his memory. To the above character drawn by Mr Hume of himself, we shall add the remarks of a respectable cotemporary author upon his writings. "In point of style" (says the late Lord GARDENSTONE, in his *Critical Remarks on Eminent Historians*), "Mr Hume may be studied as a perfect model. Pure, nervous, eloquent, he is simple without weakness, and sublime without effort. In the art of telling an humorous story he can never be excelled; and when he chose to exert himself, he was even a considerable master of the pathetic: But it was his misfortune to despise ac-

curacy of research, and fidelity of citation. He was a bitter Tory; and while detection flashed in his face, he commonly adhered to whatever he had once written. His account of the house of Stuart is not the statement of an historian, but the memorial of a pleader in a court of justice. He sometimes asserts a positive untruth, contradicted by the very author whom he pretends himself to be quoting; but more commonly gains his purpose by suppressing the whole evidence on the opposite side of the question. His conduct in the controversy with Mr Tytler can hardly be defended: And his injurious treatment of Q. Mary of Scotland is not more disgusting, than his farcical panegyrics on the virtues of her posterity. When we examine Mrs MACAULAY's performance on the same period, we meet with a profusion of interesting intelligence, of which the mere reader of Hume has not the most distant conception. The Scottish historian gives but short and partial excerpts from the writers of the times. His female antagonist, on the other hand, gives large extracts from the original writers; and though to a superficial eye, her work assumes an air less pleasing and classical, what is lost in elegance is fully repaid in authenticity. He is a zealous advocate for the ceremonies of the Church of England. He censures those brave and able men who resisted and defeated her usurpations; and to whom we are at this day indebted for our liberties. He attempts to prove, that Episcopacy is preferable to Presbyterianism, and that Laud may be vindicated for persecuting the dissenters. Had Mr Hume been serious in this opinion, he might have deserved an answer. But on turning over to his *Essays* we are surprised by the most stupendous and unblushing contradiction. One chief end of his metaphysical writings is to extinguish every sentiment of religion. The same Court, therefore, which sent BASTWYCK and PRYNN to the pillory would, with far less injustice, have sent our historian himself to a more decided situation. What are we to think of a professed infidel defending the barbarous insolence of the priesthood? Mr Hume has expressed much indignation at that memorable act of justice, the execution of Charles I. His two elder sons ought to have shared the same fate. Their annals are distinguished by endless usurpations, plots, rebellions, and massacres; by two foreign wars, and a revolution. We cannot but observe, with the honest Dutchman, that their predecessor was quite another man. Had Cromwell survived but for ten years longer, we should have heard no more about the posterity of the Holy Martyr."—"Mr Hume has canted much about the death of Strafford, and claims the merit of having shed some "generous tears" on that subject. All that he says put together is not worth a single expression of honest PYM. When Strafford, then a leader of opposition, for the sake of a place at court, deserted the public cause, "You have left us," said Pym, "but we shall not leave you while your head is on your shoulders," and he kept his word. No part of our historian's performance has been more controverted than that relative to Q. Mary. (See MARY.) Many modern historians, and among others Mr Hume, have fallen into the practice of quaint wire-

wire-drawn portraits. The virtues and literary genius of James I. for instance, are expanded by our author into a 4to page, which can be regarded but as waste paper. As a man of taste, Mr Hume is often extremely singular. He affirms that Shakespeare 'was totally ignorant of *all* theatrical art and conduct; that it is in vain we look either for continued purity or simplicity of diction; and that he cannot for *any* time uphold a *reasonable propriety of thought*!' There is much more to the same purpose." *Gard. Miscel.* p. 204—207.

(2—4.) HUME, Sir Patrick of Polwarth, an eminent Scottish statesman, born 13th Jan. 1641. The following character and anecdotes of this great man are recorded by the E. of Buchan, in a note upon his *Life of Fletcher*, p. 23—27. Sir Patrick Hume, grandfather of the late E. of Marchmont, from his first appearance in the Scotch parliament in 1665, as member for the county of Berwick, had distinguished himself by a noble zeal for the liberties of his country. He was the ablest man of the party in opposition to the administration of the worthless Lauderdale; and in 1675, when, according to the despotic system of that scandalous engine of the court, the Scotch privy council, the houses of persons disagreeable to administration were made barracks for the troops, he had the spirit to bring a complaint into the courts of justice with respect to the garrisoning the house of Blaise in Berwickshire; for the exercise of which right he was brought before the privy council, who declared him incapable of all public trust, committing him prisoner to the jail of Edinburgh, where he underwent a tedious imprisonment; whence, upon petition on account of sickness, he was conveyed to the castle of Dunbarton, and afterwards to Stirling castle, where he remained some years. When liberated, he retired into England, where, being in strict habits of friendship with the friends of liberty, and particularly with lord Russell, he found it necessary for him to go abroad on the breaking out of the Rye-house plot, and lived some time at Geneva; whence he went to the Hague, to concert with his fellow-sufferers the measures that were followed by the expeditions of Monmouth and Argyll, with the latter of whom he came over, and narrowly escaped being taken after the defeat of Argyll's forces; taking shelter, and lying in concealment, in the house of the laird of Langshaw, and afterwards in the aisle of the church of Polwarth, the burial-place of his family. All his food was brought to him in the night-time by his eldest daughter, then only 12 years old. This place of concealment having been discovered, a party was sent to apprehend him. As the soldiers passed near a gentleman's house in the neighbourhood, who was friendly to Sir Patrick, and to liberty, they were invited by him, who knew their errand, to carouse on his ale and best cheer; while he, aware of the danger of writing, immediately sent a feather inclosed in a bit of paper, as a symbol of flight, to Sir Patrick in the aisle; who, presently interpreting the figure, took horse, and fortunately escaped and fled into Holland, where he remained under the feigned name of Brown, till he came over with the prince of Orange at the revolution. A narrative of the events which occurred in the enterprise of the earl of Argyll, in

1685, written by Sir Patrick himself, has lately been published by the Right Hon. George Rose, into whose hands the Marchmont papers fell.—Sir Patrick was appointed lord chancellor of Scotland, May 2d, 1696; lord high commissioner, or lord lieutenant of Scotland, in 1702. He died at Berwick on the 1st Aug. 1724, in the 84th year of his age, highly respected for his attachment to the liberties of his country, for his virtue, religion, and learning. His son and heir, Alexander E. of Marchmont, after a series of political situations, was our ambassador at the congress of Cambray in 1721; and his son Hugh, late Earl, made a brilliant figure in the house of Commons, in opposition to the corrupt administration of Sir R. Walpole; and was afterwards an useful member of the House of Peers, yet most of all distinguished by his learning, and by having been the friend of Pope, Swift, Atterbury, and Arbuthnot."

(5.) HUME, a town of the United States, in S. Carolina, 12 miles SSW. of Georgetown.

* To HUMECT. } *v. a.* [*humecto*, Lat. *hu-*

* To HUMECTATE. } *meſter*, Fr.] To wet; to moisten.—The Nile and Niger do not only moisten and temperate the air by their exhalations, but refresh and *humectate* the earth by their annual inundations. *Brown*.—Her rivers are divided into sluices, to *humectate* the bordering soil. *Howell's Vocal Forest*.—The medicaments are of a cool *humecting* quality, and not too much astringent. *Wiseman's Surgery*.

(1.) * HUMECTATION. *n. f.* [*humectation*, Fr. from *humectate*.] The act of wetting; moistening.—Plates of brass, applied to a blow, will keep it down from swelling; the cause is repercussion, without *humectation*, or entrance of any body. *Bacon's Natural History*.—That which is concreted by exiccation, or expression of humidity, will be resolved by *humectation*, as earth and clay. *Brown's Vulgar Errors*.

(2.) HUMECTATION, in pharmacy, is the preparing a medicine by steeping it in water, to soften it when too dry, or to cleanse it, or prevent its subtle parts from being dissipated in grinding, or the like.

(3.) HUMECTATION is also used for the application of moistening remedies, such as fomentations, &c.

* HUMERAL. *adj.* [*humeral*, Fr. *humerus*, Lat.] Belonging to the shoulder.—The largest crooked needle should be used, with a ligature, in taking up the *humeral* arteries in amputation. *Sbarp*.

HUMERI Os, or } in anatomy, the uppermost HUMERUS, } bone of the arm, popularly called the *shoulder-bone*; extending from the scapula, or shoulder-blade, to the upper end of the cubitus, or elbow. See ANATOMY, § 212, 212.

HUMES, a town of France, in the dep. of Upper Marne, 3 miles N. of Langres.

HUMFRÉ, a cape on the E. coast of Guernsey.

* HUMICUBATION. *n. f.* [*humi* and *cubo*, Lat.] The act of lying on the ground.—Fasting and sackcloth, and ashes and tears, and *humicubations*, used to be companions of repentance. *Bramhall*.

* HUMID. *adj.* [*humide*, Fr. *humidus*, Latin.] Wet; moist; watry.—

Iris there, with *humid* bow,
Waters the odorous banks that blow

Flowers

Flowers of more mingl'd hue
Than her purpled scarf can shew. *Milton.*

The queen, recover'd, rears her *humid* eyes,
And first her husband on the poop espies. *Dryd.*
—If they slip easily, and are of a fit size to be agitated by heat, and the heat is big enough to keep them in agitation, the body is fluid; and if it be apt to stick to things, it is *humid*. *Newton's Opticks.*

* **HUMIDITY**. *n. f.* [*humidité*, Fr. from *humid*.] That quality which we call moisture, or the power of wetting other bodies. It differs very much from fluidity, depending altogether on the congruity of the component particles of any liquor to the pores or surfaces of such particular bodies as it is capable of adhering to. Thus quicksilver is not a moist liquor, in respect to our hands or clothes, and many other things it will not stick to; but it may be called so in reference to gold, tin, or lead, to whose surfaces it will presently adhere. And even water itself, that wets almost every thing, and is the great standard of *humidity*, is not capable of wetting every thing; for it stands and runs easily off in globular drops on the leaves of cabbages, and many other plants; and it will not wet the feathers of ducks, swans, and other water-fowl. *Quincy.*—We'll use this unwholesome *humidity*, this gross watry pumpkin. *Shakespeare.*

O blessing breeding sun, draw from the earth
Rotten *humidity*; below thy sister's orb
Infect the air! *Shak. Timon of Athens.*

—Young animals have more tender fibres and more *humidity* than old animals, which have their juices more exalted and relishing. *Arbutnot.*

HUMILIATI, a congregation of religious in the church of Rome, established by some Milanese gentlemen on their release from prison, where they had been confined under the emperor Conrad, or, as others say, under Frederick I. in 1162. This order, which acquired great wealth, and had no less than 90 monasteries, was abolished by pope Pius V. in 1570, and their houses given to the Dominicans and Cordeliers for their luxury and cruelty.

* **HUMILIATION**. *n. f.* [*French*.] 1. Descent from greatness; act of humility.—The former was an *humiliation* of Deity, the latter an *humiliation* of manhood; for which cause there followed upon the latter an exaltation of that which was humbled; for with power he created the world, but restored it by obedience. *Hooker.*

Thy *humiliation* shalt exalt

With thee thy manhood also to this throne.

Milton.

2. Mortification; external expression of sin and unworthiness.—John fared poorly, according unto the apparel he wore, that is, of camel's hair; and the doctrine he preached was *humiliation* and repentance. *Brown's Vulgar Errors.*—

With tears

Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and *humiliation* meek. *Milt.*

3. Abatement of pride.—I may serve for a great lesson of *humiliation* to mankind, to behold the habits and passions of men trampling over interest, friendship, honour, and their own personal safety, as well as that of their country. *Swift.*

(1.) * **HUMILITY**. *n. f.* [*humilité*, Fr.] 1.

Freedom from pride; modesty; not arrogance.—When we make profession of our faith, we stand; when we acknowledge our sins, or seek unto God for favour, we fall down; because the gesture of constancy becometh us best in the one, in the other the behaviour of *humility*. *Hooker.*

I do not know that Englishman alive,
With whom my soul is any jot at odds,
More than the infant that is born to-night;
I thank my God for my *humility*. *Shak.*
—What the height of a king tempteth to revenge, the *humility* of a Christian teacheth to forgive. *King Charles.*—The *humility* of the style gained them many friends. *Clarendon.*—

There are some that use

Humility to serve their pride, and seem
Humble upon their way, to be prouder
At their wish'd journey's end. *Denham's Sophy.*
—It is an easy matter to extol *humility* in the midst of honour, or to begin a fast after dinner. *South.*—

As high turrets, for their airy sleep,
Require foundations in proportion deep;
And lofty cedars as far upwards shoot,
As to the nether heavens they drive the root;
So low did her secure foundation lye,
She was not humble, but *humility*. *Dryden.*

2. Act of submission.—With these *humilities* they satisfied the young king, and by their bowing and bending avoided the present storm. *Davies.*

(1.) **HUMILITY**, in ethics, is a virtue consisting in the moderate value which a person puts upon himself, and every thing relating to him. It is distinguished from affectation, bashfulness, and meanness.

HUMMELSTOWN, a town of Pennsylvania, in Dauphine county, 8 miles E. of Harrisburg, and 100 NW. of Philadelphia.

* **HUMMER**. *n. f.* [from *hum*.] That which hums; an applauder. *Ainsworth.*

HUMMET, an isle on the N. coast of Guernsey.

HUMMING-BIRD. See **TROCHILUS**.

HUMMOCH, an island in the E. Indian ocean, 15 miles S. of Mindanao, 6 miles long.

* **HUMORAL**. *adj.* [from *humour*.] Proceeding from the humours.—This sort of fever is comprehended under continual *humoral* fevers. *Harvey on Consumptions.*

* **HUMORIST**. *n. f.* [*humorista*, Ital. *humorista*, Fr.] 1. One who conducts himself by his own fancy; one who gratifies his own humour.—The notion of a *humorist* is one that is greatly pleased or greatly displeased with little things; his actions seldom directed by the reason and nature of things. *Watts.*—This *humorist* keeps to himself much more than he wants, and gives his superfluities to purchase heaven. *Addison.*

2. One who has odd conceits.—The wit sinks imperceptibly into an *humorist*. *Speck.* 3. One who has violent and peculiar passions.—By a wise and timeous inquisition the peccant humours and *humorists* must be discovered and purged, or cut off; mercy, in such a case, in a king, is true cruelty. *Bacon to Villiers.*

* **HUMOROUS**. *adj.* [from *humour*.] 1. Full of grotesque or odd images.—Some of the commentators tell us, that Marfya was a lawyer who had lost his cause; others, that this passage alludes to the story of the satire Marfyas, who contended with Apollo, which I think is more *humorous*. *Addison*

Addison on Italy. 2. Capricious; irregular; without any rule but the present whim.—I am known to be a *humorous* patrician; said to be something imperfect, in favouring the first complaint; hasty and tinder-like, upon too trivial motion. *Shak.*—

Thou fortune's champion, that do'st never fight

But when her *humorous* ladyship is by,
To teach thee safety. *Shak.*

He's *humorous* as winter, and as sudden
As flaws congealed in the spring of day. *Shak.*

O, you awake then: come away,
Times be short, are made for play;
The *humorous* moon too will not stay:
What doth make you thus delay? *Ben Jonson.*

Vast is his courage, boundless in his mind,
Rough as a storm, and *humorous* as the wind.

Dryden.

—He that would learn to pass a just sentence on persons and things, must take heed of a fanciful temper of mind, and an *humorous* conduct in his affairs. *Watt's Logick.* 5. Pleasant; jocular.—

Thy *humorous* vein, thy pleasing folly,
Lies all neglected, all forgot;
And pensivè, wav'ring, melancholy,
Thou dread'st and hop'st thou know'st not what.

Prior.

* **HUMOROUSLY.** *adj.* [from *humorous*.] Merrily; jocosely. A cabinet of medals Juvenal calls very *humorously*, *concisum in titulos faciesque minutat.* *Addison.*—It has been *humorously* said, that some have fished the very jokes for papers left there by men of wit. *Swift.* 2. Capriciously; whimsically.—We resolve by halves, and unadvisedly; we resolve rashly, sillily, or *humorously*, upon no reasons that will hold. *Calamy.*

* **HUMOROUSNESS.** *n. f.* [from *humorous*.] 1. Fickleness; capricious levity. 2. Jocularly; oddness of conceit.

* **HUMORSOME.** *adj.* [from *humour*.] 1. Peevish; petulant. 2. Odd; humorous. In this sense it is less used.—Our science cannot be much improved by masquerades, where the wit of both sexes is altogether taken up in continuing singular and *humorsome* disguises. *Swift.*

* **HUMORSOMELY.** *adv.* [from *humorsome*.] Peevishly; petulantly.

(1.) * **HUMOUR.** *n. f.* [*humour*, Fr. *humor*, Lat.] 1. Moisture.—The aqueous *humour* of the eye will not freeze, which is very admirable, seeing it hath the perspicuity and fluidity of common water. *Ray on the Creation.* 2. The different kinds of moisture in man's body, reckoned by the old physicians to be phlegm, blood, choler, and melancholy, which, as they predominated, were supposed to determine the temper of mind.—

Believe not these suggestions, which proceed
From anguish of the mind and *humours* black,
That mingle with thy fancy. *Milton.*

3. General turn or temper of mind.—As there is no *humour*, to which impudent poverty cannot make itself servicable; so were there enow of those of desperate ambition, who would build their houses upon others ruin. *Sidney.*—There came a young lord, led with the *humour* of youth, which ever thinks that good whose goodness he sees not. *Sidney.*—King James, as he was a prince of great judgment, so he was a prince of a marvellous plea-

sant *humour*; as he was going through Lusen by Greenwich, he asked, what town it was? they said Lusen. He asked, a good while after, what town is this we are now in? They said still it was Lusen: then, said the king, I will be king of Lusen. *Bacon's Apophthegms.*—

Examine how your *humour* is inclin'd,
And which the ruling passion of your mind.

Roscommon.

—They who were acquainted with him, knew his *humour* to be such, that he would never constrain himself. *Dryden.*—In cases where it is necessary to make examples, it is the *humour* of the multitude to forget the crime, and to remember the punishment. *Addison.*—

Good *humour* only teaches charms to last,
Still makes new conquests, and maintains the past.

Pope.

4. Present disposition.—

It is the curse of kings to be attended
By slaves, that take their *humours* for a warrant
To break into the blood house of life. *Shak.*

Another thought her nobler *humour* fed. *Fairf.*
Their *humours* are not to be wou,

But when they are impos'd upon. *Hudibras.*

Tempt not his heavy hand;
But one submissive word which you let fall,
Will make him in good *humour* with us all.

Dryden.

5. Grotesque imagery; jocularly; merriment.—In conversation *humour* is more than wit, easiness more than knowledge. *Temple.* 6. Tendency to disease; morbid disposition.—He denied himself nothing that he had a mind to eat or drink, which gave him a body full of *humours*, and made his fits of the gout frequent and violent. *Temple.*—The child had a *humour* which was cured by the waters of Glastonbury. *Fielding.* 7. Petulance; peevishness.—Is my friend all virtue and discretion? Has he not *humours* to be endured, as well as kindnesses to be enjoyed? *South.* 8. A trick; a practice.—I like not the *humour* of lying: he hath wronged me in some *humours*; I should have borne the *humour*'d letter to her. *Shak.* 9. Caprice; whim; predominant inclination.—In private, men are more bold in their own *humours*; and in consort, men are more obnoxious to others *humours*; therefore it is good to take both. *Bacon.*

(2.) **HUMOUR**, (§ 1, def. 2.) in physiology, is used to express the fluids of the body; and when in a vitiated state, we say, that the fluids are full of humours. The only fluids of the body, which, in their natural and healthful state, are called *humours*, are those in the eye; we say the *aqueous humour*, the *crystalline humour*, without meaning any thing morbid or diseased; yet, when we say that a person has got a *humour* in his eye, we understand it in the usual sense of a vitiated fluid.

(3.) **HUMOUR**, (§ 1, def. 3.) As the temper of the mind is supposed to depend upon the state of the fluids in the body, **HUMOUR** has come to be synonymous with temper and disposition. A person's *humour*, however, is different from his *disposition*, in this, that *humour* seems to be the disease of a disposition; it would be proper to say that persons of a serious temper or disposition of mind, were subject to melancholy humours; that those of a delicate disposition, were subject to peevish

peevish humours. Humour may be agreeable or disagreeable; but it is still humour; something whimsical, capricious, and not to be depended upon. An ill-natured man may have fits of good humour, which seem to come upon him accidentally, without any of the common moral causes of happiness or misery. A fit of cheerfulness constitutes good humour; and a man who has many such fits is a good-humoured man; yet he may not be good-natured; which is a character that supposes something more constant, equable, and uniform, than what was requisite to constitute good humour.

(4.) HUMOUR (§ 1, *def.* 5.) is often used to express that quality of the imagination, which bears a considerable resemblance to wit. Wit expresses something that is more designed, concerted, regular, and artificial; humour, something that is more wild, loose, extravagant, and fantastical; something which comes upon a man by fits, which he can neither command nor restrain, and which is not perfectly consistent with true politeness. Humour, it has been said, is often more diverting than wit; yet a man of wit is as much above a man of humour, as a gentleman is above a buffoon; a buffoon, however, will often divert more than a gentleman. The duke of Buckingham, however, makes humour to be all in all; wit, according to him, should never be used, but to add an agreeableness to some proper and just sentiment, which, without some such turn, might pass without its effect. See WIT. As a specimen of this species of humour, we subjoin the following epigram on novel reading, from the late prof. J. H. BEATTIE'S posthumous essays:

The beau buys Fielding's works complete,
Each page with rapture cons;
Sophias finds in every street,
And is himself *Tom Jones*.

To some gay girl his vows are given,
And soon he learns to tell,
That, when she smiles, he is in heaven,
And when she frowns, in hell.

Ague or influenza soon
Comes on; he weds a wife;
The *warm fit* ends with one short moon,
The *cold fit* lasts for life.

* To HUMOUR, *v. a.* [from the noun.] 1. To gratify; to soothe by compliance.—If I had a suit to master Shallow, I would *humour* his men; if to his men, I would curry with master Shallow. *Shak.*—

If I were Brutus now, and he were Cassius,
He should not *humour* me. *Shak.*
—Obedience and subjection were never enjoined by God to *humour* the passions, lusts, and vanities of those who are commanded to obey our governors. *Swift.*—

You *humour* me, when I am sick;
Why not when I'm splenetick? *Pope.*
—Children are fond of something which strikes their fancy most, and sullen and regardless of every thing else, if they are not humoured in that fancy. *Watt's Logick.* 2. To fit; to comply with.—

To after age thou shalt be writ the man,
That with smooth air could'st *humour* best our tongue. *Milton.*

—'Tis my part to invent, and the musicians to *humour* that invention. *Dryden.*—Fountainbleau is situated among rocks and woods, that give a fine variety of savage prospects: the king has *humoured* the genius of the place, and only made use of so much art as is necessary to regulate nature. *Addison.*

* HUMP. *n. f.* [corrupted perhaps from *bump*. See BUMP.] The protuberance formed by a crooked back.—These defects were mended by matches; the eyes were opened in the next generation, and the *bump* fell. *Tatler.*

* HUMPHACK. *n. f.* [*bump* and *back*.] Crooked back; high shoulders.—The chief of the family was born with a *humpback* and very high nose. *Tatler.*

* HUMPEACKED. *adj.* Having a crooked back. HUMPHREY, Dr Lawrence, a very learned English divine in the 16th century, who, during the persecution under Mary I. retired with other Protestant refugees to Zurich. He returned on the accession of Q. Elizabeth; and was made president of Magdalene college, Oxford, dean of Gloucester, and dean of Winchester. He was a great and general scholar, an able linguist, and a deep divine; and published, 1. *De religionis conservatione et reformatione, deque primatu regum.* 2. *De ratione interpretandi auctores.* 3. *Optimates; five de nobilitate, ejusque origine.* 4. Sermons, and other works. He died in 1590.

HUMULUS, the HOP; a genus of the pentandria order, belonging to the dicæcia class of plants; and in the natural method ranking under the 33d order, *Scabridæ*. The male calyx is pentaphyllous; there is no corolla; the female calyx is monophyllous, patent obliquely, and entire; there is no corolla, but 2 styles; and one seed within the calyx, the latter consisting of one large leaf. There is only one species, viz,

HUMULUS LUPULUS, sometimes found wild in hedges near houses and gardens, but probably not indigenous. The stalk is weak and climbing; it creeps up the support in a spiral, ascending always from the right hand to the left. The stalks and the leaves are rough to the touch; the upper leaves are heart-shaped, the lower ones divided into 3 lobes serrated on the edges, and grow in pairs on long footstalks. The male flowers grow on a distinct plant on branched peduncles; the females on peduncles in pairs of the form of a *sprobitus*, or cone, composed of large imbricated calyces, containing each 1 or 2 seeds. See HOP, N° II. § 1—9; and RURAL ECONOMY.

HUNARY, two islands on the W. coast of Hindoostan; 15 miles S. of Bombay.

* To HUNCH. *v. a.* [*busch*, German.] 1. To strike or punch with the fists.—Jack's friends began to *bunch* and push one another; why don't you go and cut the poor fellow down? *Arbuth.* 2. [*Hocker*, a crooked back, German.] To crook the back.—

Thy crooked mind within *bunch'd* out thy back,
And wander'd in thy limbs. *Dryden.*

* HUNCH-BACKED

* **HUNCHBACKED.** *adj.* [*bunch and back.*] Having a crooked back.—His person deformed to the highest degree, flat-nosed, and *bunch-backed*. *L'Estrange.*

But I more fear Creon!

To take the *bunchback'd* monster in my arms,
Th' excrescence of a man. *Dryden.*

—The second daughter was peevish, haggard, pale, with saucer-eyes, a sharp nose, and *bunch-backed*. *Arbutnot.*

HUNDBERG, a town of Denmark, in Jutland.

HUNDERSRUCK, a town of Saxony, in the bishopric of Hildesheim, near Elmbeck.

(1.) * **HUNDRED.** *adj.* [*hund, hundred, Sax. bonderd, Dutch.*] The number consisting of ten multiplied by ten.—

A *hundred* altars in her temple smoke,
A thousand bleeding hearts her pow'r invoke. *Dryden.*

—Many thousands had seen the transactions of our Saviour, and many *hundred* thousands received an account of them from the mouths of those who were eye-witnesses. *Addison.*

(2.) * **HUNDRED.** *n. f.* 1. A company, body, or collection consisting of an hundred.—Very few will take this proposition, that God is pleased with the doing of what he himself commands, for an innate moral principle: whosoever does so, will have reason to think *hundreds* of propositions innate. *Locke.*—Lands, taken from the enemy, were divided into centuries or *hundreds*, and distributed amongst the soldiers. *Arbutnot.* 2. A canton or division of a county, perhaps once containing 100 manors. [*Hundredum*, low Lat. *hundrede*, old French.] Imposts upon merchants do seldom good to the king's revenue; for that he wins in the *hundred*, he loseth in the shire. *Bacon.*—For justice they had a bench under a tree, where Ket sat, and with him two of every *hundred* whence their companies had been raised: here complaints were exhibited. *Hayward.*

(3.) **HUNDRED**, (§ 1, *def.* 2.) was anciently so called either from its containing 100 families, or from its furnishing 100 able men for the king's wars. After king Alfred divided England into counties, and gave the government of each county to a sheriff, these counties were divided into hundreds, of which the constable was the chief officer. The grants of hundreds were at first made by the king to particular persons: but they are not now held by grant or prescription, their jurisdiction being devolved to the county court; a few only excepted, that have been by privilege annexed to the crown, or granted to some great subjects, and still remain in the nature of a franchise.

(4.) A **HUNDRED COURT** is only a larger **COURT BARON**, being held for all the inhabitants of a particular hundred instead of a manor; and resembling the former in all points, except that it is of a greater jurisdiction. This is said by Sir Edward Coke to have been derived out of the county court for the ease of the people, that they might have justice done them at their own doors, without any charge or loss of time: but its institution was probably coeval with that of hundreds themselves, which were formerly observed to have been introduced, though not invented by ALFRED, being derived from the policy of the ancient Germans. The

centeni were the principal inhabitants of a district composed of different villages, originally in number 100, but afterwards only called by that name; and who probably gave the same denomination to the district out of which they were chosen. Caesar speaks positively of the judicial power exercised in their hundred courts and courts baron. "*Principes regionum atque pagorum*," (the lords of hundreds and manor) "*inter suos jus dicunt, controversasque minuunt*." And Tacitus, who had examined their constitution still more attentively, informs us not only of the authority of the lords, but that of the *centeni*, the **HUNDREDORS** or jury; who were taken out of the common freeholders, and had themselves a share in the determination. "*Eliguntur in conciliis et principes, qui jura per pagos vicisque reddunt: centeni singulis, ex plebe comites, consilium simul et auctoritas, adfunt*." This hundred court was denominated *hæreda* in the Gothic constitution. But this court, as causes are equally liable to removal from hence as from the common court baron, and by the same writs, and may also be reviewed by writ of false judgment, is therefore fallen into equal disuse with regard to the trial of actions.

HUNDREDOR. See the last article.

* **HUNDREDTH.** *adj.* [*hundreonteogowa, Sax.*] The ordinal of an hundred; the tenth ten times told.—We shall not need to use the *hundredth* part of that time, which themselves bestow in making investives. *Hooker.*—If this medium is rarer within the sun's body than at its surface, and rarer there than at the *hundredth* part of an inch from its body, and rarer there than at the orb of Saturn, I see no reason why the increase of density should stop. *Newton.*

HUNDSFELD, a town of Silesia, in Oels.

HUNDSMARCK, a town of Stiria.

HUNDSRUCK, a district of Germany, in the circle of the Upper Rhine, between the Rhine, the Moselle, and the Nahe; formerly belonging to the elector of Treves, the elector Palatine, and the Prince; now annexed to the French Republic by the treaty of Luneville; and probably included in the new dept. of the Rhine and Moselle.

HUNE, a bay on the S. coast of Newfoundland, 90 miles E. of Cape Ray.

HUNEFIELD, a town of Germany, in the bishopric of Fulda, 16 miles SW. of Eisenach.

* **HUNG.** The *preterite* and *part. pass.* of *hang*.

A wife so *hung* with virtues, such a freight

What mortal shoulders can support! *Dryden.*
—A room that is richly adorned, and *hung* round with a great variety of pictures, strikes the eye at once. *Watts.*

HUNGARIANS, the people of **HUNGARY**, anciently called *Hunns*. See **HUNNS**.

(1.) **HUNGARY**, a kingdom of Europe, the greatest part of which was anciently called **PANNONIA**. It had the name of *Hungary*, from the Hunns who subdued it in the 9th century. It lies between 18° and 22° Lon. E. and between 45° and 49° Lat. N. being bounded on the N. by the Carpathian mountains, which separate it from Poland; on the S. by Servia and the Drave, which separates it from Sclavonia; on the W. by Moravia, Austria, and Stiria; and on the E. by Wallachia and Transylvania. It is about 240 miles long.

and 445 broad; and is divided into the Upper and Lower. The northern parts of the kingdom are mountainous and barren, but healthy; the southern parts are level, and extremely fruitful, but not very healthy. The country along the Danube, from Presburg to Belgrade, for upwards of 200 miles, is one continued plain, and no soil can be more fertile; but the air, by the many swamps and morasses, is not so wholesome as on the higher and drier grounds. Here are mines of gold, silver, copper, iron, lead, quicksilver, cinnabar, antimony, yellow orpiment, sulphur, vitriol, marcasite, salt native and facitious, saltpetre, magnets, asbestos, or stone flax, marble of several colours, alabaster, with diamonds and all sorts of precious stones. Corn is in such plenty, that it is sold for one sixth of its price in England. The grapes are large and luscious; and the wines preferred to any in Europe. There are vast numbers of cattle and horses, the latter mostly mouse-coloured, with buffaloes, deer, wild fowl, game, and fish, and many species of wild beasts, particularly chamois goats, bears, and lynxes. Besides vines, and the common sorts of vegetables, here are tobacco, saffron, buck wheat, millet, melons, and chestnuts. Here also are excellent warm baths, and mineral springs of various qualities. The chief mountains are the Crapack or Carpathian, which is the general name for all those that separate this kingdom from Poland, Moravia, Silesia, and part of Austria. The sides of most of them are covered with wood, and their tops with snow. The chief rivers are the Danube, Drave, Save, Waag, Gran, Temes, Raab, and Theiss, all well stocked with fish. There are several lakes among the Carpathian mountains, and some in the lowlands. The inhabitants are a mixture of the descendants of the ancient Hungarians, Slavonians, Camani, Germans, Walachians, Greeks, Jews, Turks, and a wandering people called Zigpuns, said to be of uncertain origin, but probably the same as those we call GYPSIES. The Hungarians are said to be of a sanguine choleric temper, and somewhat fierce, cruel, proud, and vindictive. They have been always reputed good soldiers, being much more inclined to arms, martial exercises, and hunting, than to arts, learning, trade, or agriculture. The nobility affect great pomp and magnificence, and are much addicted to feasting and carousing. The men in general are strong and well proportioned. They shave their beards, but leave whiskers on the upper lip; wearing fur caps on their heads, a close-bodied coat girt with a sash, with a short cloak or mantle over all, buckled under the arm, leaving the right hand at liberty. Their horse are called RUSSARS, and their foot *heydukes*. The former wear a broad sword, or scymeter, and carry a hatchet or battle-ax. Their horses are fleet, but not near so large as the German horses, and therefore they stand up on their short stirrups when they strike. The heydukes usually wear feathers in their caps, according to the number of the enemies they pretend to have killed. Both horse and foot are an excellent militia, very good at a pursuit, or ravaging and plundering a country, but not equal to regular troops in a pitched battle. The women, when they go abroad, wear

short cloaks and a veil. Five languages are spoken in this country, viz. the Hungarian, which is of Scythian origin, and has little or no affinity with any European tongue; the German, Slavonian, Walachian, and Latin. The last is spoken, not only by the superior ranks, but also by the inferior, though very corruptly. The *Zigduns* have also a particular jargon. Christianity was planted in Hungary in the 9th and 10th centuries. In the 16th, the reformation made a great progress in it; but at present, though the Roman Catholics hardly make a 4th part of the inhabitants, their religion is predominant, the Protestants enjoying only a bare toleration. Besides several sects of Protestants, there are also great numbers of the Greek church and Jews; the last pay double taxes. Besides colleges and convents, there are several universities for the Roman Catholics. The Lutherans and Calvinists have also their gymnasiums and schools, but under various restrictions. The traffic of this country is almost wholly in the hands of the Greeks and Jews. The exports consist chiefly of wine, horses, cattle, metals, minerals, saffron, wool, and leather. Hungary furnishes Austria, and other countries west of it, with vast droves of cattle as well as variety of excellent wines, of which those of Tokay are reckoned the best. The principal manufactures are those of copper, brass, iron, and other hard wares. Great quantities of brass and iron are exported, wrought and unwrought. Hungary at first, like most other countries, was divided into many little principalities and states, which at length were united under one head, who had the title of *duke*. The last of these dukes was Geysa: who, becoming a proselyte to Christianity, was baptized; after which he resigned the government to his son Stephen, who took the title of *king*, A. D. 1000. But as the throne was filled by election, though generally out of the same family, the disposal of the crown was disputed between the Turkish and German emperors for near 200 years: but after 1527, when Ferdinand, archduke of Austria, was advanced to the throne, the Austrians found means to influence the elections in such a manner, as to keep the crown in their family till 1687, when it was settled hereditarily on their heirs-male; and now, in consequence of an act made by the diet at Presburg in 1723, in case of the failure of heirs-male, it is to descend to females. The states of the kingdom consist of the prelates, the barons, the gentry, and the royal towns. To the first class belong two archbishops, about a dozen bishops, near as many abbots and provosts, with the Pauline and Præmonstratensian Jesuits. To the 2d the stadtholder or palatine, who represents the king; the court judge; the ban or viceroy of Dalmatia, Croatia, and Slavonia; the stadtholder of Transylvania; the great treasurer, the great cupbearer, the steward of the household, the master of the horse, the lord chamberlain, the captain of the yeomen of the guards, and the grand-marshal of the courts, who are styled the great barons, together with the inferior bans or counts and barons. The 3d class consists of the gentry, some of whom have the noble manors, and others only the privileges of nobles. To the 4th class belong the royal free cities, which are not subject to the counts, but hold immediately

mediately of the king. The gentry also, who hold of the archbishops and bishops, have the same privileges as the Hungarian nobility. The common people are vassals to the proprietors of the lands on which they live. The ordinary revenue is said to exceed a million Sterling, arising from the mines, duties on cattle, royal demesnes, salt-works, contributions, customs, &c. The fortifications and garrisons, constantly maintained on the frontiers against the Turks, are a great expense to the government. Hungary can easily bring into the field 100,000 men, regulars and militia; for there are 50,000 in actual pay, and the provinces furnish the other 50,000 when they are wanted. Presburg is the capital.

I. HUNGARY, LOWER, the W. part of Hungary.

II. HUNGARY, UPPER, the E. part of Hungary.

(2.) HUNGARY WATER, a distilled water prepared from the tops or flowers of rosemary; so denominated from a queen of Hungary, for whose use it was first made. See PHARMACY.

HUNGEN, a town of Germany, in the circle of the Upper Rhine, 14 miles SE. of Wetzlar.

(1.) * HUNGER. *n. f.* [*bunger*, Saxon; *honger*, Dutch.] 1. Desire of food; the pain felt from fasting.—An uneasy sensation at the stomach for food. When the stomach is empty, and the fibres in their natural tension, they draw up so close as to rub against each other, so as to make that sensation: but when they are distended with food, it is again removed; unless when a person fasteth so long as for want of spirits, or nervous fluid, to have those fibres grow too flaccid or corrugate, and then we say a person has fasted away his stomach. *Quincy*.—Thou shalt serve thine enemies in *bunger* and in thirst. *Deuter. xxviii. 48.*—The subacid part of the animal spirits, being cast off by the lower nerves upon the coats of the stomach, vellicates the fibres, and thereby produces the sense we call *bunger*. *Grew*.—Something viscous, fat and oily, remaining in the stomach, destroys the sensation of *bunger*. *Arbutnot on Aliments*. 2. Any violent desire.—The immaterial felicities we expect, do naturally suggest the necessity of preparing our appetites and *hungers* for them, without which heaven can be no heaven to us. *Dec. of Piety*.—For *bunger* of my gold I die. *Dryd.*

(2.) HUNGER is occasioned by long abstinence from food when the body is in health. See ABSTINENCE, ANATOMY, FASTING, and PHYSIOLOGY.

(3.) HUNGER, EFFECTS OF. The following useful observations upon hunger or famine are extracted from a paper by Dr Percival in the 2d vol. of the Manchester Transactions. In famine, life may be protracted (he observes) with less misery, by a moderate allowance of water. For the acrimony and putrefaction of the humours are obviated by such dilution, the small vessels are kept permeable, and the lungs are furnished with that moisture which is essential to the performance of their functions. Fontanus relates the history of a woman who obstinately refused to take any sustenance, except twice, during 50 days, at the end of which period she died. But he adds, that she drank water, though in small quantity. Redi, who made many experiments (cruel and unjustifiable in my opinion), to ascertain the effects of fasting on fowls, observed, that none were able to

support life beyond the 9th day to whom drink was denied; whereas one indulged with water lived more than 20 days. Hippocrates has observed, that children are more affected by abstinence, than young persons; these, more than the middle aged; and the middle aged more than old men. The power to endure famine, however, must depend no less upon the state of health and strength, than on the age of the sufferer. There are also particular constitutions which do not suffer much pain from the calls of hunger. Dr Percival was informed by a young physician from Geneva, that, when he was a student at Montpellier, he fasted 3 nights and 4 days, with no other refreshment than a pint of water daily. But though a few examples of this kind may be adduced, we have the evidence of numerous melancholy facts to show, that the pressure of want is agonizing to the human frame. "I have talked," (says Dr Goldsmith, in his *Hist. of the Earth*, vol. ii. p. 126.) with the captain of a ship, who was one of 6 that endured it in its extremity, and who was the only person that had not lost his senses when they received accidental relief. He assured me his pains at first were so great, as to be often tempted to eat a part of the men who died; and which the rest of his crew actually for some time lived upon: He said, that during the continuance of this paroxysm, he found his pains insupportable, and was desirous at one time of anticipating that death which he thought inevitable: But his pains, he said, gradually decreased after the sixth day (for they had water in the ship, which kept them alive so long), and then he was in a state rather of languor than desire; nor did he much wish for food, except when he saw others eating; and that for a while revived his appetite, though with diminished importunity. The latter part of the time, when his health was almost destroyed, a thousand strange images rose upon his mind; and every one of his senses began to bring him wrong information. The most fragrant perfumes appeared to him to have a fetid smell; and every thing he looked at took a greenish hue, and sometimes a yellow. When he was presented with food by the ship's company that took him and his men up, 4 of whom died shortly after, he could not help looking upon it with loathing instead of desire; and it was not till after 4 days that his stomach was brought to its natural tone, when the violence of his appetite returned with a sort of canine eagerness."

(4.) HUNGER, METHODS OF ALLEVIATING, AND PREVENTING. To those who by their occupations are exposed to such dreadful calamities, it is of serious importance to be instructed in the means of alleviating them. The American Indians are said to use a composition of the juice of tobacco, and the shells of snails, cockles, and oysters, calcined, whenever they undertake a long journey, and are likely to be destitute of provisions. It is probable the shells are not burnt into quicklime, but only so as to destroy their tenacity, and to render them fit for levigation. The mass is dried, and formed into pills, of a proper size to be held between the gum and lip, which, being gradually dissolved and swallowed, obtund the sensations both of hunger and of thirst. Tobacco, by its narcotic quality, seems well adapted

ed to counteract the uneasy impressions which the gastric juice makes on the nerves of the stomach when it is empty; and the combination of testaceous powders with it may tend to correct the secretion that is supposed to be the chief agent in digestion, and which, if not acid, is always united with acidity. Certain at least it is, that their operation is both grateful and salutary; for we find the luxurious inhabitants of the E. Indies mix them with the beetle-nut, to the chewing of which they are universally and immoderately addicted. Perhaps such absorbents may be usefully applied, both to divide the doses and to moderate the virulence of the tobacco. For, in the internal exhibition of this plant, much caution is required, as it produces sickness, vertigo, cold clammy sweats, and a train of other formidable symptoms, when taken in too large a quantity. During the time of war, the impressed sailors frequently bring on these maladies, that they may be admitted into the hospitals and released from servitude. It would be an easy and safe experiment to ascertain the efficacy, and to adjust the ingredients, of the Indian composition mentioned. And there is reason to believe, that the trial would be in some degree successful; for it is known that smoking tobacco gives relief in those habitual pains of the stomach which appear to arise from the irritation of the gastric secretions. The like effect is sometimes produced by increasing the flow of saliva, and swallowing what is thus discharged. And Dr Percival has related the case of a gentleman, who used to masticate, many hours daily, a piece of lead, which being neither hard, friable, nor offensive to the palate, suited his purpose, as he thought, better than any other substance. He continued the custom many years, deriving great ease from it, and suffering no sensible injury from the poisonous quality of the metal. On mentioning this fact to a navy surgeon, the Doctor was told, that the sailors, when in hot climates, are wont to mitigate thirst by rolling a bullet in their mouths. A more innocent mean, the Doctor observes, might be devised; but the efficacy of this evinces, that the salivary glands are for a while capable of furnishing a substitute for drink. When a scarcity of water occurs at sea, Dr Franklin has advised, that the mariners should bathe themselves in tubs of salt water: For, in pursuing the amusement of swimming, he observed, that, however thirsty he was before immersion, he never continued so afterwards; and that, though he soaked himself several hours in the day, and several days successively in salt water, he perceived not, in consequence of it, the least taste of saltiness in his mouth. He also further suggests, that the same good effect might perhaps be derived from dipping the sailor's apparel in the sea; and expresses a confidence that no danger of catching cold would ensue. To prevent the calamity of famine at sea, it has been proposed by Dr Lind, that the powder of salep should constitute part of the provisions of every ship's company. This powder and portable soup, dissolved in boiling water, form a rich thick jelly; and an ounce of each of these articles furnishes one day's subsistence to a healthy full-grown man. Indeed, from Dr Percival's experiments, it appears that salep contains more nutritious matter in pro-

portion to its bulk, than any other vegetable production now used as food. It has the property also of concealing the nauseous taste of salt-water; and consequently may be of great advantage at sea, when the stock of fresh water is so far consumed, that the mariners are put upon short allowance. By the same mucilaginous quality, it covers the offensiveness, and even in some measure corrects, the acrimony of salted and putrescent meats. But, as a preservative against hunger, salep would be most efficacious combined with an equal weight of beef suet. By swallowing little balls of this lubricating compound at proper intervals, the coats of the stomach would be defended from irritation: and as oils and mucilages are highly nutritive, of slow digestion, and indispose to pass off by perspiration, they are well adapted to support life in small quantities. This composition is superior in simplicity, and perhaps equal in efficacy, to the following one, so much extolled by Avicenna, the celebrated Arabian physician: "Take sweet almonds and beef suet, of each 1 lb.; of the oil of violets 2 oz.; and of the roots of marsh mallows one: bray these ingredients together in a mortar, and form the mass into boluses, about the size of a common nut." Animal fat is singularly powerful in assuaging the most acute sensations of thirst, as appears from Mr Holwell's narrative of the sufferings experienced by those who were confined in the black hole at Calcutta. See CALCUTTA, § 2, and HOLWELL. Persons who have been accustomed to animal food, are soon reduced when supplied only with the farinacea. Several years ago, to determine the comparative nutritive powers of different substances, an ingenious young physician (Dr Percival informs us) made a variety of experiments on himself, to which he unfortunately fell a sacrifice. He lived a month upon bread and water; and under this regimen of diet he every day diminished much in his weight. But in 1784, a student of physic at Edinburgh confined himself for a longer space of time to a pint of milk and half a pound of white bread daily: And he assured our author, that he passed through the usual labours of study and exercise without feeling any decay of health or strength, and without any sensible loss of bulk. The cutaneous, urinary, and alvine excretions were very scanty during the whole period; and the discharge of faeces occurred only once in a week. In this case the oily and coagulable parts of the milk probably furnished a larger proportion of aliment, and at the same time contributed to check the waste by perspiration and other discharges; for oleaginous substances are retained long in the body by their viscosity. Dr Russel, in his *Natural History of Aleppo*, relates, that in those seasons when oil abounds, the inhabitants, by indulgence in it, are disposed to fever, and affected with infractions of the lungs; maladies which indicate both retention and obstruction. Milk has been suspected by some of producing similar effects, though in a slighter degree; and the free use of it has been on this account forbidden to asthmatics. Gum arabic might be a good substitute for salep in the composition already recommended; and as it gives such firmness to the mass, as to require manducation, the saliva, by these means

means separated and carried into the stomach, would further contribute to alluage the sensations both of hunger and of thirst. See GUM ARABIC.

(5.) HUNGER, METHODS OF TREATING THOSE WHO HAVE SUFFERED FROM. In attempting to recover those who have suffered from famine, great circumspection is required. Warmth, cordials, and food, are the means to be employed; and these may prove too powerful in their operation, if not administered with judgment. For the body, by long fasting, is reduced to a state of more than infantile debility; the minuter vessels of the brain, and of the other organs, collapse for want of fluids to distend them; the stomach and intestines shrink in their capacity; and the heart languidly vibrates, having scarcely sufficient energy to propel the scanty current of blood. Under such circumstances, a proper application of heat seems an essential measure, and may be effected by placing on each side a healthy man in contact with the patient. Pediluvia or fomentations may also be used with advantage. The temperature of these should be lower than that of the human body, and gradually increased according to the effects of their stimulus. New milk, weak broth, or water gruel, ought to be employed both for the one and the other; as nutriment may be conveyed into the system this way, by passages probably the most pervious in a state of fasting, if not too long protracted. Wine-whey will answer a good purpose, and afford an easy and pleasant nourishment. When the stomach has been a little strengthened, an egg may be mixed with the whey, or administered under some other agreeable form. The yolk of one was, to Cornaro, sufficient for a meal; and the narrative of this noble Venetian, in whom a fever was excited by the addition of only two ounces of food to his daily allowance, shows, that the return to a full diet should be conducted with great caution, and by slow gradations.

* To HUNGER. *v. n.* [from the noun.] 1. To feel the pain of hunger.—

My more having, would be as a sauce
To make me *hunger* more. *Shak. Macbeth.*
Widely they gape, and to the eye they roar,
As if they *hunger'd* for the food they bore.
Cowley.

2. To desire with great eagerness; to long.—

Dost thou so *hunger* for my empty chair,
That thou wilt needs invest thee with my honours,
Before thy hour be ripe? O, foolish youth,
Thou seek'st the greatness that will overwhelm thee!
Stay but a little. *Shak. Henry IV.*

I content me,
And from the sting of famine fear no harm,
Nor mind it, fed with better thoughts that feed
Me *hung'ring* more to do my Father's will.
Milton.

* HUNGERBIT. } *adj.* [*hunger* and *bit.*]

* HUNGERBITTEN. } Pained or weakened with hunger.—His strength shall be *hungerbitten*. *Job xviii. 12.*

Thyself

Bred up in poverty and straits at home;
Lost in a desert here, and *hungerbit*. *Milton.*

(1.) HUNGERFORD, a town of Berkshire,

seated on the Kennet, in a low and watry soil, It is a great thoroughfare in the Bath and Bristol road, 65 miles from London; and was formerly called *Ingleford-Charnomstreet*. The constable of this town, who is chosen annually, is lord of the manor, which he holds immediately of the crown, They have a horn here which holds about a quart, and appears by an inscription on it to have been given by John of Gaunt, together with a grant of the royal fishery, in a part of the river which abounds with good trouts and craw-fish. Here is a market on Wednesday, and a fair in August.

(2.) HUNGERFORD, a village in Shropshire.

(3.) HUNGERFORD, a township of Vermont, in Franklin county, 7 miles S. of the Canada line, and 14 E. of Lake Champlain.

(1.) * HUNGERLY. *adj.* [from *hunger*.] Hungry; in want of nourishment.—

His beard

Grew thin and *hungerly*, and seem'd to ask
His lips as he was drinking. *Shak.*

(2.) * HUNGERLY. *adv.* With keen appetite,
You have sav'd my longing, and I feed
Most *hungerly* on your sight. *Shak.*
They are all but stomachs, and we all but
food;

They eat us *hungerly*, and when they're full,
They belch us. *Shak.*

* HUNGERSTARVED. *adj.* [*hunger* and *starved*.]
Starved with hunger; pinched by want of food.

All my followers to th' eager foe
Turn back, and fly like ships before the wind,
Or lambs pursu'd by *hungerstarv'd* wolves. *Shak.*
Go, go, cheer up thy *hungerstarved* men.
Shak.

As to some holy house th' afflicted came,
Th' *hungerstarv'd*, the naked, and the lame,
Want and diseases, fled before her name. *Dryd.*

* HUNGRED. *adj.* [from *hunger*.] Pinched by want of food.—Odours do in a small degree nourish, and we see men an *hungred* love to smell hot bread. *Bacon.*

* HUNGRILY. *adv.* [from *hungry*.] With keen appetite.—

Thus much to the kind rural gods we owe,
Who pity'd suff'ring mortals long ago;
When on harsh acorns *hungrily* they fed,
And gave 'em nicer palates, better bread.
Dryden.

* HUNGRY. *adj.* [from *hunger*.] 1. Feeling pain from want of food.—

That face of his the *hungry* cannibals
Would not have touch'd, would not have
stain'd with blood. *Shak.*

—By eating before he was *hungry*, and drinking before he was dry, he was sure never to eat or drink much at a time. *Temple.*—They that talk thus may say that a man is always *hungry*, but that he does not always feel it; whereas hunger consists in that very sensation. *Locke.* 2. Not fat; not fruitful; not prolific; more disposed to draw from other substances than to impart to them.—

Cassius has a lean and *hungry* look. *Shak.*
—The more fat water will bear soap best; for the *hungry* water doth kill its unctuous nature. *Bacon.*
—In rushy grounds springs are found at the first and second spit, and sometimes lower in a *hungry* gravel. *Mortimer.*—To the great day of retri-
bution

tion our Saviour refers us, for reaping the fruits that we here sow in the most *hungry* and barren soil. *Smalridge's Sermons.*

HUNGRY HILL, a lofty steep and rocky mountain of Ireland, in Cork, 700 yards above the level of Bantry Bay. Near its top, there is a large lake, from which runs one of the grandest cataracts in Ireland.

HUNGRY POINT, a cape of St Vincent.

HUNKINGSTON, a village in Shropshire, E. of Shrewsbury.

* **HUNKS**, *n. f.* [*hunkur*, sordid, Mandick.]

A covetous sordid wretch; a miser; a curmudgeon.—The old *hunks* was well served, to be tricked out of a whole hog for the securing of his puddings. *L'Estrange*.—She has a husband, a jealous, covetous, old *hunks*. *Dryden*.—Irus has given all the intimations of being a close *hunks* worth money. *Addison*.

HUNMANBY, a town of Yorkshire, 2 miles from the sea; 11 S. of Scarborough, and 209 N. of London.

HUNNARYD, a town of Sweden in Smaland.

HUNNERIC, king of the Vandals, the son of Genserich, a bloody tyrant. See **BARBARY**, § 3.

HUNNIADES, John Corvinus, waywode of Transylvania, a brave general of the Hungarian armies, who was the terror of the Turks, and repeatedly defeated them under Amurath II. and Mahomet II. He forced both these bloody conquerors to raise the siege of Belgrade; but died, to the great grief of all Christendom, in 1456. See **CONSTANTINOPLE**, § 13.

HUNNINGUE, or } a town of France, in the

HUNNINGUEN, } dep. of the Upper Rhine, and late prov. of Alsace, strongly fortified by Vauban. See **FORTIFICATION**, PART II. *Sett.* III.; and *Pl.* CLVIII. *fig.* 3. It is seated on the Rhine, 5 miles N. of Basle, and 14 E. of Altkirch. Lon. 21. 40. E. Lat. 47. 42. N.

HUNNS, a fierce and savage nation; who formerly inhabited that part of Sarmatia bordering on the Palus Mæotis and the Tanais, the ancient boundary between Europe and Asia. Their country, as described by Procopius, lay N. of mount Caucasus, which, extending from the Euxine to the Caspian Seas, parts Asiatic Sarmatia from Colchis, Iberia, and Albania; lying on the isthmus between the two seas. Here they resided, unknown to other nations, and themselves ignorant of other countries, till the year 376. At this time, an hind pursued by the hunters, or, according to some authors, an ox stung by a gad-fly, having passed the marsh, was followed by some Hunns to the other side, where they discovered a country much more agreeable than their own. On their return, having acquainted their countrymen with what they had seen, the whole nation passed the marsh, and, falling upon the Alans who dwelt on the banks of the Tanais, almost exterminated them. They next fell upon the Ostrogoths, whom they drove out of their country, and forced to retire to the plains between the Borysthenes and the Tanais, now known by the name of *Podolia*. Then attacking the Visigoths, they obliged them to shelter themselves in the most mountainous parts of their country; till at last the Gothic nations, finding

it impossible to withstand such an inundation of barbarians, obtained leave from the emperor Valens to settle in Thrace. The Hunns thus became masters of all the country between the Tanais and Danube in 376, where they continued quietly till 388, when great numbers of them were taken into the pay of Theodosius I.; but, in the meantime, a party of them, called the *Nepthalite* or *White Hunns*, who had continued in Asia, overran all Mesopotamia, and even laid siege to Edessa, where they were repulsed with great slaughter by the Romans. The European Hunns frequently passed the Danube, committing the greatest ravages in the western empire; sometimes they fell upon the eastern provinces, where they put all to fire and sword. They were often defeated and repulsed by the Romans, but the empire was now too weak to subdue or prevent them from making excursions; so that they continued to make daily encroachments, and became every day more formidable than before. In 441, the Hunns, under **ATTILA**, threatened the western empire with total destruction. This monarch, having made himself master of all the northern countries from the confines of Persia to the banks of the Rhine, invaded Mæsia, Thrace, and Illyricum; where he made such progress, that the emperor, not thinking himself safe in Constantinople, withdrew into Asia. Attila then broke into Gaul, where he destroyed several cities, massacring the inhabitants. At last he was driven out by Aetius the Roman general and Theodoric king of the Goths, and could never afterwards make any great progress. About A. D. 452 or 453 Attila died, and his kingdom was split into a number of small ones by his numerous children, who waged perpetual war with each other. The Hunns then ceased to be formidable, and became daily less able to cope with the other barbarous nations whom Attila had kept in subjection. Still, however, their dominion was considerable; and in the time of Charles the Great they were masters of Transylvania, Walachia, Servia, Carniola, Carinthia, and the greater part of Austria, together with Bosnia, Sclavonia, and that part of Hungary which lies beyond the Danube. In 776, while Charles was in Saxony, two princes of the Hunns, Caganus and Juganus, sent ambassadors to him, requesting an alliance with him. Charles received them with extraordinary marks of friendship, and readily complied with their request. However, they entered, not long after, into an alliance with Tassila of Bavaria, who had revolted from Charles, and raised great disturbances in Germany. Charles dissembled his resentment till he had entirely reduced Bavaria, when he resolved to revenge himself on the Hunns for those succours they had underhand given to his enemy. Accordingly, having assembled a very numerous army, he divided it into two bodies, one of which he commanded himself, and the other he committed to the care of his generals. The two armies entered the country of the Hunns at different places, ravaged their country far and near, burnt their villages, and took all their strongholds. This he continued for 8 years, till the people were almost totally extirpated; nor did the Hunns ever afterwards recover themselves, or appear as a distinct nation. There

There were two different nations of this name; the *Nepthalite*, and the *Sarmatian Hunns*.

1. HUNNS, NEPTHALITE, or the WHITE HUNNS, inhabited a rich country, bordering on the N. on Persia, and a great distance from the Sarmatian or Scythian Hunns, with whom they had no intercourse nor the least resemblance either in their persons or manners. They were a powerful nation, and often served against the Romans in the Persian armies; but in the reign of the emperor Zeno, being provoked by Peroz's king of Persia laying claim to part of their country, they defeated the Persians in two pitched battles, slew their king, overran all Persia, and held it in subjection for two years, obliging Cabades, the son and successor of Peroz, to pay them a yearly tribute. These Hunns did not wander, like the others, from place to place; but, contented with their own country, which supplied them with all necessaries, they lived under a regular government, subject to one prince, and seldom made inroads, unless provoked, either into the Persian or Roman territories. They lived according to their own laws, and dealt uprightly with one another, as well as with the neighbouring people. Each of their great men used to choose 20 or more companions to enjoy with him his wealth, and partake of all his diversions; but, upon his decease, they were all buried with him in the same grave. This custom favours of barbarity; but in every other respect the Nepthalites were a far more civilized nation than the Scythian Hunns, who, breaking into the empire, filled most of the provinces of Europe with blood and slaughter.

2. HUNNS, SARMATIAN, or the SCYTHIAN HUNNS, were, according to Ammianus Marcellinus, a savage people, exceeding in cruelty the most barbarous nations. They begin to practise their cruelty, says Jornandes, upon their own children, the very first day they come into the world, cutting and mangling the cheeks of their males, to prevent the growth of hair, which they must have looked upon as unbecoming and unmanly. They had perhaps in this practice another view, viz. to strike terror into the enemy with their countenances, thus deformed and covered with scars. Their food was roots and raw meat, being quite unacquainted with the use of fire, and having no houses at all, nor even huts; but living in the woods, and on the mountains, where, from their infancy, they were injured to hunger, thirst, and all kinds of hardships: nay, they had such an aversion to houses, which they called the *sepulchres for the living*, that, when they went into other countries, they could hardly be prevailed upon to come within the walls of any house, not thinking themselves safe. They used even to eat and sleep on horseback, scarce ever dismounting; which induced Zosimus to write, that the Hunns could not walk. They covered their nakedness with goats skins, or the skins of a sort of mice sewed together. Day and night were indifferent to them as to buying, selling, eating, and drinking. They had no law, nor religion; but complied with their inclinations, without the least restraint. In war they began the battle with great fury, and an hideous noise;

but if they met with a vigorous opposition, their fury abated after the first onset; and when once put into disorder, they never rallied, but fled in the utmost confusion. They were quite unacquainted with the art of besieging towns; and never attacked an enemy's camp. They were a faithless nation, and thought themselves no longer bound by the most solemn treaties, than they found their advantage in observing them. Hence we often find them breaking into the Roman empire, in defiance of the most solemn engagements. Several corps of Hunns, after their coming into Europe, served in the Roman armies against the Goths and other barbarous nations; nay, they were ready, for hire, to fight against each other, being blind to every other regard and consideration.

HUNOLSTEIN, a town of Germany, in the ci-devant archbishopric of Treves; now annexed to France. It is 5 miles S. of Berncastel, and 18 E. of Treves.

HUNSTERWORTH, a town of Durham, N. of Stanhope, which has lead mines.

(1.) * HUNT. *n. s.* [from the verb.] 1. A pack of hounds—

The common *hunt*, though from their rage restrain'd

By sov'reign pow'r, her company disdain'd,
Grinn'd as they pass'd. *Dryden.*

2. A chase.—

The *hunt* is up, the morn is bright and gray;
The fields are fragrant, and the woods are green. *Shak.*

3. Pursuit.—

I've heard myself proclaim'd;
And by the happy hollow of a tree,
Escap'd the *hunt*. *Shak.*

(1.) HUNT is also used for an association of nobility and gentry, such as the *Caledonian Hunt*, for the purpose of cultivating and enjoying the sports of the field.

(1.) * TO HUNT. *v. a.* [*huntian*, Saxon, from *hund*, a dog.] 1. To chase wild animals.—

The man that once did sell the lion's skin,
While the beast liv'd, was kill'd in hunting him. *Shak.*

—Wilt thou *hunt* the prey for the lion, or fill the appetite of the young lions? Job xxxviii. 39.—

—We should single every criminal out of the herd, and *bunt* him down, however criminal and overgrown; and, on the contrary, shelter and defend virtue. *Addison.* 2. To pursue; to follow close.—

Evil shall *bunt* the violent man to overthrow him.

Pf. cxi.—The heart strikes five hundred sorts of pulses in an hour, and is *bunted* unto such continual palpitations, through anxiety, that soon would it break, *Harvey on Consumptions.* 3. To search for.—Not certainly affirming any thing, but by conferring of times and monuments, I do *bunt* out a probability. *Spenser.*—All that is found in books is not rightly deduced from principles: such an examen every reader's mind is not forward to make, especially in those who have given themselves up to a party, and only *bunt* for what may favour and support the tenets of it. *Locke.*

4. To direct or manage hounds in the chase. He *bunts* a pack of dogs better than any, and is famous for finding hares.

(2.) * TO

(2.) * To HUNT. v. n. 1. To follow the chase.—

When he returns from *hunting*,

I will not speak with him.

Shak.

—Esau went to the field to *hunt* for venison. *Gen.* xxvii. 5.—One followed study and knowledge, and another hawking and *hunting*. *Locke*.—On the old pagan tombs, masks, *hunting* matches, and Bacchanals are very common. *Addison on Italy*.
2. To pursue or search.—Very much of kin to this is the *hunting* after arguments to make good one side of a question, and wholly to neglect and refuse those which favour the other side. *Locke*.

HUNTE, a river of Osnaburg.

HUNTEBURG, a town of Germany, in Osnaburg, on the Hunte, 18 miles NE. of Vorden.

(1.) HUNTER, Dr William, a celebrated anatomist and physician, was born 23d May 1718, at Kilbride in Lanarkshire. He was the 7th of ten children of John and Agnes Hunter, who resided on a small estate in that Parish called *Long Calderwood*, which had been long in possession of his family. His great grandfather by his father's side was a younger son of Hunter of Hunterston, chief of the name. At 14, his father sent him to the college of Glasgow, where he spent 5 years; and by his prudent behaviour and diligence acquired the esteem of the professors. His father had designed him for the church; but the idea of subscribing to articles of faith was repugnant to the liberal mode of thinking he had already adopted. In this state of mind he happened to become acquainted with the late celebrated Dr Cullen, then just established at Hamilton. Dr Cullen's conversation soon determined him to devote himself to the profession of physic. His father having consented, he, in 1737, went to reside with Dr Cullen. In the family of this excellent preceptor he passed nearly three years; and these, as he often acknowledged, were the happiest of his life. It was then agreed, that he should prosecute his medical studies at Edinburgh and London. He accordingly set out for Edinburgh in Nov. 1740; where he attended the lectures of the medical professors, and in particular those of the late celebrated Dr Monro. Mr Hunter arrived in London in summer 1741, and took up his residence with Dr Smellie, then an apothecary in Pall Mall. He brought with him a letter of recommendation to his countryman Dr James Douglas, from Mr Foulis, printer at Glasgow. Dr Douglas was then intent on a great anatomical work on the bones, which he did not live to complete, and was looking out for a young man of abilities and industry whom he might employ as a dissector. This induced him to pay particular attention to Mr Hunter; and finding him acute and sensible, he invited him into his family to assist in his dissections, and to superintend the education of his son.—Mr Hunter having accepted his invitation, was by his friendly assistance enabled to enter as a surgeon's pupil at St George's hospital under Mr James Wilkie, and as a dissecting pupil under Dr Frank Nichols. He likewise attended a course of lectures on experimental philosophy by Dr Desaguliers. He soon became expert in dissection, and Dr Douglas was at the expense of having several of his preparations engraved. The death of this excellent friend, a few months after, made no change in the situa-

tion of our author. He continued to reside with the Doctor's family, and to pursue his studies with the same diligence as before. In 1743 he communicated to the Royal Society an Essay on the Structure and Diseases of articulating Cartilages. As this subject till then had not been sufficiently investigated, it afforded a striking testimony of the rapid progress he had made in his anatomical inquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object. He did not however precipitately engage in this attempt, but passed several years in acquiring such a degree of knowledge and such a collection of preparations, as might insure him success. Dr Nichols, to whom he communicated his scheme, and who declined giving lectures about that time in favour of the late Dr Lawrence, did not give him much encouragement. But at length an opportunity occurred for the display of his abilities as a teacher. A society of navy surgeons had an apartment in Covent Garden, where they engaged the late Mr Samuel Sharpe to deliver a discourse of lectures on the operations of surgery. Mr Sharpe continued to repeat this course, till, finding that it interfered too much with his other engagements, he declined the task in favour of Mr Hunter; who gave the society so much satisfaction, that, in winter 1746, they requested him to extend his plan to anatomy, and gave him the use of their room for his lectures. He experienced much solicitude when he began to speak in public: but the applause he met with soon inspired him with courage; and by degrees he became so fond of teaching, that for many years before his death he was never happier than when delivering a lecture. In 1747, he was admitted a member of the corporation of surgeons; and in spring 1748, soon after the close of his lectures, he set out in company with his pupil, Mr James Douglas, on a tour through Holland to Paris. He returned to London early enough to begin his winter course of lectures about the usual time. At first he practised both surgery and midwifery; but to the former of these he had always an aversion. Dr Douglas had acquired considerable reputation in midwifery; and this induced Mr Hunter to direct his views chiefly to the same practice. His being elected one of the surgeon men midwives first to the Middlesex, and soon afterwards to the British Lying-in Hospital, assisted in bringing him forward in this branch. But he owed much to his abilities, and much to his person and manner, which eminently qualified him for the practice of midwifery. In 1750, he obtained the degree of M. D. from the university of Glasgow, and began to practise as a physician; when he quitted the family of Mrs Douglas, and went to reside in Jermyn street. In summer 1751 he revisited his native country, for which he always retained a cordial affection. His mother was still living at Long Calderwood, which was now become his property by the death of his brother James. Dr Cullen, for whom he always entertained a sincere regard, was then established at Glasgow, and had acquired considerable reputation; so that the two friends had the pleasure to congratulate each other on their mutual prosperity. During this visit he showed his attachment

to his little paternal inheritance, by giving instructions for repairing, improving, and enlarging it. After this journey, to which he devoted only a few weeks, he was never absent from London, except when his professional engagements required his attendance out of it. In 1755, on the resignation of Dr Layard, one of the physicians of the British Lying-in-hospital, the governors voted their "thanks to Dr Hunter for the services he had done the hospital, and for his continuing in it as one of the physicians;" so that he seems to have been established in this office without the usual form of an election. In 1756, he was admitted a licentiate of the Royal College of Physicians. Soon afterwards he was elected a member of the Medical Society; and to the *Observations and Inquiries* published by that Society, he at different periods contributed several valuable papers. In 1762, we find him warmly engaged in controversy, supporting his claim to different anatomical discoveries, in a work entitled *Medical Commentaries*, the style of which is correct and spirited. In this publication he confined himself chiefly to a dispute with the present learned professor of anatomy at Edinburgh, concerning injections of the testicle, the ducts of the lachrymal gland, the origin and use of the lymphatic vessels, and absorption by veins. He likewise defended himself against a reproach thrown upon him by Dr Monro senior, by giving a concise account of a controversy he was involved in with Mr Pott concerning the discovery of the *Hernia Congenita*: Mr Pott took occasion to give the public his account of the dispute; and, in reply, Dr Hunter added a supplement to his commentaries. No man was ever more tenacious than Dr Hunter of what he conceived to be his *anatomical rights*. This was particularly evinced in 1780, when his brother communicated to the Royal Society a discovery he had made 25 years before, relative to the structure of the placenta, the communication between it and the uterus, and the vascularity of the spongy chorion. At the next meeting of the society, a letter was read, in which Dr Hunter put in his claim to this discovery. This letter was followed by a reply from Mr John Hunter, which ended the dispute. In 1762, when the queen became pregnant, Dr Hunter was consulted; and in 1764, he was appointed physician extraordinary to her majesty. About this time his avocations were so numerous, that he became desirous of lessening his fatigue; and having observed the assiduous application of the late William Hewson, F. R. S. then one of his pupils, he engaged him first as an assistant, and afterwards as a partner in his lectures. This connection continued till 1770; when some dispute happened, which terminated in a separation. Mr Hewson was succeeded in the partnership by Mr Cruikshank, whose anatomical abilities are deservedly respected. In 1767, Dr Hunter was elected F. R. S.; and in 1768 communicated to that learned body observations on the bones, commonly supposed to be elephants bones, which have been found near the Ohio in America. In a subsequent volume of the *Philos. Transf.* we find him offering his remarks on some bones found in the rock of Gibraltar, and which he proves to

have belonged to some quadruped. In the same work, likewise, he published an account of the nyl-ghau, an Indian animal not described before. (See CAPRA, § VII. 14.) In 1768 he became a fellow of the Society of Antiquaries; and at the institution of a Royal Academy of Arts, he was appointed by his majesty to the office of professor of anatomy. This opened a new field for his abilities; and he engaged in it with his usual unabating zeal. He now adapted his anatomical knowledge to painting and sculpture, and the novelty and justness of his observations proved the readiness and extent of his genius. In Jan. 1781, he was unanimously elected president of the Medical Society. His name and talents were now known and respected in every part of Europe. In 1780, the Royal Medical Society at Paris elected him one of their foreign associates; and in 1782, he received a similar mark of distinction from the Royal Academy of Sciences in that city. The most splendid of his medical publications was the *Anatomy of the Human Gravid Uterus*. This great work, which had been begun so early as 1751, was delayed till 1775, only by the author's desire of sending it into the world as perfect as possible. It is dedicated to the king. In his preface, the author candidly acknowledges that in most of the dissections he had been assisted by his brother Mr John Hunter, "whose accuracy in anatomical researches is so well known, that to omit this opportunity of thanking him for that assistance would be in some measure to disregard the future reputation of the work itself." He likewise confesses his obligations to the ingenious artists who made the drawings and engravings, particularly to Mr Strange. He had long been employed in collecting and arranging materials for a history of the various concretions that are formed in the human body. Among his papers were found two introductory lectures, in which he traces the history of anatomy from the earliest times, along with the general progress of the science and the arts. He considers the great utility of anatomy in the practice of physic and surgery; gives the ancient divisions of the different substances composing the human body, which for a long time prevailed in anatomy; points out the most advantageous mode of cultivating this branch of natural knowledge; and concludes with explaining the particular plan of his own lectures. Besides these MSS. he also left a considerable number of cases of dissection; mostly relating to pregnant women. In 1755, he communicated to the Royal Society an Essay on the Origin of the Venereal Disease. In 1777, he joined with Mr Watson in presenting to it a short account of the late Dr Maty's illness, and of the appearances on dissection; and in 1778 he published his Reflections on the Section of the Symphysis Pubis. We must now go back in our chronological order to describe the origin and progress of Dr Hunter's celebrated museum. Before he had practised midwifery many years, he found he had acquired a fortune sufficient to place him in easy and independent circumstances. This he set apart as a resource, whenever age or infirmities should oblige him to retire from business. As his wealth continued to accumulate, he formed a laudable design of engaging in some scheme of public utility,

ty, and resolved to erect an anatomical academy. For this purpose he purchased a spot of ground in Great Wind-mill street, where he erected a spacious house, to which he removed from Jermyn street in 1770. In this building, besides a handsome amphitheatre and other apartments for his lectures and dissections, there was one magnificent room, fitted up with great elegance and propriety as a museum. Of the magnitude and value of his anatomical collection some idea may be formed, when we consider the great number of years he employed in making anatomical preparations, and dissecting morbid bodies, with his eagerness in procuring additions from the collections of Sandys, Hewson, Falconer, Blackall, &c. that were at different times offered for sale in London. His specimens of rare diseases were likewise often increased by presents from his medical friends and pupils; who, when any thing of this sort occurred, justly thought they could not dispose of it better than by placing it in Dr Hunter's museum. Speaking of an acquisition in this way in one of his publications, he says, "I look upon every thing of this kind which is given to me, as a present to the public; and consider myself as thereby called upon to serve the public with more diligence." Before his removal to Windmill street, he had confined his collection chiefly to specimens of human and comparative anatomy and of diseases; but now he extended his views to fossils, and to the promotion of literature. In a short time he became possessed of "the most magnificent treasure of Greek and Latin books that has been accumulated by any person since the days of Mead." A cabinet of ancient medals contributed likewise much to the richness of his museum. A description of part of the coins in this collection, struck by the Greek free cities, has been published by the Dr's learned friend Mr Combe. In a classical dedication of this elegant volume to the queen, Dr Hunter acknowledges his obligations to her majesty. In the preface some account is given of the progress of the collection, which had been brought together since 1770, at the expense of upwards of L.20,000. In 1787, it received a valuable addition of shells, corals, and other curious subjects of natural history, which had been collected by the late Dr Fothergill, who had directed by his will, that his collection should be appraised after his death, and that Dr Hunter should have the offer of it at L.500 under the valuation. Accordingly Dr Hunter purchased it for L.1200. The fame of this museum spread throughout Europe. Few foreigners distinguished for rank or learning visited London without seeing it. Men of science of our own country always had easy access to it. Considered in a collective point of view, it is perhaps without a rival. Dr Hunter, at the head of his profession, honoured with the esteem of his sovereign, and in possession of every thing that his reputation and wealth could confer, seemed now to have attained the summit of his wishes. But these sources of gratification were embittered by a disposition to the gout, which harassed him frequently during the latter part of his life, "*notwithstanding* (says his biographer) *his very abstemious manner of living.*" perhaps we may add, *in consequence of it.* For if there be any truth in the new system

of medicine, the gout is only to be cured by the opposite regimen. (See BRUNONIAN SYSTEM, § 8.) Be that as it may, on Sat. the 15th March, 1783, after having for several days experienced a return of a wandering gout, he complained of great head-ach and nausea. For several days he felt more pain than usual both in his stomach and limbs. On the 20th he found himself so much recovered, that he determined to give the introductory lecture to the operations of surgery. He accordingly delivered it, but towards the conclusion his strength was so exhausted, that he fainted away, and was obliged to be carried to bed by two servants. The following night and day his symptoms indicated danger; and on Saturday morning, Mr Combe was told by Dr Hunter himself, that during the night he had certainly had a paralytic stroke. As neither his speech nor his pulse were affected, and he was able to raise himself in bed, Mr Combe encouraged him to hope that he was mistaken. But the event proved the Doctor's idea of his complaint to be too well founded; for, from that time till his death, which happened on Sunday the 30th March, he voided no urine without the assistance of the catheter, which was occasionally introduced by his brother; and purgative medicines were administered repeatedly without procuring a passage by stool. These circumstances, and the absence of pain, showed that the intestines and urinary bladder had lost their sensibility and power of contraction; and that a partial palsy had affected the nerves of those parts. By his will, the use of his museum, under the direction of trustees, devolves to his nephew Matthew Baillie, B. A. and in case of his death to Mr Cruikshank, for 30 years, at the end of which period the whole collection is bequeathed to the university of Glasgow. The collection is now in Glasgow, and an elegant building has been erected for its reception. The sum of L.8000 is left as a fund for the support and augmentation of it. Dr Hunter was regularly shaped, but of a slender make, and rather below the middle stature. His manner of living was extremely simple and frugal, and the quantity of his food was small as well as plain. He was an early riser; and, when business was over, was constantly engaged in his anatomical pursuits, or in his museum. There was something very engaging in his manner and address; and he had such an appearance of attention to his patients, when he was making his inquiries, as could hardly fail to conciliate their confidence and esteem. In consultation with his medical brethren, he delivered his opinions with diffidence and candour. In familiar conversation he was cheerful and unassuming. As a teacher of anatomy he has been long and deservedly celebrated. He was a good orator; and having a clear and accurate conception of what he taught, he knew how to place in a distinct point of view the most abstruse subjects of anatomy and physiology. Among other methods of explaining and illustrating his doctrines, he used frequently to introduce some apposite case that had occurred in his practice; and few had acquired a more interesting fund of anecdotes of this kind, or related them in a more agreeable manner.

(1.) **HUNTER**, John, a late celebrated anatomist, brother of the Dr (N^o 1.), and youngest child of John Hunter of Kilbride, was born at Long Calderwood on the 14th July 1728. His father dying when he was about ten years of age, he was, perhaps, too much indulged by his mother; in consequence of which he made so little progress in learning, that he is said to have been put apprentice to a carpenter. He soon however tired of this employment, and hearing of his brother's success, who was then the most celebrated teacher of anatomy in London, John expressed a desire to assist him in his researches. The doctor, willing to serve him, invited him to London, where he arrived in Sept. 1748; and anxious to form some opinion of his talents for anatomy, gave him an arm to dissect for the muscles, with the necessary directions; and John's performance greatly exceeded his expectation. Having thus gained some credit with the Dr by his first essay, Mr Hunter was next employed in dissecting an arm, in which all the arteries were injected, and these, as well as the muscles, were to be exposed and preserved. The manner in which this was performed, gave Dr Hunter so much satisfaction, that he prognosticated that his brother would soon become a good anatomist. From this period Mr Hunter seriously engaged in anatomy, and, under the instructions of his brother, and his assistant Mr Symonds, he had every opportunity of improvement. In summer 1749, he attended Mr Cheselden, at Chelsea Hospital, where he learned the first rudiments of surgery. In winter 1749, he was so far advanced in anatomical knowledge, that the Dr entrusted to him the instruction of his pupils in dissection, which was now his constant employment during winter. In summer 1750, he attended the hospital at Chelsea; in 1751, he became a pupil at St Bartholomew's, and in winter was present at all operations, when any thing extraordinary occurred. In 1752, he went to Scotland; and in 1753 entered, as a gentleman commoner at St Mary hall, Oxford. In 1754 he became a surgeon's pupil at St George's hospital, where he continued during summer; and in 1756 was appointed house-surgeon. In winter 1755, his brother admitted him to a partnership in his lectures, and a certain portion of the course was allotted to him, besides giving lectures when the doctor was called away to patients. Making anatomical preparations was at this time a new art, and little known; every preparation, therefore, that was skilfully made, became an object of admiration, and many were wanting for the use of the lectures. Anatomy seems indeed to have been a pursuit for which Mr Hunter's mind was peculiarly fitted, and he applied to it with an ardour and perseverance of which there are few or no examples. His labours were so useful to his brother's collection, and so gratifying to his disposition, that, although in many other respects they did not agree, this simple tie kept them together for many years, Mr Hunter worked for ten years on human anatomy, during which period he traced the ramifications of the olfactory nerves upon the membranes of the nose, and discovered the course of some of the branches of the fifth pair of nerves. In the gravid uterus, he traced the arteries to their ter-

mination in the placenta. He was also the first who discovered the existence of the lymphatic vessels in birds. Many parts of the human body being so complex, that their structure could not be understood, nor their uses ascertained, Mr Hunter examined similar parts in other animals, in which the structure was more simple, and more within the reach of investigation; this carried him into a wide field, and laid the foundation of his collection in comparative anatomy. In these new pursuits, this active inquirer began with the more common animals, and preserved such parts as appeared, by analogy, to elucidate the human economy. It was not his intention to make dissections of particular animals, but to institute an inquiry into the various organizations by which the functions of life are performed, that he might thereby acquire some knowledge of general principles. So eagerly did he attach himself to comparative anatomy, that he embraced every means of prosecuting it to advantage. He applied to the keeper of wild beasts in the Tower for the bodies of those which died there; and he made similar applications to the men who showed wild beasts. He purchased all rare animals which he heard of, and entrusted them to the showmen to keep till they died, to encourage them to assist him in his investigations. His health was so much impaired by excessive attention to his pursuits, that he was advised to go abroad. In Oct. 1760, therefore, Mr Adair, inspector-general of hospitals, appointed him a surgeon on the staff; and in spring 1761 he went with the army to Belleisle. Mr Hunter served as senior surgeon on the staff, both in Belleisle and Portugal, till 1763; and in that period acquired his knowledge of gun-shot wounds. On his return he settled in London; where he taught anatomy and surgery for several winters, and resumed his researches in comparative anatomy; and as his experiments could not be carried on in a large town, he purchased for that purpose, about two miles from London, a piece of ground near Brompton, at a place called Earl's Court, on which he built a house. In the course of his inquiries, he ascertained the changes which animal and vegetable substances undergo in the stomach by the action of the gastric juice; he discovered, by feeding young animals with madder (which tinges growing bones red), the mode in which a bone retains its shape during its growth; and explained the process of exfoliation, by which a dead piece of bone is separated from the living. His fondness for animals led him to keep several wild kinds, which, by attention, he rendered familiar, and amused himself by observing their peculiar habits and instincts; but this was attended with no small risk, and sometimes led him into perilous situations, of which the following is a remarkable instance: Two leopards, which were kept chained in an out-house, had broken loose, and got into the yard among some dogs, which they attacked, and whose howling alarmed the whole neighbourhood. Mr Hunter ran into the yard to see what was the matter, and found one of them getting up the wall to make his escape, the other surrounded by the dogs; he immediately laid hold of them both, and carried them back to their den; but as soon as they were

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secured

secured, and he had time to reflect upon the risk he had run, he was so much agitated, that he was in danger of fainting. On the 5th Feb. 1767, he was chosen F. R. S. and about this time he had frequent meetings, after the business of the society was over, on scientific subjects, with Dr G. Fordyce, Mr Cumming, Sir Joseph Banks, Dr Solander, Dr Maskelyne, Sir G. Shuckburgh, Sir H. Englefield, Sir C. Blagden, Dr Noothe, Mr Ramsden, Mr Watt of Birmingham, &c. At these meetings discoveries and improvements in philosophy were discussed, and the works of the members were read over and criticised before they were given to the public. This year, by an exertion in dancing, he broke his tendo Achillis; which led him to pay attention to the subject of broken tendons, and to make experiments to ascertain the mode of their union. In 1768, he became a member of the corporation of surgeons; and in 1769, was elected one of the surgeons of St George's hospital. In May 1771, his *Treatise on the Natural History of the Teeth* was published; and in July he married Miss Home, daughter of Mr Home, surgeon to Burgoyne's regiment. After his marriage, his private practice and professional character advanced rapidly. He omitted no opportunity of examining morbid bodies; from which he made a collection of facts which are invaluable, as they tend to explain the causes of symptoms, which during life could not be ascertained; the judgment of the practitioner being too frequently misled by theoretical opinions, and delusive sensations of the patients. In the practice of surgery, when the operations proved inadequate to their intention, he always investigated the causes of that want of success; and thus detected many fallacies, as well as made some important discoveries, in the healing art. He detected the cause of failure, common to all the operations in use for the radical cure of the hydrocele; and was enabled to propose a mode of operating, in which that event can with certainty be avoided. He ascertained, by experiments and observations, that exposure to atmospherical air simply can neither produce nor increase inflammation. He discovered in the blood so many phenomena connected with life, and not to be referred to any other cause, that he considered it as *alive* in its fluid state. He improved the operation for the fistula lachrymalis, by removing a circular portion of the os unguis, instead of breaking it down with the point of a trochar. He also discovered that the gastric juice had a power when the stomach was dead, of dissolving it; and gave to the Royal Society a paper on this subject, which is published in the *Philos. Transf.* In winter 1773, he formed a plan of giving a course of lectures on the theory and principles of surgery, with a view of laying before the public his own opinions upon that subject. For two winters he read his lectures *gratis* to the pupils of St George's Hospital; and in 1775, gave a course for money upon the same terms as the other teachers in the different branches of medicine and surgery. But giving lectures was always particularly unpleasant to him; so that the desire of submitting his opinions to the world, and learning their general estimation, were

scarcely sufficient to overcome his natural dislike to speaking in public. He never gave the first lecture of his course without taking 30 drops of laudanum to prevent his uneasiness. Comparative anatomy was his most constant pursuit. No opportunity escaped him. In 1773, at the request of his friend Mr Walsh, he dissected the torpedo, and laid before the Royal Society an account of its electrical organs. A young elephant, which had been presented to the Queen by Sir Robert Barker, died, and the body was given to Dr Hunter, which afforded Mr Hunter an opportunity of examining the structure of that animal, by assisting his brother in the dissection; since that time two other elephants died in the Queen's menagerie, both of which came under Mr Hunter's examination. In 1774, he published in the *Philos. Transf.* an account of certain receptacles of air in birds, which communicate with the lungs, and are lodged both among the fleshy parts and hollow bones of these animals; and a paper on the Gizzard trout, commonly called in Ireland the *Gizzard trout*. In 1775, several animals of that species, called the *GYMNOTUS ELECTRICUS* of Surinam, were brought alive to this country, and by their electrical properties excited very much the public attention. See *ELECTRICITY*, § 1095—1098, and 1106. Mr Walsh, pursuing his investigations of animal electricity, made a number of experiments on the living animals; and to give his friend Mr Hunter an opportunity of examining them, purchased those that died. An anatomical account of their electrical organs was drawn up by Mr Hunter, and published in the *Philos. Transf.* In the same vol. there is a paper of his, containing experiments on animals and vegetables respecting their power of producing heat. In the course of his pursuits, Mr Hunter met with many parts of animals where natural appearances could not be preserved, and others, in which the minuter vessels could not be distinctly seen when kept in spirits; it was therefore necessary to have them drawn, either at the moment, or before they were put into bottles. The expense of employing professed draughtsmen, the difficulty of procuring them, and the disadvantage which they laboured under in being ignorant of the subject they were to represent, made him desirous of having an able person in his house entirely for that purpose. With this view he engaged an ingenious young artist to live with him for ten years; his time to be wholly employed as a draughtsman, and in making anatomical preparations. This gentleman, whose name was Bell, soon became a very good practical anatomist, and from that knowledge was enabled to give a spirited and accurate resemblance of the subjects he drew, such as is rarely to be met with in representations of anatomical subjects. By his labours Mr Hunter's collection is enriched with a considerable number of very valuable drawings, and a great variety of curious and delicate anatomical preparations. In Jan. 1776, Mr Hunter was appointed surgeon extraordinary to his Majesty; and in spring he gave to the Royal Society a paper on the best mode of recovering drowned persons. In autumn he was taken extremely ill, and the nature of his complaints made his friends, as well

as himself, consider his life to be in danger. When he reflected upon his own situation, that the greatest part of his fortune had been expended in his pursuits, and that his family had no provision but what should arise from the sale of his collection, he became very solicitous to give it its full value, by leaving it in a state of arrangement. This he accomplished with the assistance of Mr Bell and his brother-in-law Mr Home. In 1778, he published the 2d part of his Treatise on the Teeth, in which their diseases and the mode of treatment are considered. This rendered his work upon that subject complete. He published also in the *Philos. Transf.* a paper on the Heat of Animals and Vegetables. In 1779, he published his account of the *Erce Martin* in the *Philos. Transf.* and in 1780, he laid before the Royal Society an account of a woman who had the small pox during pregnancy, when the disease seemed to have been communicated to the foetus. In 1781, he was elected a fellow of the Royal Society of Sciences and Belles Lettres at Gottenburg; and in 1782, he gave the Royal Society a paper on the Organ of Hearing in Fish. Besides the papers which he presented to that learned body, he read six Croonian lectures upon Muscular Action, for 1776, 1778, 1779, 1780, 1781, and 1782. In these lectures he collected all his observations upon muscles, respecting their powers and effects, and the stimuli by which they are affected; and to these he added Comparative Observations upon the moving Powers of Plants. These lectures were not published in the *Philos. Transf.* not being considered by the author as complete, but rather as materials for some future publication. His observations on the Muscular Action of the Blood-vessels were laid before the Royal Society in 1780; yet he delayed publishing them till his observations on the Blood and Inflammation were arranged; and they make part of the volume which was published after his death. In 1783, he was chosen into the Royal Society of Medicine and the Royal Academy of Surgery in Paris. About this time he erected, at the expense of L. 3000, a building for his collection, in which there was a room 52 feet long, by 18 feet wide, lighted from the top, and having a gallery all round, for containing his preparations. Under this were two apartments; one for his lectures, and the other for weekly meetings of medical friends during winter, under the title of *Lycæum Medicum Londinense*. At this period Mr Hunter was at the height of his surgical career; his mind and body were both in full vigour. Some instances of his extraordinary skill may be added. He removed a tumor from the side of the head and neck of a patient at St George's Hospital, as large as the head to which it was attached; and by bringing the cut edges of the skin together, the whole was nearly healed by the first intention. He dissected out a tumor on the neck, which one of the best operating surgeons in this country had declared, that no one but a fool or a madman would attempt; and the patient got perfectly well. He discovered a new mode of performing the operation for the popliteal aneurism, by taking up the femoral artery on the thigh, without doing any thing to the tumor in the ham. The safety and efficacy of this mode

have been confirmed by many subsequent trials; and it must be allowed to stand very high among the modern improvements in surgery. In 1786, Mr Hunter was appointed deputy surgeon-general to the army. He now published his work upon the *Veneral Disease*, which had a very rapid sale; and another entitled, *Observations on certain Parts of the Animal Economy*. In this work he has collected several of his papers inserted in the *Philos. Transf.* which related to that subject: also Observations upon some other Parts of the Animal Economy, not before published. This work met with a very ready sale. In 1787, he gave a paper to the Royal Society, containing an Experiment to determine the Effect of extirpating one Ovarium on the Number of Young; a paper in which the wolf, jackall, and dog, are proved to be of the same species; and a 3d upon the Anatomy of the Whale Tribe. These papers procured him Sir John Copley's annual gold medal, as a mark of distinguished abilities. His collection, which had been the great object of his life, was now brought into a state of arrangement; and gave him at length the satisfaction of shewing to the public a series of anatomical facts formed into a system, by which the economy of animal life was illustrated. He shewed it to his friends and acquaintances twice a-year. Upon the death of Mr Adair, in 1792, he was appointed inspector-general of hospitals, and surgeon-general to the army. He was also elected a member of the Royal College of Surgeons in Ireland. In 1792, he was elected an honorary member of the Chirurgo-Physical Society of Edinburgh, and was chosen one of the vice-presidents of the Veterinary College, then first established in London. He published the Transactions of the Society for the Improvement of medical and surgical Knowledge, of which he was an original member and a zealous promoter, three papers on the treatment of Inflamed Veins; on Introsusception, and on a Mode of conveying Food into the Stomach in Cases of Paralysis of the Oesophagus. He finished his *Observations on the Economy of Bees*, and presented them to the Royal Society. These had engaged his attention for many years; every inquiry into the economy of these insects had been attended by almost unsurmountable difficulties; but these proved to him only an incitement. Earl's Court to Mr Hunter was a retirement from the fatigues of his profession; but not from his labours. From 1772 till his death, he slept there during autumn, coming to town only during the hours of business in the forenoon. There he carried on his experiments on digestion, on exfoliation, on the transplanting of teeth into the combs of cocks, and all his other investigations on the animal economy, in health and disease. The wasp, hornet, and the less known kinds of bees, were objects of his attention. There he made the series of preparations of the external and internal changes of the silk-worm; also of a series of the incubation of the egg, with a very valuable set of drawings of the whole series. The growth of vegetables was also a favourite subject of inquiry, and one on which he was always engaged in making experiments. The collection of comparative anatomy which Mr Hunter has left, and which may be considered as the great object of his life, must

must be allowed to be a proof of talents, assiduity, and labour, which cannot be contemplated without admiration. It remains an unequivocal test of his perseverance and abilities, and an honour to the country. In this collection we find an attempt to unveil the gradations of nature, from the most simple state in which life exists, up to the most perfect and most complex of the animal creation—man himself. By the powers of his art, this collector has been enabled so to expose and preserve in spirits, or in a dried state, the different parts of animal bodies intended for similar uses, that the various links of the chain of perfection are readily followed, and may be clearly understood. This collection of anatomical facts is arranged according to the subjects they are intended to illustrate, which are placed in the following order: 1. Parts constructed for motion. 2. Parts essential to animals respecting their own internal economy. 3. Parts superadded for purposes connected with external objects. 4. Parts for the propagation of the species and maintenance or support of the young. Mr Hunter was very healthy for the first 40 years of his life; and, if we except an inflammation of his lungs in 1759, occasioned probably by his attention to anatomical pursuits, he had no complaint of any consequence. In spring 1769, in his 41st year, he had a regular fit of the gout, which returned the 3 following springs, but not the 4th; and in spring 1773, having met with something which very forcibly affected his mind, he was attacked at ten o'clock A. M. with a pain in the stomach, attended with all the symptoms of *angina pectoris*. In his life, prefixed to his *Treatise on the Blood, Inflammation, and Gun-Shot Wounds*, there is one of the most complete histories of that disease upon record. For 20 years he was subject to frequent and severe attacks of it, which, however, till a short time before his death, neither impaired his judgment nor rendered him incapable of performing operations. "In autumn 1790 (says Mr Home), and in spring and autumn 1791, he had more severe attacks than during the other periods of the year, but of not more than a few hours duration: in the beginning of October 1792, one, at which I was present, was so violent that I thought he would have died. On October 16th, 1793, when in his usual state of health, he went to St George's Hospital, and meeting with some things which irritated his mind, and not being perfectly master of the circumstances, he withheld his sentiments; in which state of restraint he went into the next room, and turning round to Dr Robertson, one of the physicians of the hospital, he gave a deep groan and dropt down dead; being then in his 65th year, the same age at which his brother Dr Hunter had died." It is a curious circumstance, that the first attack of these complaints was produced by an affection of the mind, and every return of any consequence arose from the same cause; and although bodily exercise, or distension of the stomach, brought on slighter affections, it still required the mind to be affected to render them severe; and as his mind was irritated by trifles, these produced the most violent effects on the disease. His coachman being beyond his time, or a servant not attending to his directions, brought on

the spasms, while a real misfortune produced no effect. Mr Hunter was of short stature, uncommonly strong and active, very compactly made, and capable of great bodily exertion. His countenance was animated, open, and in the latter part of his life deeply impressed with thoughtfulness. When his print was shewn to Lavater, he said, "That man thinks for himself." In his youth he was cheerful, and entered into youthful follies like others of the same age; but wine never agreed with his stomach; so that after some time he left it off altogether, and for the last 20 years drank nothing but water. His temper was very warm and impatient, readily provoked, and, when irritated, not easily soothed. His disposition was candid, and free from reserve, even to a fault. He hated deceit; and as he was above every kind of artifice, he detested it in others, and too openly avowed his sentiments. His mind was uncommonly active; it was naturally formed for investigation, and that turn displayed itself on the most trivial occasions, and always with mathematical exactness. It fatigued him to be long in a mixed company which did not admit of connected conversation; more particularly during the last ten years of his life. He required less relaxation than most other men; seldom sleeping more than four hours in the night, but almost always nearly an hour after dinner; this, probably, arose from the natural turn of his mind being so much adapted to his own occupations, that they were in reality his amusement, and therefore did not fatigue. In private practice he was liberal, scrupulously honest in saying what was really his opinion of the case, and ready upon all occasions to acknowledge his ignorance, whenever there was any thing he did not understand. We cannot conclude our account of this eminent anatomist, without remarking, in the words of Dr Beddoes, that "it is a singular coincidence, that the two individuals, who in these times have been principally celebrated for their attempts to extend the knowledge of animal nature, should have been both natives of Scotland, and that each should have been put to a coarse mechanical employment—John Brown to the trade of a weaver, and John Hunter (according to the report of one of his biographers) to that of a carpenter or wheel-wright." Pref. to Brown's *Elem. of Med.* p. xxxviii.

(3.) HUNTER, Robert, Esq. an English gentleman, author of the famous *Letter on Enthusiasm*, which, on its first appearance, was ascribed by some to Lord Shaftesbury, and by others to Dean Swift. In 1708, he was appointed governor of Virginia, but was taken by the French on his voyage thither. In 1710, he was appointed governor of New York, and sent with 2700 Palatines to settle there. He returned to England in 1719, and on the accession of George II. was continued governor of New York and New Jersey. He was appointed governor of Jamaica in Feb. 1727-8, where he died March 31st, 1734. He also wrote a farce entitled *Androboros*.

(4.) * HUNTER. *n. f.* [from *bunt*.] 1. One who chases animals for pastime or food.—If those English lords had been good *hunters*, and reduced the mountains, bogs, and woods within the limits of forests, chases, and parks, the forest law would have

have driven them into the plains. *Davies on Ireland.*—

Down from a hill the beast that reigns in woods,

First *hunter* then, pursu'd a gentle brace,
Goodliest of all the forest, hart and hind. *Milton.*

Another's crimes th' unhappy *hunter* bore,
Glutting his father's eyes with guiltless gore.

Dryden's Æn.

—This was the arms or device of our old Roman *hunters*; a passage of Manilius lets us know the pagan *hunters* had Meleager for their patron. *Ad-dison on Italy.*—

Bold Nimrod first the savage chase began,

A mighty *hunter*, and his game was man. *Pope.*

2. A dog that scents game or beasts of prey.—

Of dogs, the valu'd file

Distinguishes the swift, the slow, the subtle,

The housekeeper, the *hunter*. *Shak.*

(5.) **HUNTER** also signifies a horse qualified to carry a person in the chase. The shape of the horse designed for this service, should be strong and well knit together, as the jockeys express it. Irregular or unequal shapes, in these creatures, are always a token of weakness. The inequalities in shape, which show a horse improper for the chase, are a large head and a small neck, a large leg and a small foot, and the like. The head should indeed always be large, but the neck should also be thick and strong to support it. The head should be lean, the nostrils wide, and the windpipe straight. The hunter ought to have great care and indulgence in the stable; he ought to have much rest and quiet, and to be well supplied with good meat, clean litter, and fresh water; he should be often dressed, and suffered to sleep as much as he pleases. He should be so fed, that his dung may be rather soft than hard, and of a bright colour. All this may be easily managed by a regular observance and change of his food, as occasion requires. After his usual scourgings he should have exercise and mashes of sweet malt, or bread and beans, or wheat and beans mixed together; beans and oats is worst. Some great sportsmen are for keeping their horses out at grass all the buck-hunting season, never taking them into the stable at all, but allowing them in the field as much oats with their grass as they will eat. The horse may be thus rid 3 days in the week for the whole season, and never damaged by it, nor ever showing any marks of harm afterwards. The whole shape of a horse intended for a hunter should be this: The ears should be small, open, and pricked; or though they be somewhat long, yet if they stand erect like those of a fox, it is a sign of hardiness. The forehead should be long and broad, not flat; or, as it is usually termed, *mare-faced*, but rising in the middle like that of a hare; the feather should be placed above the eye, the contrary being thought by some to threaten blindness. The eyes should be full, large, and bright; the nostrils not only large, but looking red and fresh within; for an open and fresh nostril is always esteemed a sign of a good wind. The mouth should be large, deep in the wicks, and hairy. The wind-pipe should be large, and appear straight when he bridles his head; for if, on the contrary, it bends like a bow on his bridling, it is not formed for a free passage of the

breath. This defect in a horse is expressed among the dealers by the phrase *cock-thropled*. The head should be set on to the neck, that a space may be felt between the neck and the chine; when there is no such space, the horse is said to be bull-necked; and this is not only a blemish in the beauty of the horse, but also occasions his wind not to be so good. The crest should be strong, firm, and well risen; the neck should be straight and firm; the breast should be strong and broad; the ribs round like a barrel; the fillets large; the buttocks rather oval than broad; the legs clean, flat, and straight; the mane and tail ought to be long and thin; when short and bushy, they are counted marks of dulness. When a hunter is thus chosen, and has been taught such obedience that he will readily answer to the rider's signals of the bridle, hand, voice, calf of the leg, and spurs; that he knows how to make his way forward; has gained a true temper of mouth, and a right placing of his head; and has learned to stop and turn readily: if his age be sufficiently advanced, he is ready for the field. It is a rule with all staunch sportsmen, that no horse should be used in hunting till he is full 5 years old; some hunt them at 4, but the horse at this age is not come up to his full strength and courage, and will not only fail at every tough trial, but will be subject to strains and accidents, much more than if he were a year older, when his strength would be confirmed. When he is 5 years old, he may be put to grass from the 15th of May till the 15th Aug. for the weather between these is so hot, that it will be proper to spare him. After this period, as the grass begins to be nipped by frosts and cold dews, it is apt to engender crudities; the horse should therefore be taken up, while his coat is yet smooth and sleek, and put into the stable. When first brought home, he should be put in some secure and spacious place, where he may evacuate his body by degrees, and not be changed all at once to the warm keeping; the next night he may be stabled up. It is a general rule with many not to clothe and stable up their horses till some days after they are taken from grass, and others, who put them in the stable after the first night, yet will not dress and clothe them till 3 or 4 days afterwards; but all this, except the keeping of the horse one day in a large and cool place, is unnecessary. There is a general practice among grooms, of giving their hunter's wheat straw as soon as they take them up from grass. They say they do this to take up their bellies; but the change is too violent, and the nature of the straw so heating and drying, that there is reason to fear, the astringent nature of it will be prejudicial. It is always found that the dung is hard after this food, and is voided with pain and difficulty, which is in general very wrong for this sort of horse. It is better therefore to avoid this straw-feeding, and to depend upon moderate airing, warm clothing, good old hay, and old corn. When the horse has evacuated all his grass, and has been properly shod, and the shoes have had time to settle to his feet, he may be ridden abroad; the groom ought to visit him early in the morning, at 5 o'clock in the long days, and at 6 in the short ones; he must then clean out the stable, and feel the horse's neck, flank, and belly, to find the state

state of his health. If the flank feels soft and flabby, give him good diet to harden it, otherwise any great exercise will occasion swellings and goutiness in the heels. After this examination a handful or two of good old oats, well sifted, should be given him; this will make him have more inclination to water, and will also make the water sit better on his stomach, than if he drank fasting. After this he is to be tied up and dressed. If in the doing of this he opens his mouth, as if he would bite, or attempts to kick at the person, it is a proof that the teeth of the curry-comb are too sharp, and must be filed blunt. If after this he continues the same tricks, it is through wantonness, and he should be corrected for it with the whip. The intent of currying being only to raise the dust, this is to be brushed off afterwards with any light brush. Then he is to be rubbed down with the brush, and dusted a second time; he should then be rubbed over with a wet hand, and all the loose hairs and foulness should be picked off. When he is again wiped dry, a large saddle cloth is to be put on, reaching down to the spurring place; then the saddle should be put on, and a cloth thrown over it, that he may not take cold; then rub down his legs, and pick his feet with an iron picker, and let the mane and tail be combed with a wet comb. Lastly, spurt some beer in his mouth just before leading him out of the stable. He should then be mounted, and walked a mile at least to some running water, and there watered; but he must only be suffered to take about half his water at one drinking. Many persons gallop the horse at a violent rate as soon as he comes out of the water; but this is extremely wrong, for various reasons. It endangers breaking the horse's wind, and often has been the occasion of bursting very good horses. It uses them also to the disagreeable trick we find in many horses, of running away as soon as ever they come out of the water: and some it makes averse to drinking; so that they will rather endure thirst, and hurt themselves by it, than bring on the violent exercise which they remember always follows it. The better way is to walk him a little after he is out of the water; then put him to a gentle gallop for a little while, and after this to bring him to the water again. This should be done 3 or 4 times, till he will not drink any more. If there is a hilly place near the watering place, always ride up to it; if otherwise, any place is to be chosen where there is free air and sunshine. That the horse may enjoy the benefit of this, he is not to be galloped, but walked about in this place an hour, and then taken home to the stable. The pleasure the horse himself takes in these airings when well managed is very evident; for he will gape, yawn, and shrug up his body: and in these, whenever he would stand still to stale, dung, or listen to any noise, he is not to be hindered, but encouraged. The advantages of these airings are evident; they purify the blood, teach the horse how to make his breathing agree with the rest of the motions of his body, and give him an appetite, which hunters and racers that are kept stalled up are otherwise apt to lose. On returning from airings, the litter of the stable should be

fresh, and by stirring this and whistling, he will be brought to stale. Then he is to be led to his stall, and tied up, and again carefully rubbed down; then he should be covered with a linen cloth next his body, and a canvas one over that, made to fit him, and reaching down to his legs. Over this covering there should be put a body cloth of 6 or 8 straps, to keep his belly in shape. This clothing will be sufficient while the weather is not very sharp; but in severe seasons, when the hair begins to rise and start in the uncovered parts, a woollen cloth is to be added, and this will always prove fully sufficient. Different horses, and different seasons, make variety of the degree of clothing necessary; but there always is an obvious rule to point out the necessary changes, the roughness of the coat being a mark of the want of clothing, and the smoothness of it a proof that the clothing is sufficient. Therefore, if at any time the hair starts, it shews that more clothing is necessary. If the horse sweat much in the night, it is a sign that he is over fed, and wants exercise; this therefore is easily remedied. An hour or more after the horse is come in from his airing, the groom should give him a whisp of clean hay, making him eat it out of his hand; after this let the manger be well cleaned out, and a quartern of oats clean sifted be given him. If he eats up this quickly give him more; but not if he is slow about it. Let him have enough, but never cloy him. If the horse get flesh too fast on this home feeding, he is not to be stinted to prevent it, but only his exercise increased; this will take down his flesh, and at the same time give him strength and wind. After the feeding in the morning is over, the stable is to be shut up, only leaving him a little hay on his litter. He need be no more looked at till one o'clock, and then only rubbed down, and left again to the time of his evening watering, which is 4 o'clock in summer, and 3 in winter. When he has been watered, he must be kept out an hour or two, or longer if necessary, and then taken home and rubbed. Then he is to have a feed of corn at 6 o'clock, and another at 9 at night. When cleaned, and his litter put in order, with hay enough for the night, he is to be left till morning. In this manner he is to be treated every day for a fortnight; at the end of which, his flesh will be so hardened, his wind so improved, his mouth so quickened, and his gallop brought to so good a stroke, that he will be fit to be put to moderate hunting. During the time that he is used to hunting, he must be ordered on his days of rest exactly as he is directed for the fortnight when he is in preparation; but as his exercise is now greatly increased, he must be allowed a more strengthening food, mixing some old split beans at every feeding with his oats. If this is not found sufficient, the following bread must be given: let two pecks of old beans and one peck of wheat be ground together, and made into an indifferently fine meal; then knead it into dough with some warm water and a good quantity of yeast; let it lie till it may rise and swell, to make it lighter; then bake it into loaves of a peck each, in a slow oven, that it may be thoroughly done without being burnt; when taken out of the oven

oven, it must be set bottom upwards to cool : when it is one day old, the crust is to be chipped off, and the crumbs given him for food. When this is ready, he should have some of it at least once a-day ; but it is not to be his only food, but some feeds are to be of oats alone, some of oats and this bread, and some of oats and beans mixed together ; being the best method of keeping up the appetite, which is apt to fail. The day before the horse is to hunt, he must have no beans, because they are hard of digestion, but only some oats with this bread ; and if he be brought to eat the bread alone, that will be best. His evening feed should on this day be somewhat earlier than usual ; and after this he is only to have a wisp of hay out of the groom's hand till he return from hunting.

(6.) HUNTER BLAIR, Sir James, of Dunskey, Bart. a late public-spirited magistrate of Edinburgh, was the 2d son of Mr John Hunter, a respectable merchant in Ayr, where he was born Feb. 22, 1742. His father died while he was young, leaving a considerable property in land and money. In 1756, he was placed as an apprentice in the house of Coutts, Brothers, and Co. bankers in Edinburgh, where he formed that friendship with Sir William Forbes which continued uninterrupted through life. After the death of Mr J. Coutts, the principal partner, Sir William and Mr Hunter were admitted to a share of the business in 1763, and gradually rose to the head of the Company. In 1763 Mr Hunter was also elected a member of the Town Council, and afterwards successively filled the different offices of the magistracy. In Dec. 1770, he married Miss Jane Blair, daughter of John Blair, Esq. of Dunskey ; in whose right, upon the death of her 6th brother, he succeeded to that estate, in 1777 ; which he afterwards very much improved, by introducing the new husbandry among his tenants ; as well as by nearly rebuilding the town of Portpatrick, repairing the harbour, &c. (See PORTPATRICK.) In Sept. 1781, he was elected M. P. for the metropolis, upon the death of Sir L. Dundas ; and re-elected at the general election, in summer 1784. But he soon after resigned this high station, being elected Lord Provost of Edinburgh in Oct. 1784, and finding his attendance in Parliament incompatible with his other avocations, and the many important objects he had in view for the improvement of the metropolis, and which have been since carried into execution. (See EDINBURGH, § 13, 17, 37.) Of these however he lived to see little more than the commencement, by laying the foundation of the S. Bridge on the 1st Aug. 1785 ; as he died at Harrowgate, whither he had gone for the recovery of his health, on July 1st, 1787, in the 47th year of his age, long before *Hunter-square* and *Blair-street* were completed. He was created a baronet in 1786. In private life, he was affable, cheerful, and warmly attached to his friends ; in his public exertions he was active, liberal, and patriotic ; in wisdom to plan and ardour to execute measures of public utility, he was not excelled even by provost Drummond himself. See DRUMMOND, N° 3.

HUNTERDON, a county of new Jersey, 40 miles long and 32 broad ; bounded on the E. by Somerset, SE. by Burlington, SW. and W. by the Delaware, and NW. by Sussex county. It is divided

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into 10 townships, and contained 18,952 citizens, and 1301 slaves, in 1795. Trenton is the capital.

HUNTER FORT, a fort of the United States, on the S. side of the Mohawk, at the mouth of the Schohary, 21 miles W. of Schenectady.

HUNTER'S BAY, or RIGG BAY, a bay of Scotland on the E. coast of Wigtonshire.

HUNTERSTOWN, a town of Pennsylvania, in York county, 22 miles WSW. of York.

HUNTIM, a town of France, in the dep. of Lower Meuse, and late county of Gronsfeld, 7 miles ESE. of Maestricht.

(1.) HUNTING, *n. f.* the diversion of pursuing four-footed beasts of game. See GAME, § 2. These are hunted in the fields, woods, and thickets with guns and greyhounds. F. de Launay, professor of French laws, has an express treatise of hunting. From the words of God to Adam, *Gen. i. 26* and *28.* and to Noah, *Gen. ix. 2, 3.* hunting was considered as a right granted to man. But whatever may be inferred from the latter of these texts, the former cannot be construed to confer any right ; as it is absurd to suppose that the Deity granted to kill any animal in the paradisiacal state. We find, however, that among the earliest civilized nations hunting made one of their diversions ; and as to the wild and barbarous, it supplied them with food. The Roman jurisprudence, which was formed on the manners of the first ages, established it as a law, that as the natural right of things which have no master belongs to the first possessor, wild beasts, birds, and fishes, are the property of those who can take them first. But the northern barbarians who over-ran the Roman empire, bringing with them a stronger taste for the diversion, and the people being now possessed of other and more easy means of subsistence from the lands and possessions of those they had vanquished, their chiefs began to appropriate the right of hunting, and, instead of a *natural* right, to make it a *royal* one. Thus it continues to this day ; the right of hunting, among us, belonging only to the king, and those who derive it from him.

(2.) HUNTING AMONG THE ANCIENTS. The hunting used by the ancients was much like that now practised for the rein-deer ; which is seldom hunted at force, or with hounds ; but only drawn with a blood hound, and taken with nets and engines. Thus did they with all beasts ; whence a dog is never commended by them for opening before he has discovered where the beast lies. Hence, they were not curious as to the *music* of their hounds, or the composition of their pack, for deepness, loudness, or sweetness of cry, which are principal points in modern hunting. Their huntsmen, indeed, were accustomed to shout and make a great noise, as Virgil observes in his 3d book of Georgics, *ver. 413.*

Ingentem clamore premeas ad retia cervum.

But that confusion was only to bring the deer to the nets laid for him. The Sicilian mode of hunting had something in it very extraordinary. The gentry being informed which way a herd of deer passed, gave notice to one another, and appointed a meeting ; every one bringing with him a cross-bow or long-bow, and a bundle of flaves shot with iron, the heads bored, with a cord passing through

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through them all: thus provided they came to the herd, and casting themselves about in a large ring surrounded the deer. Then each taking his stand, unbound his faggot, set up his stake, and tied the end of the cord to that of his next neighbour, ten feet from each other. Then taking feathers, died in crimson, and fastened on a thread, they tied them to the cord; so that with the least breath of wind they would whirl round. Those who kept the stands then withdrew, and hid themselves in the next covert. Then the chief ranger entering within the line, with hounds to draw after the herd, roused the game with their cry; which flying towards the line were turned off, and still gazing on the shaking and shining feathers, wandered about as if kept in with a real wall. The ranger still pursued, and calling every person by name as he passed by their stand, commanded him to shoot the 1st, 3d, or 6th as he pleased; and if any of them missed, or singled out another than that assigned him, it was counted a grievous disgrace. By such means, as they passed by the several stations, the whole herd was killed by the several hands. (*Pier. Hieroglyphic. lib. vii. cap. 6.*) Hunting formed the chief employment of the ancient Germans, and probably of the Britons also, when not engaged in war. Ancient historians tell us, that this was the case even so late as the 3d century with those unconquered Britons who lived beyond Adrian's wall; nay, that they subsisted chiefly by the prey that they took in this way. The great attachment shown by all the Celtic nations to hunting, however, proceeded most probably from its being a kind of apprenticeship to war. By it their youth acquired that courage, strength, swiftness, and dexterity in handling their arms, which made them so formidable in war to their enemies. By it, too, they freed their country from those mischievous animals which abounded in the forests, and furnished themselves with materials for those feasts which seem to have constituted their greatest pleasure. The young chieftains had thus likewise an opportunity of paying court to their mistresses, by displaying their courage and agility, and making them presents of their game; nay, so strong and universal was the passion for hunting among the ancient Britons, that even young ladies of the highest quality and greatest beauty spent much of their time in the chase. They employed much the same weapons in hunting that they did in war, viz. long spears, javelins, and bows and arrows; having also great numbers of dogs to assist them in finding and pursuing their game. These dogs were much admired among other nations, on account of their swiftness, strength, fierceness, and exquisite sense of smelling. They were of several different kinds, called by different names, and formed a considerable article of commerce. They were highly valued by all the Celtic nations, inasmuch that some very curi- cious penalties were inflicted upon those who were convicted of stealing them; e. g. "*Si quis canem præsumpserit involare, jubemus ut convictus, corda omni populo, posteriora ipsius osculetur.*"

(35) HUNTING, AMONG THE MEXICANS. The Mexicans were very dexterous in hunting. They used bows and arrows, darts, nets, snares, and a kind of tubes named *ca-bottane*, through which

they shot by blowing out little balls at birds. Those which the kings and great men made use of were curiously carved and painted, and likewise adorned with gold and silver. Besides the exercise of the chase which private individuals took either for amusement or to provide food, there were general hunting-matches, sometimes appointed by the king; at others, to provide victims for sacrifices. A large wood, generally that of Zaca-tepec, near the capital, was pitched upon as the scene of these grand hunting-matches. Here they chose the place best adapted for setting a number of snares and nets. The wood was inclosed by some thousands of hunters, forming a circle of 6, 7 or 8 miles, according to the number of animals they intended to take. Fire was then set to the grass in a great number of places, and a terrible noise made with drums, horns, shouting, and whistling. The hunters gradually contracted their circle, continuing the noise till the game were inclosed in a very small space. They were then killed or taken in snares, or with the hands of the hunters. The number of animals taken or destroyed on these occasions was so great, that the first Spanish viceroy of Mexico would not believe it, without making the experiment himself. The place chosen for his hunting-match was a great plain in the country of the Otomies, lying between the villages of Xilotepec and S. Giovanni del Rio; the Indians being ordered to proceed according to their usual customs. The viceroy, attended by a vast retinue of Spaniards, repaired to the place appointed, where accommodations were prepared for them in houses of wood erected for the purpose. A circle of more than 15 miles was formed by 11,000 Otomies, who started such a quantity of game on the plain, that the viceroy was quite astonished, and commanded the greater part of them to be set at liberty, which was accordingly done. The number retained, however, was still incredibly great, were it not attested by a witness of the highest credit. On this occasion, upwards of 600 deer and wild goats, 100 cajotes, with a surprising number of hares, rabbits, and other smaller animals. The plain still retains the Spanish name *Cazadero*, which signifies *the place of the chase*. The Mexicans had also particular contrivances for catching certain animals. Thus, to catch young asses, they made a small fire in the woods, putting among the burning coals a particular kind of stone named *cacalottl*, i. e. *raven* or *black stone*, which bursts with a loud noise when heated. The fire was covered with earth, and a little maize laid around it. The asses quickly assembled with their young, in order to feed upon the maize: but while they were thus employed, the stone burst, and scared away the old ones by the explosion, while the young ones, unable to fly, were carried off by the hunters. Serpents were taken even by the hands, seizing them intrepidly by the neck with one hand, and sewing up their mouths with the other. This method is still practised. They showed the greatest dexterity in tracing the steps of wild beasts, even when an European could not have discerned the smallest print of their feet. The Indian method, however, was by observing sometimes the herbs or leaves broken down by their feet; sometimes the drops of blood which fell from

from them when wounded. It is said that some of the American Indians show still greater dexterity in discovering the tracts of their enemies, which to an European would be altogether imperceptible.

(4.) HUNTING, EAST INDIAN METHODS OF. Hunting was a favourite diversion of the bloody conqueror Jenghiz Khan, if indeed the word *diversion* can be applied to a monster whose mind was set upon the destruction of his own species, and who only endeavoured to make the murder of brutes subservient to that of men, by keeping his soldiers in a kind of warfare with the beasts when they had no human enemies to contend with. His expeditions were conducted on a plan similar to that of the Mexicans already mentioned; and were no doubt attended with still greater success, as his numerous army could inclose a much greater space than all the Indians whom the Spanish viceroy could muster. The East Indian princes still show the same inclination to the chase; and Mr Blane, who attended the hunting excursions of Asoph Ul Dowah, vizir of the Mogul empire and nabob of Oude, in 1785 and 1786, gives the following account of the method practised on this occasion. The time is about the beginning of December; and the diversion is continued till the heats, which commence about the beginning of March, oblige them to stop. During this period, a circuit of between 400 and 600 miles is generally made; the hunters bending their course towards the skirts of the northern mountains, where the country is wild and uncultivated. The vizir takes along with him not only his court and seraglio, but a great part of the inhabitants of his capital. His immediate attendants amount to about 2000; but he is also followed by 500 or 600 horse, and several battalions of regular sepoy with their field pieces: 400 or 500 elephants also accompany him; of which some are used for riding, others for fighting, and some for clearing the jungles and forests of the game. About as many sumpter-horses of the beautiful Persian and Arabian breeds are taken with him. A great number of wheel-carriages drawn by bullocks likewise attend, which are used chiefly for the convenience of the women; sometimes also he has an English chaise or two, and sometimes a chariot; but all these as well as the horses are merely for show, the vizir himself never using any other conveyance than an elephant, or sometimes, when fatigued or indisposed, a palanquin. The animals used in the sport are principally about 300 greyhounds, 200 hawks, and a few trained leopards for hunting deer. There is a great number of marksmen, whose profession it is to shoot deer; with many fowlers, who provide game; as none of the natives of India know how to shoot game with small shot, or to hunt with slow hounds. A vast number of matchlocks are carried along with the company, with many English pieces of various kinds, 40 or 50 pairs of pistols, bows and arrows, besides swords, daggers, and sabres without number. There are also nets of various kinds, some for quails and others very large, for fishing, which are carried along with him upon elephants attended by fishermen, so as always to be ready for throwing into any river or lake that may be met with. Every article that can contribute to luxury or pleasure is likewise carried along

with the army. A great number of carts are loaded with the Ganges water, and even ice is transported for cooling the drink. The fruits of the season and fresh vegetables are daily sent to him from his gardens by bearers stationed at every 10 miles; by which means each article is conveyed day or night at the rate of 4 miles an hour. There are also fighting antelopes, buffaloes, and rams in great numbers; several hundred pigeons, some fighting cocks, with a vast variety of parrots, nightingales, &c. To complete the magnificence or extravagance of this expedition, there is always a large bazar, or moving town, which attends the camp; consisting of shop-keepers and artificers of all kinds, money-changers, dancing-women; so that, on the most moderate calculation, the whole number of people in his camp cannot be computed at fewer than 20,000. The nabob himself, and all the gentlemen of his camp, are provided with double sets of tents and equipage, which are always sent on the day before to the place to which he intends to go; and this is generally 8 or 10 miles in whatever direction most game is expected; so that by the time he has finished his sport in the morning, he finds his whole camp ready pitched for his reception. The nabob, with the attending gentlemen, proceed in a regular moving court or durbar, and thus they keep conversing together and looking out for game. Many foxes, hares, jackals, and sometimes deer, are picked up as they pass along: the hawks are carried immediately before the elephants, and let fly at whatever game is sprung, which is generally partridges, bustards, quails, and different kinds of herons; these last affording excellent sport with the falcons. Wild boars are sometimes started, and either shot or run down by the dogs and horsemen. Hunting the tiger, however, is looked upon as the principal diversion, and the discovery of one of these animals is accounted a matter of great joy. The cover in which he is found is commonly long grass, or reeds of such a height as frequently to reach above the elephants; and it is difficult to find him in such a place, as he commonly endeavours either to steal off, or lies so close to the ground that he cannot be roused till the elephants are almost upon him. He then roars and skulks away, but is shot at as soon as he can be seen; it being generally contrived that the nabob shall have the compliment of firing first. If he be not disabled, he continues to skulk along, followed by the elephants; the nabob and others shooting at him as often as he can be seen till he falls. The elephants themselves are very much afraid of this terrible animal, and discover their apprehensions by shrieking and roaring as soon as they begin to smell him or hear him growl; generally attempting to turn away from the place where he is. When the tiger can be traced to a particular spot, the elephants are disposed of in a circle round him; in which case he will at last make a desperate attack, springing upon the elephant that is nearest, and attempting to tear him with his teeth or claws. Some, but very few, of the elephants, can be brought to attack the tiger; and this they do by curling up their trunks under their mouths, and then attempting to toss, or otherwise destroy him with their tusks, or to crush

crush him with their feet and knees. It is considered as good sport to kill one tiger in a day; though sometimes, when a female is met with her young ones, two or three will be killed. The other objects of pursuit in these excursions are wild elephants, buffaloes, and rhinoceroses. Our author was present at the hunting of a wild elephant of vast size and strength. An attempt was first made to take him alive by surrounding him with tame elephants, while he was kept at bay by crackers and other fire-works; but he constantly eluded every effort of this kind. Sometimes the drivers of the tame elephants got so near him, that they threw strong ropes over his head, and endeavoured to detain him by fastening them around trees; but he constantly snapped the ropes like pack-threads, and pursued his way to the forest. Some of the strongest and most furious of the fighting elephants were then brought up to engage him; but he attacked them with such fury that they were all obliged to desist. In his struggle with one of them he broke one of his tusks, and the broken piece, which was upwards of two inches in diameter, of solid ivory, flew up into the air several yards above their heads. Orders were now given to kill him, as it appeared impossible to take him alive; but even this was not accomplished without the greatest difficulty. He twice turned and attacked the party who pursued him; and in one of these attacks struck the elephant obliquely on which the prince rode, threw him upon his side, but then passed on without offering farther injury. At last he fell dead, after having received, as was supposed, upwards of 1000 balls into his body.

(5.) HUNTING, GENERAL REFLECTIONS ON. Notwithstanding the passion among most nations for hunting, it has by many been deemed an exercise inconsistent with the principles of humanity. Frederick the Great, K. of Prussia, expressed himself on this subject in the following manner: "The chase is one of the most sensual of pleasures, by which the powers of the body are strongly exerted, but those of the mind remain unemployed. It is an exercise which makes the limbs strong, active, and pliable; but leaves the head without improvement. It consists in a violent desire in the pursuit, and the indulgence of a cruel pleasure in the death of the game. I am convinced, that man is more cruel and savage than any beast of prey: We exercise the dominion given us over these our fellow-creatures in the most tyrannical manner. If we pretend to any superiority over the beasts, it ought certainly to consist in reason; but we commonly find that the most passionate lovers of the chase renounce this privilege, and converse only with their dogs, horses, and other irrational animals. This renders them wild and unfeeling; and it is probable that they cannot be very merciful to the human species; for a man, who can in cold blood torture a poor innocent animal, cannot feel much compassion for the distresses of his own species. And, besides, can the chase be a proper employment for a thinking mind?" The arguments used by his majesty against hunting seem indeed to be much confirmed by considering the various nations who have most addicted themselves to it. These were all barbarous; and it is

remarkable, that *Nimrod*, the first great hunter whom we have any account, was likewise the first who oppressed and enslaved his own species. As nations advanced in civilization, it always became necessary to restrain by law the inclination of the people for hunting. This was done by the wise legislator Solon, lest the Athenians should neglect the mechanic arts for it. The Lacedemonians, on the contrary, indulged themselves in this diversion without controul; but they were barbarians, and most cruelly oppressed those whom they had in their power, as is evident from their treatment of the *HELOTS*. The like may be said of the Egyptians, Persians, and Scythians; all of whom delighted in war, and oppressed their own species. The Romans, on the other hand, who were somewhat more civilized, were less addicted to hunting. Even they, however, were exceedingly barbarous, and found it necessary to make death and slaughter familiar to their citizens from their infancy. Hence their diversions of the amphitheatre and circus, where the hunting of wild beasts was shewn in the most magnificent and cruel manner; not to mention their still more cruel sports of gladiators, &c. In two cases only does it seem possible to reconcile the practice of hunting with humanity: viz. either when an uncultivated country is over-run with noxious animals, or when it is necessary to kill wild animals for food. In the former case, the noxious animals are killed because they themselves would do so if they were allowed to live; but if we kill even a wolf or a tiger merely for the pleasure of killing him, we are undoubtedly chargeable with cruelty. In like manner, our modern fox-hunters expressly kill foxes, not in order to destroy the breed of these noxious animals, but for the pleasure of seeing them exert all their power and cunning to save their lives, and then beholding them torn in pieces after being half dead with fatigue. This refinement in cruelty, it seems, is their favourite diversion; and it is even accounted a crime for any person to destroy these animals in self-defence, as appears from a passage in Mr Beckford's *Treatise on Hunting*, which does not merit to be quoted.

(6.) HUNTING, INHUMANITY OF. In the *Manchester Transactions*, vol. 1. there is a dissertation upon hunting, shooting, &c. as compatible with the principles of humanity. One argument used by the author is, that death is no positive evil to brutes. "It would perhaps (says he) be too hasty an assertion to affirm, that death to brutes is no evil. We are not competent to determine whether their existence, like our own, may not extend to some future mode of being, or whether the present limited sphere is all in which they are interested. On so speculative a question little can be advanced with precision, nor is it necessary for the investigation of the subject before us. If we may be allowed to reason from what we know, it may be safely conjectured, that death to brutes is no positive evil: we have no reason to believe they are endowed with foresight; and therefore even admitting that with them the pleasures of life exceed in pains and cares, in terminating their existence, they only suffer a privation of pleasure." On this extraordinary piece of reasoning we may observe, that it would hold more against the human species

cies than against the brutes. There are few amongst us willing to allow, that the pleasures we enjoy are equivalent to our pains and cares: death therefore must be to us a relief from pain and misery, while to the brutes it is a privation of pleasure. Hence, if it be no positive evil for a brute to suffer death, to a man it must be a positive good: add to which, that a man lives in hope of an endless and glorious life, while a brute has no such hope; so that, if to kill a brute, on our author's principles, be no cruelty, to kill a man must be an act of tenderness and mercy! Another argument, no less inconclusive, is our author's supposing that death from disease is much more to be dreaded in a brute than a violent death. Were brutes naturally in as helpless a state as man, no doubt their want of support from society, in cases where they are attacked by sickness, would be very deplorable; but it must be considered that the parallel betwixt the two species is in this respect by no means fair. A brute has everywhere its food at hand, and is naturally capable of resisting the inclemencies of the weather; but man has not only a natural inability to procure food for himself in the way that the brutes do, but is, besides, very tender and incapable of resisting the inclemency of the air. Hence, a man unassisted by society must very soon perish: and, no doubt, it would be much more merciful for people to kill one another at once, than to deprive them of the benefits of society. A brute, however, has nothing to fear. As long as its stomach can receive food, nature offers an abundant supply. One that feeds upon grass has it always within reach; and a carnivorous one will content itself with worms or insects, which, as long as it is able to crawl, it can still make a shift to provide; but so totally helpless is man when left to himself in a state of weakness, that many barbarous nations have looked upon the killing of their old and infirm people to be an act of mercy. Equally unhappy is our author in his other arguments, that the quick transition from a state of perfect health to death mitigates the severity. The transition is not quick. The sportsmen estimate their diversion by the length of the chase: and during all that time the creature must be under the strongest agonies of terror; and what person of humanity is there who must not feel for an animal in this situation? All this is assented to by our author, who says, "Hard is the heart who does not commiserate the sufferer." Is this not an acknowledgment on his part, that before a person can become a thorough sportsman, he must harden his heart, and stifle those amiable sensations of compassion, which on all occasions ought to be encouraged towards every creature, unless in cases of necessity? But in the present case no necessity is or can be pretended. If a gentleman chooses to regale himself with venison of any kind, he may breed the animals for the purpose. The great argument in favour of hunting, that it contributes to the health of the body and exhilaration of the spirits, seems equally fallacious with the rest. It cannot be proved that hunters are more healthy or long lived than other people. That exercise will contribute to the preservation of health, as well as to the exhilaration of the mind, is undoubted; but many other

kinds of exercise will do this as well as hunting: A man may ride from morning to night, and amuse himself with viewing and making remarks on the country through which he passes; and surely no person will say that this exercise will tend to impair his health or sink his spirits. A man may amuse and exercise himself not only with pleasure, but profit also, in many different ways, and yet not accustom himself to behold the death of animals with indifference. It is this that constitutes the cruelty of hunting; because we thus wilfully extinguish in part that principle implanted in our nature, which, if totally eradicated, would set us not only on a level with the most ferocious wild beasts, but perhaps considerably below them; and it must be always remembered, that whatever pleasure terminates in death is cruel. Let us use as many palliatives as we please to hide that cruelty from the eyes of others, or even from our own. Mr John Young, in his *Letters addressed to Soame Jenyns, Esq.* p. 5. has the following judicious observations on this subject: "Your thoughts on the cruelty of man to inferior animals afforded me great pleasure. It were to be wished that majorities of both houses of the British parliament were actuated by feelings and sentiments such as this disposition indicates. I am convinced, that were this the case, the wisdom of our senators might be better employed, than in framing and debating on laws, calculated merely to secure to men of fortune the exclusive privilege of butchering what are called animals of *game*, by cruel and lingering deaths, and to deprive their fellow subjects of the lower classes in life, of the benefit of such animals, which, doubtless, were destined by the bountiful Creator for the use of the latter as well as the former; though neither the one nor the other class can be justified for unnecessarily torturing any of the creatures of God. The grant of animal food to Noah and his posterity, by the Sovereign Creator, doubtless authorises man to kill such animals as he needs for that purpose, as well to avail himself of the labour of those destined to other ends: But no law, human or divine, can be produced, as a licence unnecessarily to *protract* or *increase* the pain of any animal, which may be lawfully killed for the use of man. The depravity of human nature, however, extends its baleful effects and influence, not only to the human kind, but to inferior animals, who, as well as man himself, 'are now made subject to vanity.'"

(7.) HUNTING, LANGUAGE USED IN. The gentlemen of the sport have invented a set of terms which may be called the *hunting language*. The principal are these: 1. For beasts as they are in company:—They say, a *herd* of harts, and all manner of deer; a *bey* of roes; a *founder* of swine; a *roust* of wolves; a *richess* of martens; a *brace* or *lenst* of bucks, foxes, or hares; a *couple* of rabbits or coney. 2. For their lodging:—A hart is said to *harbour*; a buck *lodges*; a roe *beds*; a hare *seats* or *forms*; a coney *sits*; a fox *kennels*; a marten *trees*; an otter *watches*; a badger *earths*; a boar *couches*. Hence, to express their dislodging, they say, *unharbour* the hart; *rouse* the buck; *start* the hare; *beli* the coney; *unkennel* the fox; *untree* the marten; *went* the otter; *dig* the badger; *rear* the boar. 3. For their noise at rutting time:—A hart *belleth*;

bellets; a buck *grows* or *troats*; a roe *bellows*; a hare *beats* or *taps*; an otter *subines*; a boar *freams*; a fox *barks*; a badger *shrieks*; a wolf *howls*; a goat *rattles*. 4. For their copulation:—A hart or buck goes to *rut*; a roe to *tourn*; a boar to *brim*; a hare or coney to *buck*; a fox to *clickitting*; a wolf to *match* or *make*; an otter *hunts* for his kind. 5. For the footing and treading:—Of a hart, they say the *slot*; of a buck, and all fallow-deer, the *view*; of all deer, if, on the grass, and scarce visible, the *foiling*; of a fox, the *print*; and of other vermin, the *footing*; of an otter, the *marks*; of a boar, the *track*; the hare, when in open field, is said to *fore*; when she winds about to deceive the hounds, she *doubles*; when she beats on the hard highway, and her footing comes to be perceived, she *pricketh*; in snow, it is called the *trace* of the hare. 6. The tail of a hart, buck, or other deer, is called the *single*; that of a boar, the *wreath*; of a fox, the *brush*, or *drag*; and the tip at the end, the *chape*; of a wolf, the *stern*; of a hare and coney, the *feut*. 7. The ordure of a hart and all deer, is called *sewmeets* or *sewming*; of a hare, *cretiles* or *croting*; of a boar, *leffes*; of a fox, the *bulliting*; and of other vermin, the *fuants*; of an otter, the *jpaints*. 8. As the attire or parts of deer, those of a stag, if perfect, are the *bur*, the *pearls*, the little *knobs* on it, the *beam*, the *gutters*, the *antler*, the *sur-antler*, *royal*, *sur-royal*, and all at top the *croches*; of the buck, the *bur*, *beam*, *brow antler*, *black antler*, *advancer*, *palm*, and *spellers*. If the croches grow in the form of a man's hand, it is called a *palmed head*. Heads bearing not above 3 or 4, and the croches placed aloft, all of one height, are called *crowned heads*; heads having double croches, are called *forked heads*, because the croches are planted on the top of the beams like forks. 9. Of the young, they say, a *litter* of cubs, a *nest* of rabbits, a *squirrel's drag*. 10. The terms used in respect of the dogs, &c. are as follows.—Of greyhounds, two make a *brace*; of hounds, a *couple*; of greyhounds, three make a *leash*; of hounds, a *couple* and *half*.—They say, *let slip* a greyhound; and, *cast off* a hound. The string wherein a greyhound is led, is called a *leash*; and that of a hound, a *lyone*. The greyhound has his *collar*, and the hound his *couple*. We say a *kenel* of hounds, and a *pack* of beagles. 11. The following terms and phrases are more immediately used in the progress of the sport itself. When the hounds, being cast off, and finding the scent of some game, begin to open and cry, they are said to *challenge*; when they are too busy ere the scent be good, they are said to *babble*; when too busy where the scent is good, to *howl*; when they run it endwise orderly, holding in together merrily, and making it good, they are said to be in *full cry*; when they run along without opening at all, it is called *running mute*; when spaniels open in the string, or a greyhound in the course, they are said to *lapse*; when beagles bark and cry at their prey, they are said to *yearn*; when the dogs hit the scent the contrary way, they are said to *drag amiss*; when they take fresh scent and quit the former chase for a new one, it is called *hunting change*; when they *draw* the game by the heel or track, they are

said to *bunt counter*; when the chase goes off, and returns again, traversing the same ground, it is called *hunting the foil*; when the dogs run at a whole herd of deer, instead of a single one, it is called *running riot*; dogs set in readiness where the game is expected to come by, and cast off after the other hounds are passed, are called a *relay*. If they be cast off ere the other dogs come up, it is called *vantlay*; when, finding where the chase has been, they make a proffer to enter, but return, it is called a *blemish*; a lesson on the horn to encourage the hounds, is named a *call*, or *recitat*; that blown at the death of a deer, is called the *mort*: the part belonging to the dogs of any chase they have killed, is the *reward*; they say, *take off* a deer's skin; *strip* or *case* a hare, fox, and all sorts of vermin; which is done by beginning at the snout, and turning the skin over the ears down to the tail.

(8.) HUNTING, MODERN METHOD OF. Hunting, as practised among us, is chiefly performed with dogs; of which we have various species, accommodated to the different kinds of game, as *greyhounds*, *blood-hounds*, *terriers*, &c. See CANIS, § I. N° vi.; HOUND, &c. In the kennels or packs they generally rank them under the heads of *enterers*, *drivers*, *flyers*, *tyers*, &c. On some occasions, nets, spears, and instruments for digging the ground, are also required; nor is the hunting horn to be omitted. The usual chases among us are, the *hart*, *buck*, *roe*, *bare*, *fox*, *badger*, and *otter*. Hunting is practised in different seasons and manners, and with different apparatus, according to the nature of the beasts which are hunted. (See § I.—XVIII.) With regard to the seasons, that for hart and buck-hunting begins a fortnight after midsummer, and lasts till Holy-rod day; that for the hind and doe, begins on Holy-rod day, and lasts till Candlemas; that for fox-hunting begins at Christmas, and holds till Lady-day; that for roe-hunting begins at Michaelmas, and ends at Christmas; hare-hunting commences at Michaelmas, and lasts till the end of February; and where the wolf and boar are hunted, the season for each begins at Christmas, the first ending at Lady-day, and the latter at the Purification. When the sportsmen have provided themselves with nets, spears, and a hunting-horn to call the dogs together, and likewise with instruments for digging the ground, the following directions will be of use to them in the pursuit of various sorts of game, British and foreign:

I. HUNTING THE BADGER. Seek the earths and burrows where he lies, and in a clear moon-shine night go and stop them all, except one or two, and therein place some sacks, fastened with drawing strings, which may shut him in as soon as he strains the bag. Some only set a hoop in the mouth of the sack, and so put it into the hole; and as soon as the badger is in the sack and straineth it, the sack slippeth off the hoop and follows him to the earth, where he lies tumbling till he is taken. These sacks being thus set, cast off the hounds, beating about all the woods, coppices, hedges, and tufts, round about, for the compass of a mile or two; and such badgers as are abroad, being alarmed by the hounds, will soon betake themselves to their burrows. He who is placed to watch

watch the sacks, must stand close, and upon a clear wind; otherwise the badger will discover him, and will immediately fly some other way into his burrow. But if the hounds can encounter him before he can take his sanctuary, he will then stand at bay like a boar, and make good sport, grievously biting and clawing the dogs, for the manner of their fighting is lying on their backs, using both teeth and nails; and by blowing up their skins, defend themselves against all bites of the dogs, and blows of the men upon their noses. For the preservation of the dogs, put broad collars about their necks made of grey skins. When the badger perceives the terriers begin to yearn him in his burrow, he will stop the hole betwixt him and the terriers, and if they still continue baying, he will remove his couch into another chamber or part of the burrow, and so from one to another, barricading the way before them, as they retreat, until they can go no further. If you intend to dig the badger out of his burrow, you must be provided with the same tools as for digging out a fox; and should have a pail of water to refresh the terriers, when they come out of the earth to take breath and cool themselves. It will also be necessary to put collars with bells about the necks of the terriers, which making a noise may cause the badger to bolt out. The tools used for digging out the badger being troublesome to be carried on men's backs, may be brought in a cart. In digging, consider the situation of the ground, by which you may judge where the chief angles are; for else, instead of advancing the work, you will hinder it. In this order you may besiege them in their holds, and work to them with mines and countermines until you have overcome them. Having taken a live badger, if you would make sport, carry him home in a sack, and turn him out in your court-yard, or some other inclosed place, and there let him be hunted and worried to death by your hounds. The flesh, blood, and grease of the badger, though not good food, yet are useful in laboratories for making oils, ointments, salves, and powders for shortness of breath, cough, the stone, sprained sinews, colic-aches, &c. and the skin, when well dressed, is warm, and good for old people who are troubled with paralytic distempers.

II. HUNTING THE BOAR. See BOAR, § 3.

III. HUNTING THE BUCK. Here the same hounds and methods are used as in running the stag. (See § XI.) To facilitate the chase, the game-keeper commonly selects a fat buck out of the herd, which he shoot in order to maim him, and then he is run down by the hounds. The company generally go out very early. Sometimes they have a deer ready lodged; if not, the coverts are drawn till one is routed; or sometimes in a park a deer is pitched upon, and forced from the herd, then more hounds are laid on to run the chase. If you come to be at a fault, the old staunch hounds are only to be relied upon till you recover him again; if he be sunk, and the hounds thrust him up, it is called an *imprime*, and the company all sound a recheat; when he is run down, every one strives to get in to prevent his being torn by the hounds, fallow deer seldom or never standing at bay. If that first gets im-
cries

hoo-up, to give notice that he is down, and blows a death. When the company are all come in, they paunch him, and reward the hounds; and generally the chief person of quality amongst them *takes say*, that is, cuts his belly open, to see how fat he is. When this is done, every one has a chop at his neck; and the head being cut off, is shewed to the hounds, to encourage them to run only at male deer, which they see by the horns, and to teach them to bite only at the head; then the company all standing in a ring, one blows a single death; which being done, all blow a double recheat, and so conclude the chase with a general halloo of *hoo-up*, and depart from the field to their several homes, or to the place of meeting; and the huntsman has the deer cast across the buttocks of his horse, and so carries him home.

IV. HUNTING THE BUFFALO. Dr Sparrman, whose account of this formidable animal we have already quoted (see Bos, N° IV. § vi.), gives the following description of the mode of hunting him at the Cape of Good Hope. "When we advanced to within 20 or 30 paces of the beast, and consequently were in some degree actuated by our fears, we discharged our pieces pretty nearly at the same time; while the buffalo, which was upon rather lower ground than we were, behind a thin scrambling bush, seemed to turn his head round in order to make towards us. In the mean while, however, the moment we had discharged our guns, we had the pleasure to see him fall, and directly afterwards run down into the thickest part of the wood. This induced us to hope that our shot had proved mortal; for which reason, we had the imprudence to follow him down into the close thickets, where luckily for us we could get no farther. We had, however, as we found afterwards, only hit the hindmost part of the chine, where the balls, which lay at the distance of three inches from each other, had been shivered to pieces against the bones. In the mean while our temerity, which chiefly proceeded from hurry and ignorance, was considered by the Hottentots as a proof of spirit and intrepidity hardly to be equalled; on which account, from that instant they appeared to entertain an infinitely higher opinion of our courage than they had ever done before. Several of our Hottentots now came to us, and threw stones down into the dale, though without success, in order to find out by the bellowings of the beast whither he had retired: afterwards, however, he seemed to have plucked up his courage; for he came up at last out of the dale of his own accord to the skirts of the wood, and placed himself so as to have a full view of us on the spot where we were resting ourselves somewhat higher up: his intention was, in all probability, and in the opinion of our old sportsmen, to revenge himself on us, if we had not happened to see him in time, and fired at him directly. What, perhaps, put a stop to his boldness was, that we stood on higher ground than he did; for several veteran sportsmen have assured me of it as a fact, that they know from experience, that the buffaloes do not willingly venture to ascend any hill or eminence in order to attack any one. The third shot, which afterwards was observed to have entered at the belly, was fatal. This occasioned the buffalo to

to take himself down again into the vale, dyeing the ground and bushes all the way he went with his blood. Though still hot upon the chase, yet we advanced with the greatest caution, accompanied by two of our Hottentots, through the thin and more pervious part of the wood, where the buffalo had taken refuge. He was advancing again to attack some of us, when Mr Immelman, from the place where he was posted, shot him in the lungs. Notwithstanding this, he had still strength enough left to make a circuit of 150 paces, before we heard him fall: during his fall, and before he died, he bellowed in a most stupendous manner; and this death-song of his inspired every one of us with joy, on account of the victory we had gained: and so thoroughly steeled is frequently the human heart against the sufferings of the brute creation, that we hastened forwards, to enjoy the pleasure of seeing the buffalo struggle with the pangs of death. I happened to be the foremost amongst them; but think it impossible for anguish, accompanied by a savage fierceness, to be painted in stronger colours than they were in the countenance of this buffalo. I was within ten steps of him when he perceived me, and bellowing raised himself suddenly again on his legs. I had reason to believe since, that I was at the time very much frightened; for before I could well take my aim, I fired off my gun, and the shot missed the whole of his huge body, and only hit him in the hind legs, as we afterwards discovered by the size of the balls. Immediately upon this I flew away like lightning, in order to look out for some tree to climb up into. Notwithstanding the tedious prolixity it might occasion me to be guilty of, I thought the best and readiest method of giving my reader an idea of the nature of this animal, and of the method of hunting it, as well as of other contingent circumstances, would be to adduce an instance or two of what occurred during the chase."

V. HUNTING THE CHAMOIS GOAT. See CAPRA, § XIV. From the description given by M. Saussure, in his *Journey on the Alps*, vol. 3d. no species of hunting appears to be attended with more danger than this; yet the inhabitants of Champouni are extremely addicted to it. (See CHAMOUNI.) The Chamois hunter generally sets out in the night, that he may reach by break of day the most elevated pastures where the goats come to feed, before they arrive. As soon as he discovers the place where he hopes to find them, he surveys it with his glass. If he finds none of them there, he proceeds always ascending: whenever he descends any, he endeavours to get above them, either by scaling along some gully, or getting behind some rock or eminence. When he is near enough to distinguish their horns, which is the mark by which he judges of the distance, he rests his piece on a rock, takes his aim with great composure, and rarely misses. This piece is a rifle-barelled carabine, into which the ball is thrust, and these carabines often contain two charges, though they have but one barrel; the charges are put one above another, and are fired in succession. If he has wounded the chamois, he runs to his prey, and for security he hamstringing it; then he considers his way home: if the road is difficult, he skins the chamois, and leaves the

carcase; but, if it is practicable, he throws the animal on his shoulders, and bears him to his village, though at a great distance, and often over frightful precipices: he feeds his family with the flesh, which is excellent, especially when the creature is young, and he dries the skins for sale. But if, as is the most common case, the vigilant chamois perceives the approach of the hunter, he immediately takes flight among the glaciers, through the snows, and over the most precipitous rocks. It is particularly difficult to get near these animals when there are several together; for then one of them, while the rest are feeding, stands as a sentinel on the point of some rock that commands a view of the avenues leading to the pasture; and, as soon as he perceives any object of alarm, he utters a sort of hiss, at which the others instantly gather round him to judge for themselves of the nature of the danger: if it is a wild beast, or hunter, the most experienced puts himself at the head of the flock, and away they fly, ranged in a line, to the most inaccessible retreats. It is here that the fatigues of the hunter begin: instigated by his passion for the chase, he is insensible to danger; he passes over snows, without thinking of the horrid precipices they conceal; he intangles himself among the most dangerous paths, and bounds from rock to rock, without knowing how he is to return. Night often surprises him in the midst of his pursuit; but he does not for that reason abandon it; he hopes that the same cause will arrest the flight of the chamois, and that he will next morning overtake them. Thus he passes the night, not at the foot of a tree, like the hunter of the plain; not in a grotto, softly reclined on a bed of moss, but at the foot of a rock, and often on the bare points of shattered fragments, without the smallest shelter. There, all alone, without fire, without light, he draws from his bag a bit of cheese, with a morsel of oaten bread, which make his common food: bread so dry, that he is sometimes obliged to break it between two stones, or with the hatchet he carries with him to cut out steps in the ice. Having thus made his solitary and frugal repast, he puts a stone below his head for a pillow, and goes to sleep, dreaming on the route which the chamois may have taken. But soon he is awakened by the freshness of the morning; he gets up, benumbed with cold; surveys the precipices which he must traverse to overtake his game; drinks a little brandy, of which he is always provided with a small portion, and sets out to encounter new dangers. Hunters sometimes remain in these solitudes for several days together, during which time their families, their unhappy wives in particular, experience a state of the most dreadful anxiety: they dare not go to rest for fear of seeing their husbands appear to them in a dream; for it is a received opinion in the country, that when a man has perished, either in the snow, or on some unknown rock, he appears by night to the person he held most dear, describes the place that proved fatal to him, and requests the performance of the last duties to his corpse. "After this picture (says M. Saussure) of the life which the chamois hunters lead, could one imagine that this chase would be the object of a passion absolutely unmountable?"

mountable? I knew a well-made, handsome man, who had just married a beautiful woman:—'My grand-father, said he to me, lost his life in the chase; so did my father; and I am persuaded, that I too shall die in the same manner: this bag which I carry with me when I hunt I call my grave-cloaths, for I am sure I will have no other; yet if you should offer to make my fortune on condition of abandoning the chase of the chamois, I could not consent.' I made some excursions on the Alps with this man: his strength and address were astonishing; but his temerity was greater than his strength; and I have heard, that, two years afterwards, he missed a step on the brink of a precipice, and met with the fate he had expected."

VI. HUNTING THE DEER. The method of hunting the deer in the island of Ceylon is very particular. The huntsmen go out in the night, and only two usually go together: the one of these carries upon his head an earthen vessel, in which there is some fire burning and flaming; the ingredients are generally small sticks cut into pieces, and common rosin. Of this the other man carries a supply about him to replenish the pot. The person who has the fire upon his head, carries in one hand a staff, on which there are fixed 8 bells; and the larger these are the better. This man goes first into the woods, and the other follows close behind with a spear in his hand. As soon as the deer hears the noise of the bells, he turns towards the place whence the sound comes; and seeing the fire, he eagerly runs up to it, and stands gazing at a small distance: the second man has then nothing to do but to kill him with the spear; for he sees neither of them. Not only deer, but even elks and hares, are thus taken; for they gaze at the fire, and never see the men. The profits of this sort of hunting are very large, and the danger nothing; for, though there are numbers of tigers, elephants, and wild boars, in these woods, the huntsmen are in no danger from them while the fire burns, as they all run away from it.

VII. HUNTING THE ELEPHANT. In forests and such places as are frequented by elephants, the Indians choose a spot and inclose it with strong palisades; they use the largest trees as the principal stakes, to which are fixed smaller ones in a transverse direction. These cross trees are fixed so as to allow a man to pass easily through. There is likewise a large port left for the elephant, over which is suspended a strong barrier, which is let down as soon as he enters. In order to decoy him into the inclosure, the hunters take along with them a tame female in season, and travel about till they come so near as that the cry of the female can reach a male, whom they previously observe in the forest; then the guide of the female makes her give the cry peculiar to the season of love: the male instantly replies, and sets out in quest of her. The guide then makes the female proceed towards the artificial inclosure, repeating her cries from time to time as she goes along. She enters into the inclosure, the male follows her, and the Indians immediately shut the port behind him. He no sooner discovers the hunters, and that he is inclosed, than his passion for the sex is converted into rage and fury. The hunters en-

tangle him with strong ropes; they fetter his legs and trunk; they bring two or three tame elephants to pacify and reconcile him to his condition. In a word, they reduce him to obedience in a few days, by a proper application of torture and caresses. There are many other methods of catching elephants. Instead of making large inclosures with palisades, like the kings of Siam, and other monarchs, the poor Indians content themselves with a very simple apparatus: they dig deep pits in the roads frequented by elephants, covering them over with branches of trees, turf, &c. When an elephant falls into one of these pits, he is unable to get out again.

VIII. HUNTING THE ELK. The American Indians have various methods of hunting the elk, or moose-deer. The first, and the most simple, is before the lakes or rivers are frozen. Multitudes assemble in their canoes, and form with them a vast crescent, each horn touching the shore. Another party perform their share of the chase among the woods; they surround an extensive tract, let loose their dogs, and press towards the water with loud cries. The animals, alarmed with the noise, fly before the hunters, and plunge into the lake, where they are killed by the persons in the canoes, prepared for their reception, with lances or clubs. The other method is more artful. The savages inclose a large space with stakes hedged with branches of trees, forming two sides of a triangle: the bottom opens into a second inclosure, completely triangular. At the opening are hung numbers of snares, made of slips of raw hides. The Indians assemble in great troops, and with all kinds of noises drive into the first inclosure not only the mooses, but the other species of deer which abound in that country: some, in forcing their way into the farthest triangle, are caught in the snares by the neck or horns; and those which escape the snares, and pass the little opening, find their fate from the arrows of the hunters, directed at them from all quarters. They are often killed with the gun. When they are first unharboured, they squat with their hind parts and make water, at which instant the sportsman fires; if he misses, the moose sets off in a most rapid trot, making, like the rein deer, a prodigious rattling with its hoofs, and will run for 20 or 30 miles before it comes to bay or takes the water. But the usual time for this diversion is the winter. The hunters avoid entering on the chase till the sun is strong enough to melt the frozen crust with which the snow is covered, otherwise the animal can run over the firm surface: they wait till it becomes soft enough to impede the flight of the moose; which sinks up to the shoulders, flounders, and gets on with great difficulty. The sportsman pursues at his ease on his broad rackets, or snow-shoes, and makes a ready prey of the distressed animals.

IX. HUNTING THE FOX makes a very pleasant exercise, and is either above or below ground.

i. HUNTING THE FOX ABOVE GROUND. To hunt a fox with hounds, you must draw about groves, thickets, and bushes near villages. When you find one, stop up his earth the night before you design to hunt, about midnight; while he is out to prey. This may be done by laying two

white sticks across in his way, which he will imagine to be some trap laid for him; or they may be stopped up with black thorns and earth mixed. The pack should consist of 25 couple. The hounds should be at the cover at sun-rising. The huntsman should then throw in his hounds as quietly as he can, and let the two whippers-in keep wide of him on either hand; so that a single hound may not escape them; let them be attentive to his halloo, and let the sportsmen be ready to encourage or rate as that directs. The fox ought on no account to be hallooed too soon, as in that case he would most certainly turn back, and spoil all the sport.—Two things Mr Beckford particularly recommends, viz. the making all the hounds steady, and making them all draw. “Many huntsmen (says he) are fond of having them at their horse’s heels; but they never can get so well or soon together as when they spread the cover; besides, I have often known, when there have been only a few finders, that they have found their fox gone down the wind, and been heard of no more that day. Much depends upon the first finding of your fox: for I look upon a fox well found to be half killed. I think people are generally in too great a hurry on this occasion. There are but few instances where sportsmen are not too noisy, and too fond of encouraging their hounds, which seldom do their business so well as when little is said to them. The huntsman ought to begin with his foremost hounds, and keep as close to them as he can. No hounds can then slip down the wind and get out of his hearing; he will also see how far they carry the scent, a necessary requisite; for without it he never can make a cast with any certainty. You will find it not less necessary for your huntsman to be active in pressing his hounds forward when the scent is good, than to be prudent in not hurrying them beyond it when it is bad. It is his business to be ready at all times to lend them that assistance which they so frequently need, and which, when they are first at a fault, is then most critical. A hound at that time will exert himself most; he afterwards cools and becomes more indifferent about his game. Those huntsmen who do not get forward enough to take advantage of this eagerness and impetuosity, and direct it properly, seldom know enough of hunting to be of much use to them afterwards. Though a huntsman cannot be too fond of hunting, a whipper-in easily may. His business will seldom allow him to be forward enough with the hounds to see much of the sport. His only thought therefore should be to keep the hounds together, and to contribute as much as he can to the killing of the fox: keeping the hounds together is the surest means to make them steady. When left to themselves they seldom refuse any blood they can get; they become conceited; learn to tie upon the scent; and besides this they frequently get a trick of hunting by themselves, and are seldom good for much afterwards. Every country is soon known; and 9 foxes out of 10, with the wind in the same quarter, will follow the same track. It is easy therefore for the whipper-in to cut short, and catch the hounds again. With a high scent you cannot push on hounds too much. Squeams keep the fox forward, at the

same time that they keep the hounds together, or let in the tail-hounds: they also enliven the sport; and, if discreetly used, are always of service; but in cover they should be given with the greatest caution. Halloos seldom do any hurt when you are running up the wind, for then none but the tail-hounds can hear you: when you are running down the wind, you should halloo no more than may be necessary to bring the tail-hounds forward; for a hound that knows his business seldom wants encouragement when he is upon a scent.—Most fox-hunters wish to see their hounds run in a good *style*. A pack of harriers, if they have time, may kill a fox, but I defy them to kill him in the style in which he ought to be killed; they must hunt him down. If you intend to tire him out, you must expect to be tired also yourself; I never wish a chase to be less than one hour, or to exceed two: it is sufficiently long if properly followed: it will seldom be longer unless there be a fault somewhere, either in the day, the huntsman, or the hounds. Changing from the hunted fox to a fresh one is as bad an accident as can happen to a pack of fox-hounds, and requires all the ingenuity and observation that man is capable of to guard against it. Could a fox-hound distinguish a hunted fox as the deer-hound does the deer that is blown, fox-hunting would then be perfect. A huntsman should always listen to his hounds while they are running in cover; he should be particularly attentive to the headmost hounds, and he should be constantly on his guard against a skitter; for if there be two scents, he must be wrong. Generally speaking, the best scent is least likely to be that of the hunted fox: and as a fox seldom suffers hounds to run up to him as long as he is able to prevent it; so, nine times out of ten, when foxes are hallooed early in the day, they are all fresh foxes. The hounds most likely to be right are the hard-running line-hunting ones; or such as the huntsman knows had the lead before there arose any doubt of changing. With regard to the fox, if he break over an open country, it is no sign that he is hard run; for they seldom at any time will do that unless they are a great way before the hounds. Also, if he run up the wind, they seldom or never do that when they have been long hunted and grow weak; and when they run their foil, that also may direct him. All this requires a good ear and nice observation; and indeed in that consists the chief excellence of a huntsman. When the hounds divide in two parts, the whipper-in, in stopping, must attend to the huntsman and wait for his halloo, before he attempts to stop either: for want of proper management in this, I have known the hounds stopped at both places, and both foxes lost. If they have many scents, and it is uncertain which is the hunted fox, let him stop those that are farthest down the wind; as they can hear the others, and will reach them soonest: in such a case there will be little use in stopping those that are up the wind. When hounds are at a check, let every one be silent and stand still. Whippers-in are frequently at this time coming on with the tail-hounds. They should never halloo to them when the hounds are at fault; the least thing does them harm at such a time, but a halloo more than any other. The
huntsman,

hunter, at a check, had better let his hounds alone, or content himself with holding them forward, without taking them off their noses.—Should they be at a fault, after having made their own cast (which the huntsman should always first encourage them to do), it is then his business to assist them further; but except in some particular instances, I never approve of their being cast as long as they are inclined to hunt. The first cast I bid my huntsman make is generally a regular one, not choosing to rely entirely on his judgment: if that should not succeed, he is then at liberty to follow his own opinion, and proceed as observation or genius may direct. When such a cast is made, I like to see some mark of good sense and meaning in it; whether down the wind, or towards some likely cover or strong earth. However, as it is at best uncertain, I always wish to see a regular cast before I see a knowing one; which, as a last resource, should not be called forth till it be wanted: The letting hounds alone is but a negative goodness in a huntsman; whereas this last shows real genius; and to be perfect, it must be born with him. There is a fault, however, which a knowing huntsman is too apt to commit: he will find a fresh fox, and then claim the merit of having recovered the hunted one. It is always dangerous to throw hounds into a cover to retrieve a lost scent; and unless they hit him in, is not to be depended on. Gentlemen, when hounds are at fault, are too apt themselves to prolong it. They should always stop their horses some distance behind the hounds; and if it be possible to remain silent, this is the time. They should be careful not to ride before the hounds or over the scent; nor should they ever meet a hound in the face unless to stop him. Should you at any time be before the hounds, turn your horse's head the way they are going, get out of their track, and let them pass by you. In dry weather, and particularly in heathy countries, foxes will run the roads. If gentlemen at such times will ride close upon the hounds, they may drive them miles without any scent. High-mettled fox-hounds are seldom inclined to stop whilst horses are close at their heels. No one should ever ride in a direction which, if persisted in, would carry him amongst the hounds, unless he be at a great distance behind them. The first moment that hounds are at fault is a critical one for the sport people, who should then be very attentive. Those who look forward may perhaps see the fox; or the running of sheep, or the pursuit of crows, may give them some tidings of him. Those who listen may sometimes take a hint which way he is gone from the chattering of a magpie; or perhaps be at a certainty from a distant halloo: nothing that can give any intelligence at such a time ought to be neglected. Gentlemen are too apt to ride all together: were they to spread more, they might sometimes be of service; particularly those who, from a knowledge of the sport, keep down the wind: it would then be difficult for either hounds or fox to escape their observation.—You should, however, be cautious how you go to a halloo. The halloo itself must in a great measure direct you; and though it afford no certain rule, yet you may frequently guess whether it can be de-

pended upon or not. At the sowing time, when boys are keeping off the birds, you will sometimes be deceived by their halloo; so that it is best, when you are in doubt, to send a whipper-in to know the certainty of the matter." Hounds ought not to be cast as long as they are able to hunt. It is a common idea, that a hunted fox never stops; but Mr Beckford informs us that he has known them stop even in wheel-ruts in the middle of a down, and get up in the middle of the hounds. The greatest danger of losing a fox is at the first finding him, and when he is sinking; at both which times he frequently will run short, and the eagerness of the hounds will frequently carry them beyond the scent. When a fox is first found, every one ought to keep behind the hounds till they are well settled to the scent; and when the hounds are catching him, they ought to be as silent as possible; and eat him eagerly after he is caught. In some places they have a method of *treeing* him; that is, throwing him across the branch of a tree, and suffering the hounds to bay at him for some minutes before he is thrown among them; the intention of which is to make them more eager, and to let in the tail-hounds; during this interval also they recover their wind, and are apt to eat him more readily. Our author, however, advises not to keep him too long, as he supposes that the hounds have not any appetite to eat him longer than while they are angry with him.

ii. HUNTING THE FOX UNDER GROUND. In case a fox escape so as to earth, countrymen must be got together with shovels, spades, pickaxes, &c. to dig him out, if they think the earth not too great. They make their earths as near as they can in ground that is hard to dig, as in clay, stony ground, or amongst the roots of trees; and their earths have commonly but one hole, and that is straight and a long way in before you come at their couch. Sometimes they take possession of a badger's old burrow, which has a variety of chambers, holes, and angles. To facilitate this way of hunting the fox, the huntsman must be provided with one or two terriers to put into the earth after him, that is, to fix him into an angle; for the earth often consists of many angles: the use of the terrier is to know where he lies; for as soon as he finds him, he continues baying or barking, so that which way the noise is heard that way dig to him. Your terriers must be garnished with bells hung in collars, to make the fox bolt the sooner; besides, the collars will be some small defence to the terriers. The instruments to dig withal are these: a sharp-pointed spade, which serves to begin the trench where the ground is hardest, and broader tools will not so well enter; the round hallowed spade, which is useful to dig among roots, having very sharp edges; the broad flat spade to dig withal, when the trench has been pretty well opened, and the ground softer; mattocks and pickaxes to dig in hard ground, where a spade will do but little service; the coal-rake to cleanse the hole, and to keep it from stopping up; clamps, wherewith you may take either fox or badger out alive to make sport with afterwards. And it would be very convenient to have a pail of water to refresh your terriers with,

after they are come out of the earth to take breath.

X. HUNTING THE HARE. As of all chases, the hare makes the greatest pastime, so it gives no little pleasure to see the craft of this small animal for her self-preservation. If it be rainy, the hare usually takes to the high-ways; and if she come to the side of a young grove, or spring, she seldom enters, but squats down till the hounds have overshoot her; and then she will return the way she came, for fear of the wet and dew that hangs on the boughs. In this case the huntsman ought to stay 100 paces before he comes to the wood-side, by which means he will perceive whether she return as aforesaid; which if she do, he must halloo in his hounds, and call them back; and that presently, that the hounds may not think it the counter she came first. The next thing to be observed, is the place where the hare sits, and upon what wind she makes her form, either upon the N. or S. wind: she will not willingly run into the wind, but upon aside, or down the wind; but if she form in the water, it is a sign she is foul and muffled: if you hunt such a one, have a special regard all the day to the brook sides; for there, and near plashes, she will make all her crossings, doublings, &c. Some hares are so crafty that as soon as they hear the sound of a horn, they instantly start out of their form, though it were at the distance of a quarter of a mile, and go and swim in some pool, and rest upon some rushes in the midst of it. Such will not stir thence till they hear the sound of the horn, and then they start out again, and swimming to land, and standing up before the hounds four hours before they can kill them, swimming and using all subtilties and crossings in the water. Nay, such is the subtilty of a hare, that sometimes, after she has been hunted 3 hours, she will start a fresh hare, and squat in the same form. Others, after being hunted a considerable time, will creep under the doot of a sheep-cot, and hide themselves among the sheep; or, when they have been hard-hunted, will run in among a flock of sheep, and will by no means be gotten out till the hounds are coupled up, and the sheep driven into their pens. Some of them will take the ground like a coney, which is called *going to the runnelt*. Some will go up one side of the hedge and come down the other, the thickness of the hedge being the only distance between the courses. A hare that has been sorely hunted, has got upon a quickset hedge, and ran a good way upon the top thereof, and then leapt off upon the ground; and they frequently betake themselves to furze bushes, and leap from one to the other, whereby the hounds are frequently in default. Having found where a large hare has relieved in some pasture or corn field, you must then consider the season of the year, and the weather: for if it be in spring or summer, a hare will not then set in bushes, because they are often infested with pismires, snakes, and adders; but will set in corn fields and open places. In winter, they set near towns and villages, in tufts of thorns and brambles, especially when the wind is northerly or southerly. According to the season and nature of the place where the hare is accustomed to sit, there beat with your hounds, and start her; which is better sport than trailing her from her relief to her form.

After the hare has been started and is on foot, step in where you saw her pass, and halloo in your hounds, until they have all undertaken it and go on with it in full cry: then recheat to them with your horn, following fair and softly at first, making not too much noise either with horn or voice; for at the first, hounds are apt to overshoot the chase through too much heat. But when they have run an hour, and you see the hounds are well in with it, and stick well upon it, then you may come in nearer with them, because their heat will then be cooled, and they will hunt more soberly. But above all things, mark the first doubling, which must be your direction for the whole day; for all the doublings that she shall make afterwards will be like the former; and according to the policies that you shall see her use, and the place where you hunt, you must make your compasses great or little, long or short, to help the defaults, always seeking the moistest and most commodious places for the hounds to scent in.

XI. HUNTING THE HART OR STAG. Gessner speaking of hart-hunting, observes, that this wild and subtle beast frequently deceives its hunter by windings and turnings. Wherefore the prudent hunter must train his dogs with words of art, that he may be able to set them on and take them off at pleasure. First he should encompass the beast in her own layer, and so unharbour her in the view of the dogs, that so they may never lose her shot or footing. Neither must he set upon every one, either of the herd or those that wander solitary alone, or a little one; but partly by sight, and partly by their footing and fumets, make a judgment of the game, and also observe the largeness of his layer. The huntsman, having made these discoveries in order to the chase, takes off the couplings of the dogs; and some on horseback, others on foot, follow the cry, with the greatest art, observation, and speed; remembering and intercepting him in his subtle turnings and headings; with all agility leaping hedges, gates, pales, ditches; neither fearing thorns, down hills, nor woods, but mounting a fresh horse if the first tire. Follow the largest head of the whole herd, which must be singled out of the chase; which the dogs perceiving must follow, not following any other. The dogs are animated to the sport by the winding of horns, and the voices of the huntmen. But sometimes the crafty beast sends forth his little squire to be sacrificed to the dogs and hunters, instead of himself, lying close the mean time. In this case the huntsman must sound a retreat, break off the dogs, and take them in, that is, learn them again, until they be brought to the fairer game; which riseth with fear, yet still striveth by flight, until he be wearied and breathless. The nobles call the beast a *wife hart*, who, to avoid all his enemies, runneth into the greatest herds, and so brings a cloud of error on the dogs, to obstruct their farther pursuit; sometimes also bearing some of the herd into his footings, that so he may the more easily escape by amusing the dogs. Afterwards he betakes himself to his heels again, still running with the wind, not only for the sake of refreshment, but also because he can thus more easily hear the voice of his pursuers, whether they be far off or near. But being again discovered by the

the hunters, and sagacious scent of the dogs, he flies into herds of cattle, as cows, sheep, &c. leaping on a cow or ox, laying the fore-parts of his body thereon, so that, touching the earth only with his hinder feet, he may leave very little or no scent behind. But their usual manner is, when they see themselves hard beset, and every way intercepted, to make force at their enemy with their horns, who first comes upon him, unless they be prevented by spear or sword. When the beast is slain, the huntsman windeth the fall of the beast; and then the whole company comes up, blowing their horns in triumph for such a conquest; among whom, the skilfullest opens the beast, and rewards the hounds with what properly belongs to them, for their future encouragement, for which purpose the huntsmen dip bread in the blood of the beast to give to the hounds. It is very dangerous to go in to a hart at bay; of which there are two sorts, one on land and the other in water. If the hart be in a deep water, where you cannot well come at him, couple up your dogs; for should they continue long in the water, it would endanger their surbating or foundering. In this case get a boat, and swim to him, with drawn dagger, or else with rope that has a noose, and throw it over his horns: for if the water be so deep that the hart swims, there is no danger in approaching him; otherwise you must be very cautious. As to the land bay, if a hart be burnished, consider the place; for if it be in a plain and open place, where there is no wood or covert, it is dangerous and difficult to come in to him; but if he be on a hedge-side, or in a thicket, then, while the hart is staring on the hounds, you may come softly and covertly behind him, and cut his throat. If you miss your aim, and the hart turn head upon you, then take refuge at some tree; and when the hart is at bay, couple up your hounds; and when you see the hart turn head to fly, gallop in roundly to him, and kill him with your sword. The first ceremony, when the huntsman comes in to the death of a deer, is to cry *ware haunch*, that the hounds may not break in to the deer; which being done, the next is the cutting his throat, and blooding the youngest hounds, that they may the better love a deer, and learn to leap at his throat: then the mort having been blown, and all the company come up, the best person, who hath not taken say before, is to take up the knife that the keeper or huntsman is to lay across the belly of the deer, some holding by the fore legs, and the keeper or huntsman drawing down the pizzle, the person who takes say, is to draw the edge of the knife leisurely along the middle of the belly, beginning near the brisket, and drawing a little upon it, enough in the length and depth to discover how fat the deer is; then he that is to break up the deer, first slits the skin from the cutting of the throat downwards, making the arber, that so the ordure may not break forth, and then he paunches him, rewarding the hounds with it. In the next place, he is to present the same person who took say, with a drawn hanger, to cut off the head of the deer. Which being done, and the hounds rewarded, the concluding ceremony is, if it be a stag, to draw a triple mort; and if a buck, a double one, and then all who have horns blow a

recheat in concert, and immediately a general whoop.

XII. HUNTING THE INDIAN ANTELOPE. See CAPRA, N^o V. M. Hasselquist describes the manner of hunting these animals in Arabia, as follows: "I had an excellent opportunity of seeing this sport near Nazareth in Galilee. An Arab, mounted on the swift courser, held the falcon in his hand, as huntsmen commonly do; when he espied the rock goat, on the top of a mountain, he let loose the falcon, which flew in a direct line like an arrow, and attacked the animal; fixing the talons of one of his feet in the cheek of the creature, and the other into his throat, extending his wings obliquely over the animal; spreading one towards one of its ears, and the other to the opposite hip. The animal thus attacked made a leap twice the height of a man, and freed himself from the falcon: but being wounded, and losing his strength and speed, he was again attacked by the falcon; which fixed the talons of both his feet into the throat of the animal, and held it fast, till the huntsman coming up, took it alive, and cut its throat; the falcon drinking the blood as a reward for his labour. A young falcon which was learning, was likewise put to the throat of the goat: young falcons being thus taught to fix their talons in the throat of the animal as the properest part."

XIII. HUNTING THE LION. The chase of the lion on horseback is carried on at the Cape of Good Hope, in the following manner, as described by Dr Sparman: "It is only on the plains that the hunters venture to go out on horseback in this chase. If the lion keeps in some coppice or wood, on a rising ground, they endeavour to tease it with dogs till it comes out; they likewise prefer going together two or more in number, to be able to assist each other, in case the first shot should not take place. When the lion sees the hunters at a great distance, he takes to his heels as fast as he can, in order to get out of their sight; but if they chance to discover him at a small distance from them, he is then said to walk off in a surly manner, but without putting himself in the least hurry, as though he was above showing any fear, when he finds himself discovered or hunted. He is therefore reported likewise, when he finds himself pursued with vigour, to be soon provoked to resistance; or at least he disdains any longer to fly. Consequently he slackens his pace, and at length only slides slowly off, step by step, all the while eying his pursuers askant; and finally makes a full stop, and turning round upon them, and at the same time giving himself a shake, roars with a short and sharp tone, to show his indignation, being ready to seize on them, and tear them in pieces. This is the time for the hunters to be on the spot, or to get within a certain distance of him, yet so as to keep a proper distance from each other; and he that is nearest, or is most advantageously posted, and has the best mark of his heart and lungs must be the first to jump off his horse, and, securing the bridle by putting it round his arm, discharge his piece; then in an instant recovering his seat, must ride obliquely athwart his companions; and giving his horse the reins, must trust entirely to the speed and fear of this latter, to convey him out of the reach of the wild beast, in case he has only

only wounded him, or has missed him. In either of these cases, a fair opportunity presents for some of the other hunters to jump off their horses directly, as they may then take their aim and discharge their pieces with greater coolness and certainty. Should this shot likewise miss (which, however, seldom happens), the third sportsman rides after the lion, which at that instant is in pursuit of the first or the second, and, springing off his horse, fires his piece, as soon as he has got within a proper distance, and finds a sufficiently convenient part of the animal present itself, especially obliquely from behind. If now the lion turns upon him too, the other hunters turn again, to come to his rescue with the charge which they loaded with on horseback, while they were flying from the wild beast. No instance has ever been known of any misfortune happening to the hunters in chasing the lion on horseback. The African colonists, who are born in, or have had the courage to remove into the more remoter parts of Africa, which are exposed to the ravages of wild beasts, are mostly good marksmen, and are far from wanting courage. The lion that has the boldness to seize on their cattle, which are the most valuable part of their property, sometimes at their very doors, is as odious to them as he is dangerous and noxious. They consequently seek out these animals, and hunt them with the greatest ardour, with a view to exterminate them.

XIV. HUNTING THE MARMOT, is neither dangerous nor laborious, nor fatal to any one but to the poor animals that are the objects of it. The marmots inhabit the high mountains, where in summer they scoop out holes, which they line with hay, and retire to at the beginning of autumn: here they grow torpid with the cold, and remain in a sort of lethargy, till the warmth of the spring return to quicken their languid blood, and to recall them to life. When it is supposed that they have retired to their winter abode, and before the snow has covered the high pastures where their holes are made, people go to unharbour them. They are found from 10 to 12 in the same hole, heaped upon one another, and buried in the hay. Their sleep is so profound, that the hunter often puts them into his bag, and carries them home without their awaking. The flesh of the young is good, though it tastes of oil, and smells somewhat of musk; the fat is used in the cure of rheumatism and pains, being rubbed on the parts affected; but the skin is of little value, and is sold for no more than five or six sols. Notwithstanding the little benefit they reap from it, the people of Chamouni go in quest of this animal with great eagerness, and its numbers accordingly diminish very sensibly. When they are taken in autumn, their bowels are quite empty, and even as clean as if they had been washed with water; which proves that their torpidity is preceded by a fast, and even by an evacuation. They also continue a few days after their revival without eating, probably to allow the circulation and digestive power to recover their activity. At first, leaving their holes, they appear stupid and dazzled with the light: they are at this time killed with sticks, as they do not endeavour to fly, and their bowels are then also quite empty. They are not very lean

when they awake, but grow more so for a few days after they first come abroad. Their blood is never congealed, however profound their sleep may be; for at the time that it is deepest, if they are bled, the blood flows as if they were awake.

XV. HUNTING THE OTTER is performed with dogs, and also with a sort of instruments called *otter-spears*; with which, when they find themselves wounded, they make to land, and fight with the dogs most furiously, as if they were sensible that cold water would annoy their green wounds. There is indeed craft to be used in hunting them, but they may be caught in snares under water, and by river sides: but great care must be taken, for they bite sorely and venomously; and if they remain long in the snare, they will get themselves free by their teeth. In hunting them, one man must be on one side of the river, and another on the other, both beating the banks with dogs; and the beast not being able to endure the water long, you will soon discover if there be an otter or not in that quarter; for he must come out to make his spraints, and in the night sometimes to feed on grass and herbs. If any of the hounds find out an otter, then view the soft grounds and moist places, to find out which way he bent his head: if you cannot discover this by the marks, you may partly perceive it by the spraints; and then follow the hounds, and lodge him as a hart or deer. But if you do not find him quickly, you may suppose he is gone to couch somewhere farther off from the river; for sometimes they will go to feed a considerable way from the place of their rest, choosing rather to go up the river than down it. Those who hunt otters, must carry their spears, to watch his vents, that being the chief advantage; and if they perceive him swimming under water, they must endeavour to strike him with their spears, and if they miss, must pursue him with the hounds, which, if they be good, will go chanting and trampling along the river side, and will beat every root of a tree, osier-bed, and tuft of bulrushes; nay, they will sometimes take water and bait the beast, like a spaniel, by which means he will hardly escape.

XVI. HUNTING THE ROE-BUCK is performed divers ways, and very easily, in the woods. When chased, they usually run against the wind, because the coolness of the air refreshes them in their course; therefore huntsmen place their dogs with the wind: they usually, when hunted, first take a large ring, and afterwards hunt the hounds. They are also often taken by counterfeiting their voice, which a skillful huntsman knows how to do by means of a leaf in his mouth. When hunted, they turn much and often, and come back upon the dogs directly; and when they can no longer endure, they take foil, as the hart does, and will hang by a bough in such a manner, that nothing of them shall appear above the water but their snout, and they will suffer the dogs to come just upon them before they will stir. The venison of a roe-buck is never out of season, being never fat, and therefore they are hunted at any time; only that some favour ought to be shown the doe while she is big with fawn, and afterwards till her fawn is able to shift for himself; but some roe-does have been killed with five fawns in their bellies. He is not called

called, by the skilful in hunting, a *great roe-buck*, but a *fair roe-buck*; and if he has not bevy-grease upon his tail, when he has broken up, he is more fit to be dog's meat than man's meat. The hounds must be rewarded with the bowels, the blood, and feet slit asunder, and boiled all together; which is called a *dase*.

XVII. HUNTING THE VIRGINIAN DEER. These animals are of the utmost importance to the American Indians. Their skins form the greatest branch of their traffic, by which they procure from the colonists, in exchange, many of the necessaries of life. To all of them the flesh is the principal food throughout the year; for drying it over a gentle, but clear fire, after cutting it into small pieces, it is not only capable of long preservation, but is very portable in their excursions, especially when reduced to powder, which is frequently done. Hunting is more than an amusement to these people. They use it not only for the sake of subsistence, but to fit themselves for war, by habituating them to fatigue. A good huntsman is an able warrior. Those who fail in the sports of the field are never supposed to be capable of supporting the hardships of a campaign; they are degraded to ignoble offices, such as dressing the skins of deer, and other employments allotted only to women and slaves. When a large party meditates a hunting match, which is usually at the beginning of winter, they agree on a place of rendezvous, often 300 miles distant from their homes, and where perhaps many of them had never been. When this matter is settled, they separate into small parties, travel and hunt for subsistence all day, and rest at night. The Indians have their particular hunting countries; but if they invade the limits of those belonging to other nations, the most deadly feuds ensue. As soon as they arrive on the borders of the hunting country, the captain of the band delineates on the bark of a tree his own figure, with a rattlesnake twined round him with distended mouth; and in his hand a bloody tomahawk. By this he implies a destructive menace to any who shall invade their territories, or interrupt their diversion.—The chase is carried on in different ways. Some surprise the deer by using the stale of the head, horns, and hide; but the general method is performed by the whole body. Several hundreds disperse in a line, encompassing a vast space of country, fire the woods, and drive the animals into some strait or peninsula, where they become an easy prey; and where foxes, racoons, bears, &c. are also objects of attention, whose furs form articles of commerce with the Europeans.

XVIII. HUNTING THE WOLF. This species of hunting is both useful and necessary, in countries infested with these ravenous animals. Princes have particular equipages for it. Hunters distinguish wolves into *young*, *old*, and *very old*. They know them by the tracks of their feet. The older the wolf, his feet are the larger. The she-wolf's feet are longer and more slender; her heel is also smaller, and her toes thinner. A good blood-hound is necessary for hunting the wolf; and when he falls into the scent, he must be coaxed and encouraged; for all dogs have an aversion to the wolf, and proceed with coldness in the

chase. When the wolf is raised, the greyhounds are let loose in pairs, and one is kept for dislodging him, if he gets under cover; the other dogs are led before as a reserve. The first pair are let loose after the wolf, and are supported by a man on horseback; then the 2d pair are let loose at the distance of 7 or 800 paces; and, lastly, the 3d pair, when the other dogs begin to join and to teaze the wolf. The whole together soon reduce him to the last extremity; and the hunters complete the business by stabbing him with daggers. The dogs have such a reluctance to the wolf's flesh that it must be prepared and seasoned before they will eat it. The wolf may also be hunted with beagles or hounds; but as he darts always straight forward, and runs for a whole day without stopping, the chase is irksome, unless the beagles be supported by greyhounds, to teaze him, and give the hounds time to come up.

(1.) **HUNTINGDON**, the county town of Huntingdonshire, is seated upon an easy ascent, on the N. side of the Ouse. It was made a free borough by king John, with a mayor, 12 aldermen, burgesses, &c. by whom the two members of parliament are chosen. It had anciently 15 parishes, but has now only two; in one of which, *St John's*, Oliver Cromwell was born, in 1599. It had also a castle, built by William the Conqueror, which afterwards belonged to David, prince of Scotland, and Earl of Huntingdon. Henry VIII. gave it to George Hastings, with the earldom, in whose family it still continues. It stands in the great road; and has a bridge of free-stone over the Ouse, which is navigable for small vessels as high as Bedford. The county assizes are held in it. It has a good market place, a jail, several convenient inns, and a grammar school; and is very populous. Lon. 0. 15. W. Lat. 52. 23. N.

(2.) **HUNTINGDON**, a mountainous county of Pennsylvania, bounded on the N. and NW. by Lycoming county, E. and NE. by Mifflin, SE. by Franklin, S. and SW. by Bedford and Somerset, and W. by Westmoreland. It is about 75 miles long and 39 broad; and contains 1,432,960 acres of land, divided into 7 townships, which contained 7565 citizens in 1795. It abounds with limestone, lead, and iron, which are manufactured.

(3.) **HUNTINGDON**, the capital of the above county (N^o 2.), is seated on the NE. side of the Juniatta, 23 miles SW. of Lewistown, and 184 WNW. of Philadelphia. Lon. 2. 52. W. Lat. 40. 27. N.

(4.) **HUNTINGDON**, a township of Pennsylvania in York county.

(5.) **HUNTINGDON**, a town of New York, on the N. side of Long Island, 38 miles NE. of New York, containing 3047 citizens and 213 slaves in 1795.

(6.) **HUNTINGDON**, an island on the E. coast of Labrador.

(7.) **HUNTINGDON**, countess of. See **SHIRLEY**. N^o 1.

HUNTINGDONSHIRE, a county of England, bounded on the S. by Bedfordshire; on the W. and N. by Northamptonshire; and on the E. by Cambridgeshire. It is 36 miles long from N. to S. 24 broad from E. to W. and nearly 67 in circumference. It lies in the diocese of Lincoln, is divided into four hundreds, and contains 6 market towns, 29 vicarages, 78 parishes, 179 villages, about

about 8220 houses, and upwards of 41,000 inhabitants. It sends 4 members to parliament, viz. 2 for the city and 2 for the shire. The E. side is fenny. The rest is diversified by rising hills and shady groves, and is watered by the Ouse and the Nen. The air is in most parts pleasant and wholesome, except among the fens and meres. The soil is fertile, and produces great crops of corn; and the hilly parts and fenny parts afford good pasture for sheep. It abounds in cattle, water-fowls, fish, and turf for firing; which last is of great service, there being little wood, though the whole county was a forest in the time of Henry II.

* **HUNTINGHORN**, *n. f.* [*hunting and horn.*] A bugle; a horn used to cheer the hounds.—

Whilst a boy, Jack ran from school,

Fond of his *huntinghorn* and pole. *Prior.*

HUNTING ISLANDS, a cluster of islands, near Port Royal, in S. Carolina.

HUNTING-MATCH, *n. f.* a match of horses in hunting, or a wager upon their swiftness. The first thing to be considered by one who designs to match his horse for his own advantage, and his horse's credit, is not to flatter himself by entertaining too high an opinion of his horse. Some gentlemen are led into this error, by being mistaken in the speed of their hounds, who, for want of trying them against other dogs that have been really fleet, have supposed their own to be so, when in reality they are but of a middling speed; and because their horse, when trained, was able to follow them all day, and upon any hour, to command them upon deep as well as light earths, have therefore made a false conclusion, that their horse is as swift as the best; but, upon trial against a horse that has been rightly trained after hounds that were truly fleet, have bought their experience perhaps full dear. Therefore, all lovers of hunting should procure 2 or 3 couple of tried hounds, and once or twice a week follow after them at train scent; and when the horse is able to top them on all sorts of earth, and to endure heats and colds stoutly, then his speed and toughness may be relied on. That horse which is able to perform a hare-chase of five or six miles briskly and courageously, till his body be as it were bathed in sweat; and then, after the hare has been killed, in a nipping frosty morning, can endure to stand till the sweat be frozen on his back, so that he can bear to be pierced with the cold as well as the heat; and then, even in that extremity of cold, to ride another chase as briskly and with as much courage as he did the former; a horse which can thus endure heats and colds is most valued by sportsmen. Therefore, to make a judgment of the goodness of a horse, observe him after the death of the first hare, if the chase has been any thing brisk; if, when he is cold, he shrinks up his body, and draws his legs up together, it is an infallible sign of want of vigour and courage; the like may be done by the slackening of his girths after the first chase, and from the dulness of his countenance and his teeth, all which are true tokens of faintness and being tired; and such a horse is not to be relied on in case of a wager. Various barbarous customs formerly took place in hunting matches, equally inhuman and destructive to the horses,

which, when very equally matched, were often both spoiled, while the bets were left undecided. This brought in the custom of train-scents, which was afterwards changed to 3 heats and a straight course. The fewer of these before you come to the course, if your horse be fiery and mettled, the better; and the shorter the distance, the better. Above all things, be sure to make your bargain to have the leading of the first train; and then make choice of such ground, where your horse may best show his speed, and the fleetest dogs you can procure; give your hounds as much law before you as your triers will allow, and then, making a loose, try to win the match with a wind. If you fail in this attempt, then bear your horse, and save him for the course; but if your horse be slow, but well-winded, and a true spurred nag, then the more train-scents you run before you come to the straight course, the better. But here observe to gain the leading of the first train; which in this case you must lead upon such deep earths, that it may not end near any light ground; for this is the rule received among horsemen, that the next train is to begin where the last ends, and the last train is to be ended at the starting place of the course; therefore remember to end your last on deep earths, as well as the first.

(1.) **HUNTINGTON**, a township of Connecticut in Fairfield county.

(2—5.) **HUNTINGTON**, four English villages, in Chester, Hereford, Stafford and York shires.

HUNTING-TOWER, an ancient castle, 2 miles from Perth, in the parish of Tibbermuir, formerly called **RUTHVEN CASTLE**, having been long the seat of the family of Ruthven or Gowrie, and famous for being the place in which K. James VI. was confined by the E. of Gowrie. This castle is also famous for an extraordinary exploit of a daughter of the first E. of Gowrie, recorded by Mr Penant as well as by the Rev. Mr Inglis, in his *Stat. Acc.* of the parish. "The young lady, in danger of being surprised one night by her mother, who had just been informed of her being in the company of her lover (a young gentleman of inferior rank, whose addresses were disapproved of by the family) ran to the top of the tower, and took the desperate leap of 9 feet 4 inches over a chasm 60 feet high; and luckily lighting on the battlements of the other tower, crept into her own bed, where her astonished mother found her, and apologised for her suspicion. The daughter next night eloped, and was married." These two towers have since been united by the modern buildings. The space between them was long called the *Maiden's Leap*. The tower is now occupied by the servants of the Ruthven Printfield Company.

HUNTING-TOWN, a town of Maryland, in Calvert county, on the W. shore of Chesapeake Bay, 33 miles S. by W. of Annapolis.

(1.) **HUNTLY**, a parish of Scotland in Aberdeenshire, 9 miles long, formed out of the two ancient parishes of *Dumbellan* and *Kinore*, in 1727. It is watered by the *Doveron* and the *Bogie*. The climate is salubrious and the soil fertile. Improvements in agriculture are only retarded by short leases. Barley, oats, lint, potatoes, and turnips, are produced in abundance, where formerly nothing grew. The population in 1792, stated by the

the Rev. Robert Innes, in his report to Sir J. Sinclair, was 3600, and had increased 1700 since 1755. The D. of Gordon is proprietor.

(2.) **HUNTLY**, a town in the centre of the above parish, between the Doveron on the W. and the Bogie on the E.; consisting of two large streets which cross each other at right angles, and form a spacious square, where the markets are held. It has increased greatly in population and industry within these last 60 years. In 1792, there were 52 flax-dressers whose manufactures at an average amounted to 16,124l. ster. and 109 weavers, who manufactured annually 73,150 yds. of cloth. It has fairs in July, Sept. and Dec. on the first Tues. O. S. Near the bridge of Doveron stand the ruins of *Huntly-Castle*, a magnificent mansion, built in 1602 by George first marquis of Huntly; of which a description is given by Mr Innes, in *Sir J. Sinclair's Stat. Acc.* Vol. XI. p. 477, 478.

HUNTORP, a town of Westphalia, in the county of Oldenburg, 9 m. NE. of Oldenburg.

* **HUNTRESS**. *n. f.* [from *hunter*.] A woman that follows the chase.—

And thou thrice crown'd queen of night survey
With thy chaste eye, from thy pale sphere above,
Thy *huntress's* name, that my full life doth sway.

Shakespeare.

Shall I call

Antiquity from the old schools of Greece,

To testify the arms of chastity?

Hence had the *huntress* Dian her dread bow,

Fair silver-shafted queen, for ever chaste. *Milt.*

Let old Arcadia boast her ample plain,

Th' immortal *huntress* and her virgin train;

Nor envy Windsor.

Pope.

—Homer represents Diana with her quiver at her shoulder; but at the same time he describes her as an *huntress*. *Broome.*

HUNT'S BAY, a bay on the S. coast of Jamaica.

HUNTSBURG, a township of Vermont, in Franklin county, on the Canada line.

HUNTSBY, a town of Somersetshire, on the Parrot, near the coast, 3 m. N. of Bridgewater.

* **HUNTSMAN**. *n. f.* [from *hunt* and *man*.] 1. One who delights in the chase.—

Like as a *hunter*, after weary chase,

Seeing the game escape from him away,

Sits down to rest him.

Spenser's Sonnets.

Such game, whilst yet the world was new,

The mighty Nimrod did pursue:

What *hunter* of our feeble race,

Or dogs, dare such a monster chase? *Waller.*

2. The servant whose office is to manage the chase.

—Apply this moral rather to the *hunter*, that managed the chase, than to the master. *L'Estr.*

* **HUNTSMANSHIP**. *n. f.* [from *hunter*.] The qualifications of a hunter.—

At court your fellows every day

Give the art of rhiming, *hunter'ship*, or play.

Donne.

HUNTSPIL, a town of Somersetshire, at the mouth of the Parrot, near its conflux into the Severn, 3 m. N. of Bridgewater, and 143 W. by S. of London. Lon. 3. 12. W. Lat. 51. 11. N.

HUNTSVILLE, a town of North Carolina, 10 miles from Bethania.

HUNYAD, a town of Transylvania, 44 miles SW. of Hermenstadt.

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HUPY, or **HUPY LE SEC**, a town of France in the dep. of Somme, 6 miles S. of Abbeville.

HURA, in botany: A genus of the monadelphia order, belonging to the monœcia class of plants; and in the natural method ranking under the 58th order, *Tricocœ*. The amentum of the male is imbricated, the perianthium truncated: there is no corolla; the filaments are cylindrical, peltated on top, and surrounded with numerous or double antheræ. The female has neither calyx nor corolla: the style is funnel-shaped; the stigma cleft in 12 parts; the capsule is twelve-celled, with a single seed in each cell. There is but one species, viz.

HURA CREPITANS, a native of the West Indies. It rises with a soft ligneous stem to the height of 24 feet, dividing into many branches, which abound with a milky juice, and have scars on their bark where the leaves have fallen off. The male flowers come out from between the leaves upon foot-stalks 3 inches long; and are formed into a close spike or column, lying over each other like the scales of fish. The female flowers are situated at a distance from them; and have a long funnel-shaped tube spreading at the top, where it is cut into 12 reflected parts. After the flower, the germen swells, and becomes a round compressed ligneous capsule, having 12 deep furrows, each being a distinct cell, containing one large round compressed seed. When the pods are ripe, they burst with violence, and throw out their seeds to a considerable distance. It is propagated by seeds raised on a hot-bed; and the plants must be constantly kept in a stove. The kernels are said to be purgative, and sometimes emetic.

HURDAH, a town of Indostan, in Candeish.

(1.) * **HURDLE**. *n. f.* [*hyrdel*, Saxon.] 1. A texture of sticks woven together; a crate.—

The sled, the tumbrel, *hurdles*, and the flail,

These all must be prepared. *Dryden's Georg.*

2. Grate on which criminals were dragged to execution.—

Settle your fine joints 'gainst Thursday next,

Or I will drag thee on a *hurdle* thither. *Shaksp.*

—The blacksmith was hanged, drawn, and quartered at Tyburn; taking pleasure upon the *hurdle*, to think that he should be famous in after times. *Bacon.*

(2.) **HURDLE** is also a sledge used to draw traitors to the place of execution.

(3.) **HURDLES**, in fortification, (§ 1.) are made of twigs of willows or osiers interwoven close together, sustained by long stakes, in the figure of a long square, the length being 5 or 6 feet, and the breadth 3½. The closer they are wattled together, the better. They serve to render the batteries firm, or to consolidate the passage over muddy ditches; or to cover traverses and lodgements for the defence of the workmen against fire-works or stones. The Romans had a kind of military execution for mutineers, called *putting to death under the hurdle*. The criminal was laid at his length in a shallow water, under an hurdle, upon which was heaped stones, and so pressed down till he was drowned.

(4.) **HURDLES**, in husbandry, certain frames made either of split timber, or of hazel rods watted

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tied together, to serve for gates in inclosures, or to make sheep-folds, &c.

* **HURDS.** *n. f.* The refuse of hemp or flax. *Ainsworth.*

HURDWAR, a town of Hindoostan, in Delhi, on the Ganges, 117 miles N. by E. of Delhi. Lon. 78. 15. E. Lat. 29. 35. N.

HURE, Charles, a French divine, the son of a labourer at Champigny sur Yonne, born in 1639. He studied theology and the eastern languages with such success that he became principal of the college at Bencourt. He wrote, 1. A Dictionary of the Bible, in 2 vols fol. 2. A sacred Grammar: 3. A translation of the New Testament into French. He was a Jansenist; and died in 1717.

HURFWA, a town of Sweden, in Skone.

HURIEL, a town of France, in the dep. of Allier, 6 miles NW. of Montluçon.

* **HURL.** *n. f.* [from the verb.] Tumult; riot; commotion.—He, in the same *burl*, murdering such as he thought would withstand his desire, was chosen king. *Knolles.*

* *To HURL.* *v. a.* [from *hurle*, to throw down, Islandick; or, according to *Skinner*, from *whirl*.] 1. To throw with violence; to drive impetuously.

If heav'n's have any grievous plagues in store,
O, let them keep it 'till thy sins be ripe,
And then *burl* down their indignation
On thee! *Shakespeare's Richard III.*

He holds vengeance in his hand,
To *burl* upon their heads that break his law.

Shakespeare.
I with my nails digg'd stones out of the ground,
To hurl at the beholders of my shame. *Sb. H. VI.*
—If he thrust him of hatred, or *hurl* at him by
laying of wait. *Numb. xxxv. 20.*—They use both
the right hand and the left in *hurling* stones. *Chron.*
xii. 2.—

Hurl ink and wit,
As madmen stones. *Ben Jonson.*

His darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original and faded bliss. *Milton.*

She strikes the lute; but if it sound,
Threatens to *burl* it on the ground. *Waller.*

Corrupted light of knowledge *burl'd*
Sin, death, and ignorance, o'er all the world. *Denham.*

Young Phaeton,
From East to North irregularly *burl'd*,
First set himself on fire, and then the world.

Dryden's Juv.
Conjure him far to drive the Grecian train,
And *burl'd* them headlong to their fleet and
main. *Pope.*

2. To utter with vehemence. [*Hurler*, French, to
make an howling or hideous noise.] This sense is
not in use.—

The glad merchant that does view
His ship far come from watery wilderness,
He *hurls* out vows. *Spenser.*

Highly they rag'd against the Highest,
Hurling defiance towards the vault of heav'n. *Milton.*

3. To play at a kind of game.—*Hurling* taketh its
denomination from throwing of the ball, and is of
two sorts; to goals, and to the country: for *burl-*
ing to goals there are 15 or 30 players, more or

less, chosen out on each side, who strip themselves
and then join hands in ranks, one against another;
out of these ranks they match themselves by pairs,
one embracing another, and so pass away; every
one of which couple are to watch one another du-
ring this play. *Carew's Survey of Cornwall.*

* **HURLBAT.** *n. f.* [*burl* and *bat*.] Whirlbat. *Ainsworth.*

HURL-BONE, in a horse, a bone near the mid-
dle of the buttock, which is very apt to go out of
its sockets with a hurt or strain.

* **HURLER.** *n. f.* [from *burl*.] One that plays
at hurling.—The *hurlers* must hurl man to man,
and not two set upon one man at once. *Carew's*
Survey of Cornwall.

HURLERS, a number of large stones, set in a
kind of square figure near St Clare in Cornwall, so
called from an odd opinion held by the common
people, that they are so many men petrified, or
changed into stones, for profaning the sabbath-
day by hurling the ball, an exercise for which the
people of that country have been always famous.
They are oblong, rude, and unhewed. Many
authors suppose them to have been trophies erect-
ed in memory of some battle; others take them
for boundaries to distinguish lands; others, with
more probability, for sepulchral monuments.

HURLEY, a township of New York, in Ulster
county, 5 miles W. of Hudson's River, and 100
N. of New York; containing 602 citizens and
245 slaves, in 1795.

* **HURLWIND.** *n. f.* [*burl* and *wind*.] A whirl-
wind; a violent gust. A word not in use.—

Like scatter'd down by howling Eurus blown,
By rapid *hurlwinds* from his mansion thrown.

Sandys.
(1.) * **HURLY.** } *n. f.* [from the French;
(1.) * **HURLYBURLY.** } *burlubrelu*, inconsider-
ately.] Tumult; commotion; bustle.—

Winds take the ruffian billows by the top,
That with the *hurly* death itself awakes. *Shak.*

Poor discontents,
Which gape and rub the elbow at the news
Of *hurlyburly* innovation. *Shakespeare.*

Methinks, I see this *burly* all on foot. *Shak.*
—All places were filled with tumult and *hurlybur-*
ly, every man measured the danger by his own
fear; and such a pitiful cry was in every place
and in cities presently to be besieged. *Knolles.*

(2.) **HURLY-BURLY** is said to owe its origin to
two neighbouring families, named *Hurleigh* and
Burleigh, who filled their part of the kingdom
with contest and violence.

(1.) **HURON**, an immense lake of N. America,
one of the five principal ones which lie partly in
the British territories, and partly in those of the
United States. Its form is nearly triangular, and
its circumference above 1000 miles, being up-
wards of 240 miles long from E. to W. and 180
broad from N. to S. Mr Hutchins computes
that it covers 5,009,920 acres. It has many bays
and islands, and communicates with lake Michi-
gan on the W. by the Straits of Michillimackinac,
with Lake Superior on the NE. by those of St
Mary, and with lake Erie on the S. by those of
Detroit. It abounds with fish, particularly trouts
and sturgeons, and its banks abound with sand
cherries. The Chippeway, Ottoway and Huron
Indians

Indians reside on its banks. It lies between $80^{\circ} 10'$ and $84^{\circ} 30'$ Lon. W. and between $43^{\circ} 30'$ and $46^{\circ} 10'$ Lat. N.

(2.) *Huron*, a river of the United States, in the N. Western Territory, which rises near the Sciota; and running NE. falls into Lake Erie.

Hurons, a nation of N. American Indians, who reside on the banks of the above lake, and whose language is spoken over a great extent in the southern parts of America.

(1.) * *HURRICANE*, *HURRICANO*, *n. f.* [*huracán*, Spanish; *huragan*, Fl.] A violent storm, such as is often experienced in the western hemisphere.—

Blow winds, and crack your cheeks;

Your cataracts and *hurricanes* spout! *St. K. L.*
—A storm or *hurricane*, though but the force of air, makes a strange haycock where it comes. *Burnet's Theory*.—A poet who had a great genius for tragedy, made every man and woman too in his plays stark raging mad: all was tempestuous and blustering; heaven and earth were coming together at every word; a mere *hurricane* from the beginning to the end. *Dryden*.—

The ministers of state, who gave us law,
In corners with selected friends withdraw;
There, in deaf murmurs, solemnly are wise,
Whisp'ring like winds, ere *hurricanes* arise. *Dryd.*
So, where our wide Numidian wastes extend,
Sudden th' impetuous *hurricanes* descend,
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away.

Addison.

(2.) *HURRICANES*, in the warm climates, greatly exceed the most violent storms known in this country. "The ruin and desolation accompanying a hurricane (says Dr Mosely in his *Treatise on Tropical Diseases*) cannot be described. Like fire, its resistless force consumes every thing in its track, in the most terrible and rapid manner. It is generally preceded by an awful stillness of the elements, and a closeness and mistiness in the atmosphere, which makes the sun appear red, and the stars larger. But a dreadful reverse succeeding—The sky is suddenly overcast and wild—The sea rises at once from a profound calm into mountains—The wind rages and roars like the noise of cannon—The rain descends in deluges—A dismal obscurity envelops the earth with darkness—The superior regions appear rent with lightning and thunder—The earth often does, and always seems to tremble—Terror and consternation distract all nature—Birds are carried from the woods into the ocean; and those whose element is the sea, seek for refuge on land—The frightened animals in the field assemble together, and are almost suffocated by the impetuosity of the wind in searching for shelter, which when found serves only for destruction—The roofs of houses are carried to vast distances from their walls, which are beat to the ground, burying their inhabitants under them—Large trees are torn up by the roots, and huge branches shivered off, and driven through the air in every direction, with immense velocity—Every tree and shrub that withstands the shock, is stripped of its boughs and foliage—Plants and grass are laid flat on the earth—Luxuriant spring is changed in a moment to dreary winter. This

dreadful tragedy ended, when it happens in a town, the devastation is surveyed with accumulated horror: the harbour is covered with wrecks of boats and vessels; and the shore has not a vestige of its former state remaining. Mounds of rubbish and rafters in one place, heaps of earth and trunks of trees in another, deep gullies from torrents of water, and the dead and dying bodies of men, women, and children, half buried, and scattered about, where streets but a few hours before were, present the miserable survivors with a shocking conclusion of a spectacle to be followed by famine, and when accompanied by an earthquake, by mortal diseases." These destructive phenomena are now thought to arise from electricity, though the manner in which it acts in such cases is unknown. It seems probable, indeed, that not only hurricanes, but even the most gentle gales of wind, are produced by the action of the electric fluid. See *WIND*, *WHIRLWIND*, &c.

* *HURRIER*. *n. f.* [from *burry*.] One that hurries; a disturber.—Mass, that horrid *hurrier* of men. *Chapman*.

* *HURRY*. *n. f.* [from the verb.] Tumult; precipitation; commotion.—Among all the horrible *hurries* in England, Ireland was then almost quiet. *Hayward*.—It might have pleased him in the present heat and *burry* of his rage; but must have displeased him infinitely in the sedate reflection. *South*.—After the violence of the *hurry* and commotion was over, the water came to a state somewhat more calm. *Woodward*.—Ambition raises a tumult in the soul, it inflames the mind, and puts it into a violent *burry* of thought. *Addison*.—A long train of coaches and six ran through the heart, one after another, in a very great *burry*. *Addison*.—I do not include the life of those who are in a perpetual *burry* of affairs, but of those who are not always engaged. *Addison*.—

The pavement sounds with trampling feet,

And the mixt *burry* barricades the street. *Gay*.

(1.) * *To HURRY*. *v. a.* [*bergian*, to plunder, Saxon: *burs* was likewise a word used by the old Germans in urging their horses to speed; but seems the imperative of the verb.] To hasten; to put into precipitation or confusion; to drive confusedly.—

Your nobles will not hear you; but are gone
To offer service to your enemy;
And wild amazement *hurries* up and down
The little number of your doubtful friends.

Shak.

For whom all this haste

Of midnight match, and *burry'd* meeting here?

Milton.

—Impetuous lust *hurries* him on to satisfy it.
South.—

That *burry'd* o'er

Such swarms of English to the neighb'ring shore.

Dryden.

—A man has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is *hurried* off the stage. *Addison*.—

Stay these sudden gusts of passion,

That *burry* you away.

Rowe.

—If a council be called, or a battle fought, you

Z z z z

are

are not coldly informed; the reader is *hurried* out of himself by the poet's imagination. *Pope*.

(1.) * *To HURRY*. *v. n.* To move on with precipitation.—

Did you but know what joys your way attend,
You would not *burry* to your journey's end.

Dryden.

(1.) * *HURST*. *n. f.* [*byrſt*, Sax.] A grove or thicket of trees. *Ainsworth*.

(2.) *HURST*, or *HERST*, forms part of the name of many places in Kent, Sussex, and Hampshire, which begin or end with this syllable; the reason may be, because the great wood called *Andref-wald* extended through those countries.

(3 — 11.) *HURST*, the name of 9 English villages, viz. of one each in Berkshire, Kent, Northumberland, Salop. and Warwicksh. and of two each in Gloucester and Sussex.

(1.) *HURST CASTLE*, a fortress of Hampshire, near Limington, seated on the extremity of a neck of land, 2 miles from the isle of Wight. King Charles I. was imprisoned in it previous to his trial.

HURSTMONCEUX, a town of Sussex, among the woods, between Hailsham and Ashburnham

HURSTONSHAY, a town in Dorsetshire.

HURSTWOOD, a village in Lancashire.

* *HURT*. *n. f.* [from the verb.] 1. Harm; mischief.—The *burt* thereby is greater than the good. *Spenser*—I have slain a man to my *burt*. *Geneſis*—I found it stand there uncorrected, as if there had been no *burt* done. *Baker*. 2. Wound or bruise.—

Where is he wounded?

—There will be large cicatrices to shew the people: he received seven hurts i' th' body. *Shak*.
—Carter adventured bravely, and received two great *burts* in his body. *Hayward*.—The pains of sickness and *burts*, hunger, thirst, and cold, all men feel. *Locke*.—

In arms and science 'tis the same,

Our rival's *burts* create our fame.

Prior.

3. Injury; wrong.—Why should damage grow to the *burt* of the King! *Ezra*.

* *To HURT*. *v. a.* preter. *I hurt*; part. pass. *I have hurt*. [*byrt*, wounded, Saxon; *beurter*, to strike, French.] 1. To mischief; to harm.—He that overcometh shall not be *hurt*, of the second death. *Revelations*.—

Virtue may be assail'd, but never *hurt*;

Surpris'd by unjust force, but not enthral'd

Milton.

—The Adonis of the sea is so call'd, because it is a loving and innocent fish, that *hurts* nothing that has life. *Walton*. 2. To wound; to pain by some bodily harm.—My heart is turn'd to stone: I strike it, and it hurts my hand. *Shak*.—

It breeds contempt

For herds to listen, or presume to pry

When the *burt* lion groans within his den.

Dryden.

3. To damage; to impair.—See thou *hurt* not the oil and wine. *Revelations*.

(1.) * *HURTER*. *n. f.* [from *burt*.] One that does harm.

(2.) *HURTERS*, in fortification, pieces of timber about six inches square, placed at the lower end of the platform, next the parapet, to pre-

vent the wheels of the gun carriage from *baring* the parapet, whence the name.

* *HURTFUL*. *adj.* [*burt* and *full*.] Mischievous; pernicious.—Secret neglect of our duty is but only our own hurt: one man's contempt of the common prayer of the church of God may be most *burtful* unto many. *Hooker*.—

The *burtful* hazle in the vineyard shuns,

Nor plant it to receive the setting sun. *Dryden*.

* *HURTFULLY*. *adv.* [from *burtful*.] Mischievously; perniciously.

* *HURTFULNESS*. *n. f.* [from *burtful*.] Mischievousness; perniciousness.

(1.) * *To HURTL*. *v. n.* [*beurter*. Fr. *artere*, Italian.] To clash; to skirmish; to run against any thing; to jostle; to meet in shock and encounter. *Hammer*.—

The noise of battle *hurled* in the air. *Shak*.

Kindness

Made him give battle to the lions,

Who quickly fell before him; in which *hurting*

From miserable slumber I awak'd. *Shak*.

(2.) * *To HURTL*. *v. a.* To move with violence or impetuosity. This is probably the original of *hurt*. Obsolete.—

His harmful club he gan to *hurtle* high,
And threaten battle to the fairy knight.

Fairy Queen.

(1.) * *HURTLBERRY*. *n. f.* [*biort bar*, Danish.] Bilberry; *bacca vitis Idaea*.

(2.) *HURTLBERRY*. See *VACCINIUM*.

* *HURTLESS*. *adj.* [from *burt*.] 1. Innocent; harmless; innoxious; doing no harm.—

Unto her home oft would he go,

Where bold and *hurtless* many a play he tries,

Her parents liking well it should be so;

For simple goodness shined in her eyes. *Sidney*.

She joy'd to make proof of her cruelty

On gentle dame, so *hurtless* and so true.

Fairy Queen.

Shorter ev'ry gap he takes,

And vain efforts and *hurtless* blows he makes.

Dryden.

2. Receiving no hurt.

* *HURTLESSLY*. *adv.* [from *hurtless*.] Without harm.—Your neighbours have found you so *hurtlessly* strong, that they thought it better to rest in your friendship than make new trial of your enmity. *Sidney*.

* *HURTLESSNESS*. *n. f.* [from *hurtless*.] Freedom from any pernicious quality.

HUS, or *HUSSU*, a town of European Turkey, in Moldavia, the see of a Greek bishop, where Peter the Great made peace with the Turks; 70 miles SW. of Bender. Lon. 46. 30. E. of Ferro. Lat. 46. 35. N.

(1.) * *HUSBAND*. *n. f.* [*hofsband*, master, Danish, from *hous* and *bonda*, Runick, a master.]

1. The correlative to wife; a man married to a woman.—

Thy *husband* is thy lord, thy life, thy keeper,

Thy head, thy sovereign. *Shak*.

—Why, woman, your *husband* is in his old lunes again: he so takes on yonder with my *husband*, and so rails against all married mankind. *Shak*.—

This careful *husband* had been long away,

Whom his chaste wife and little children mourn.

Dryden.

—The

—The contract and ceremony of marriage is the occasion of the denomination of relation of *husband*. *Locke*. 3. The male of animals.—

Ev'n though a snowy ram thou shalt behold,
Prefer him not in haste for *husband* to thy fold.

Dryden.

3. An economist; a man that knows and practises the methods of frugality and profit. Its signification is always modified by some epithet implying bad or good.—Edward I. showed himself a right *good husband*; owner of a lordship ill *husbanded*. *Davies*.—I was considering the shortness of life, and what *ill husbands* we are of so tender a fortune. *Collier*. 4. A tiller of the ground; a farmer.—

Husband's work is laborious and hard.

Hubberd's Tale.

—I heard a great *husband* say, that it was a common error to think that chalk helpeth arable grounds. *Bacon*.—

In those fields

The painful *husband*, ploughing up his ground,
Shall find, all fret with rust, both pikes and
shields. *Hakewill*.

If continued rain

The lab'ring *husband* in his house restrain,
Let him not forecast his work. *Dryden*.

(1.) *HUSBAND*. See *MARRIAGE*.

* *To HUSBAND*. *v. a.* [from the noun.] 1. To supply with an husband.—

Think you that I am no stronger than my sex,
Being so father'd and so *husbanded*? *Shak*.

If you shall prove

This ring was ever her's, you shall as easy
Prove that I *husbanded* her bed in Florence,
Where yet she never was. *Shak*.

In my right,

By me invested, he compeers the best
—That were the most, if he should *husband* you.

Shak.

2. To manage with frugality.—

It will be pastime passing excellent,

If it be *husbanded* with modesty. *Shak*.

—The French, wisely *husbanding* the possession of a victory, kept themselves within their trenches. *Bacon*.—

If thou be master-gunner, spend not all

That thou can'st speak at once; but *husband* it,
And give men turns of speech. *Herbert*.

3. To till; to cultivate the ground with proper management.—A farmer cannot *husband* his ground, if he sits at a great rent. *Bacon*.—

HUSBAND LAND, a term used in Scotland for a portion of land containing six acres of sodd and scythe land; that is, of land that may be tilled with a plough, and mowen with a scythe.

* *HUSBANDLESS*. *adj.* [from *husband*.] Without an husband.—

A widow, *husbandless*, subject to fears;

A woman naturally born to fears. *Shak*.

* *HUSBANDLY*. *adj.* [from *husband*.] Frugal; thrifty.—

Bare plots full of galls, if ye plough over-
thwart;

And compass it then, is a *husbandly* part. *Tupper*.

* *HUSBANDMAN*. *n. s.* [*husband* and *man*.] One who works in tillage.—This Davy serves you

for good uses; he is your serving-man, and your *husbandman*. *Shak*.—The mule being more swift than the ox, more ground was allowed to the mule by the *husbandman*. *Shak*.

(1.) * *HUSBANDRY*. *n. s.* [from *husband*.] 1. Tillage; manner of cultivating land.—He began with a wild method to run over all the art of *husbandry*, especially employing his tongue about well dunging of a field. *Sidney*.—

Ask'd if in *husbandry*, he ought did know,
To plough, to plant, to reap, to sow.

Hubberd's Tale.

—*Husbandry* supplieth all things necessary for food. *Spenser*.—

Peace hath from France too long been chas'd;
And all her *husbandry* doth lie on heaps,
Corrupting in its own fertility. *Shak*.

Her plenteous womb

Expresseth its full tilth and *husbandry*. *Shak*.

—The seeds of virtue may, by the *husbandry* of Christian counsel, produce better fruit than the strength of self-nature. *Raleigh*.—*Husbandry* the Spaniards wanting in the valleys in Mexico, could not make our wheat bear seed. *Raleigh*.—A family governed with order will fall naturally to the several trades of *husbandry*, tillage, and pasturage. *Temple*.—Let any one consider the difference between an acre of land sown with wheat, and an acre of the same land lying without any *husbandry* upon it, and he will find that the improvement of labour makes the value. *Locke*. 2. Thrift; frugality; parsimony.—

There's *husbandry* in heaven:

The candles are all out. *Shak*.
—You have already saved several millions to the public, and that what we ask is too inconsiderable to break into any rules of the strictest good *husbandry*. *Swift*. 3. Care of domestic affairs.

Lorenzo, I commit into your hands

The *husbandry* and manage of my house. *Shak*.

(2.) *HUSBANDRY*, (§ 1, *def.* 1.) is synonymous with *AGRICULTURE*, though some affect to make a distinction. This important subject is treated systematically, and at length, under the article *RURAL ECONOMY*.

(3.) *HUSBANDRY*, *VIRGILIAN*. See *VIRGILIAN*. *HUSEDONC*, a town of France, in the dept. of Escout, and ci-devant prov. of Austrian Flanders; 5 miles SE. of Ghent.

HUSENTZ, a town of Bohemia.

HUSET, a town of Hungary, 24 miles E. of Mankaz.

(1.) * *HUSH*. *adj.* [from the interjection.] Still; silent; quiet.

As we often see, against some storm,
A silence in the heav'ns, the rack stands still,
The bold winds speechless, and the orb below
As *hush* as death. *Shak. Hamlet*.

(2.) * *HUSH*. *interj.* [Without etymology.] Silence! but still! no noise;—

The king hath done you wrong; but *hush!*
'its so. *Shak*.

There's something else to do; *hush* and be mute,

Or else our spell is marr'd. *Shak. Tempest*.

(1.) * *To HUSH*. *v. a.* [from the interjection.] To still; to silence; to quiet; to appease.—

Yet

Yet can I not of such tame patience boast,
As to be *hush*, and nought at all to say. *Shak.*
It was my breath that blew this tempest up,
Upon your stubborn usage of the pope;
But since you are a gentle convertite,
My tongue shall *hush* again this storm of war,
And make fair weather in your blust'ring land. *Shak.*

Speak softly;
All's *hush* as midnight yet. *Shak. Tempest.*
My love would speak; my duty *hushes* me. *Shak.*

When in a bed of straw we shrink together,
And the bleak winds shall whistle round our heads,
Wilt thou then talk thus to me? Wilt thou then
Hush my cares thus, and shelter me with love? *Osway.*

Hush'd as a midnight silence go;
He will not have your acclamations now. *Dryd.*
Her fire at length is kind,
Calms ev'ry storm, and *hushes* ev'ry wind;
Prepares his empire for his daughter's ease,
And for his hatching nephews smooths the seas. *Dryden.*

The court was *hushed*, and a whisper ran. *Addison.*

(2.) * *To HUSH. v. n.* To be still; to be silent.
This frown'd, that fawn'd, the third for
shame did blush;

Another seemed envious or coy;
Another in her teeth did gnaw a rush;
But at these strangers presence every one did *hush*. *Spenser.*

(3.) * *To HUSH UP. v. a.* To suppress in silence; to forbid to be mentioned.—This matter is *hushed up*, and the servants are forbid to talk of it. *Pope.*

* *HUSH-MONEY. n. f.* [*hush* and *money*.] A bribe to hinder information; pay to secure silence.—
A dex'trous steward, when his tricks are found,
Hushmoney sends to all the neighbours round;
His master, unsuspecting of his pranks,
Pays all the cost, and gives the villain thanks. *Swift.*

(1.) * *HUSK. n. f.* [*huldsch*, Dutch, or *hushken*, from *buys*.] The outmost integument of fruits.—
Do but behold yon poor and starved band,
And your fair shew shall suck away their souls,
Leaving them but the shales and *husks* of men. *Shak.*

Most seeds, in their growing, leave their *husk* or rind about the root. *Bacon's Natural History.*—

Thy food shall be
The fresh brook mussels, withered roots, and
husks,
Wherein the acorn cradled. *Shak. Tempest.*
Fruits of all kinds, in coat
Rough, or smooth rind, or bearded *husks*, or
shell,
She gathers; tribute large! and on the board
Heaps with unsparing hand. *Milton.*
Some steep their seeds, and some in cauldrons
boil

O'er gentle fires; the exuberant juice to drain,
And swell the flatt'ring *husks* with fruitful grain. *Dryden.*

Some when the press
Has drain'd the pulpy mass, regale their wine
With the dry refuse; thou, more wise, shalt
steep.

The *husks* in water, and again employ
The pond'rous engine. *Phillips.*

—Barley for ptisan was first steeped in water till it
swelled, afterwards dried in the sun, then beat till
the *husk* was taken off, and ground. *Arbutnoton*
Coins.—Do not content yourselves with mere
words, lest you feed upon *husks* instead of kernels. *Watts.*

(2.) *HUSK* is also the same with the *calyx* or cup
of a flower. See *CALYX*, under *BOTANY*.

HUSK, or *COUGH*, a disease to which young
bullocks are subject. In this disorder the wind-
pipe and its branches are loaded with small taper
worms. Farmers count the disease incurable; but
fumigations with mercurials, as cinnabar, or with
foetids, as tobacco, might prove serviceable.

* *To HUSK. v. a.* [from the noun.] To strip off
the outward integument.

* *HUSKED. adj.* [from *hush*.] Bearing an *husk*;
covered with a *husk*.

* *HUSKY. adj.* [from *hush*.] Abounding in
husks; consisting of *husks*.—

Most have found
A *husky* harvest from the grudging ground. *Dryd.*
With timely care

Shave the goat's shaggy beard, lest thou too late
In vain should'st seek a strainer, to dispart

The *husky* terrene dregs from purer must. *Phillips.*

(1.) *HUSS*, John, an eminent reformer and
martyr, born at Hufs, in Bohemia. He lived at
Prague in the highest reputation, both on account
of the sanctity of his manners and the purity of
his doctrine. He was distinguished by his uncom-
mon erudition and eloquence, and performed the
functions of professor of divinity in the university,
and pastor in the church of that city. He adopt-
ed the sentiments of Wickliff, and the Waldenses;
and in 1407 began openly to oppose and preach
against divers errors in doctrine, as well as corrup-
tions in point of discipline, then reigning in the
church. He also endeavoured to withdraw the
university of Prague from the jurisdiction of Gre-
gory XII: whom the kingdom of Bohemia had
hitherto acknowledged as the lawful head of the
church. This occasioned a violent quarrel be-
tween the Abp. of Prague and our reformer,
which the latter daily augmented by his pathetic
exclamations against the court of Rome, and the
corruptions that prevailed among the sacerdotal
order. Several other circumstances contributed
to inflame the resentment of the clergy against
him. He adopted the philosophical opinions of
the Realists, and vehemently opposed, and even
persecuted the Nominalists, whose number and
influence were considerable in the university of
Prague. He also multiplied the number of his
enemies in 1408, by procuring, through his great
credit, a sentence in favour of the Bohemians,
who disputed with the Germans concerning the
number of suffrages which their respective nations
were intitled to, in all matters decided by election
in this university. In consequence of a decree ob-
tained in favour of the former, which restored
them

them to their constitutional right of three suffrages, usurped by the latter, the Germans withdrew from Prague, and, in 1409, founded a new academy at Leipzig. This event no sooner happened, than Huss began to inveigh with greater freedom than he had before done against the vices and corruptions of the clergy, and to recommend, in a public manner, the writings and opinions of Wickliff, as far as they related to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. Hence an accusation was brought against him, in 1410, before the tribunal of John XXIII. by whom he was solemnly expelled from the communion of the church. Notwithstanding this sentence of excommunication, he proceeded to expose the Romish church with a fortitude and zeal that were almost universally applauded. This eminent man, whose piety was equally sincere and fervent, though his zeal was perhaps too violent, and his prudence not always circumspect, was summoned to appear before the council of Constance. Secured, as he apprehended, from the rage of his enemies, by the safe conduct granted him by the emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, he obeyed the order of the council, and appeared before it to demonstrate his innocence. But, by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, and burnt alive in 1415; a punishment which he endured with unparalleled magnanimity and resolution. The same unhappy fate was suffered by Jerome of Prague, his intimate companion, who attended the council to support his persecuted friend. See **JEROME**. John Huss's writings, which were numerous and learned, were burnt along with him; but copies of most, if not all, of them, were preserved, and published after the invention of printing.

(2.) **HUSS**, a village of Bohemia, famous for being the birth-place of John Huss.

HUSSARS, the national cavalry of Hungary and Croatia. Their regimentals consist in a rough fur cap, adorned with a cock's feather (the officers have either an eagle's or a heron's) a doublet, with a pair of breeches to which the stockings are fastened, and yellow or red boots: they also occasionally wear a short upper waistcoat edged with furs, and five rows of round metal buttons; and in bad weather, a cloak. Their arms are a sabre, carbine, and pistols. They are irregular troops: hence, before beginning an attack, they lay themselves so flat on the necks of their horses, that it is hardly possible to discern their force; but being come within pistol-shot of the enemy, they raise themselves with such surprising quickness, and begin the fight with such vivacity on every side, that, unless the enemy is accustomed to their method of engaging, it is very difficult for troops to preserve their order. When a retreat is necessary, their horses have so much fire, and are so indefatigable, their equipage so light, and themselves such excellent horsemen, that no other cavalry can follow them. They leap over ditches, and swim over rivers with surprising

facility. They never encamp, and consequently are not burdened with any camp equipage, except a kettle and a hatchet to every 6 men. They always lie in the woods, out-houses, or villages, in the front of the army. The emperor and the king of Prussia have the greatest number of hussars in their service.

HUSSEN, or **HUYSAEN**, a town of France, in the dep. of the Lower Meuse, and late bishopric of Liege, 4 miles S. of Stockem.

HUSSINGABAD, a town of Hindoostan, in Candeish, on the S. side of the Nerbudda, 120 miles NE. of Burhampour. Lon. 77. 54. E. Lat. 22. 42. N.

HUSSITES, in ecclesiastical history, a party of reformers, the followers of John Huss. See **HUSS**, N° 1. They adhered to their master's doctrine after his death with a zeal which broke out into an open war, that was carried on with the most savage and unparalleled barbarity. John Ziska, a Bohemian knight, in 1420, put himself at the head of the Hussites, who were now become a very considerable party, and threw off the despotic yoke of Sigismund, who had treated their brethren in the most barbarous manner. Ziska was succeeded by Procopius, in the year 1424. The acts of barbarity that were committed on both sides were shocking and horrible beyond expression: for notwithstanding the irreconcilable opposition between the religious sentiments of the contending parties, they both agreed in this one horrible principle, that it was lawful to persecute and extirpate with fire and sword the enemies of the true religion; and such they reciprocally held each other. These commotions in a great measure subsided, by the interference of the council of Basil, in 1433. The Hussites, who were divided into two parties, the Calixtines and Taborites, spread over all Bohemia and Hungary, and even Silesia and Poland; and there are remains of them still subsisting in all these parts.

HUSSU. See **HUS**.

* **HUSSY**. *n. f.* [corrupted from *housewife*: taken in an ill sense. A sorry or bad woman; a worthless wench. It is often used ludicrously in slight disapprobation.—Get you in, *hussy*, go: now will I personate this hopeful young jade. *Southern*.

(1.) * **HUSTINGS**. *n. f.* [*husting*, Saxon.] A council; a court held.

(2.) **HUSTINGS** is a court held in Guild-hall before the lord-mayor and aldermen of London, and reckoned the supreme court of the city. Here deeds may be inrolled, outlawries sued out, and replevins and writs of error determined. In this court also is the election of the lord-mayor and sheriffs, of the four members of parliament for the city, &c. This court is very ancient, as appears from the laws of Edward the Confessor. Some other cities have likewise had a court bearing the same name, as Winchester, York, &c.

* **To HUSTLE**. *v. a.* [perhaps corrupted from *hurtle*.] To shake together in confusion.

HUSUM, a town of Denmark, in the duchy of Sleswick, and capital of the bailiwick of Husum, with a strong citadel, and a very handsome church. It is seated on the river Ow, on the German Ocean, and is subject to the duke of Holstein Gottorp. Lon. 9. 8. E. Lat. 54. 32. N.

* **HUSWIFE**.

• **HUSWIFE.** *n. f.* [corrupted from *housewife*.]

1. A bad manager; a sorry woman. It is common to use *housewife* in a good, and *huswife* or *huffy* in a bad sense.—

Bianca,

A *huswife*, that, by selling her desires,
Buys herself bread and cloth.

Shak.

2. An economist; a thrifty woman.—

Why should you want?

The bounteous *huswife*, Nature, on each bush
Lays her fulness before you.

• To **HUSWIFE.** *u. a.* [from the noun.] To manage with economy and frugality.—

But *huswifing* the little Heav'n had lent,

She duly paid a groat for quarter-rent;

And pinch'd her belly, with her daughters two,

To bring the year about with much ado. *Dryd.*

• **HUSWIFERY.** *n. f.* [from *huswife*.] 1. Management good or bad.—

Good *huswifery* trieth

To rise with the cock;

All *huswifery*, lieth

Till nine of the clock.

Tupper.

2. Management of rural business committed to women.—

If chee'd in dith'd have Argus his eye,

Tell Cissy the fault in her *huswifery* lies. *Tupper.*

(1.) • **HUT.** *n. f.* [*Hutte*, Saxon; *hute*, French.]

A poor cottage.—

Our wand'ring fairs in woful state,

To a small cottage came at last,

Where dwelt a good old honest yeoman,

Who kindly did these fairs invite

In his poor *hut* to pass the night. *Swift.*

Sore pierc'd by wintry wind,

How many shrink into the sordid *hut*

Of cheerless poverty.

Thomson.

(2.) **HUT.** See ARCHITECTURE, §. 4.

HUTA, a town of Lithuania, in Novogorod.

HUTBERG. See HARNHUT, N° 1.

• **HUTCH.** *n. f.* [*Huacca*, Sax. *Huthe*, D.]

A corn chest.—The best way to keep them, after they are threshed, is to dry them well, and keep them in *Hutches* or close casks. *Mort.*

HUTCHESON, Dr Francis, a very elegant writer and excellent philosopher, the son of a dissenting minister in the N. of Ireland. He was born on the 8th Aug. 1694, and early discovered a superior capacity. Having gone through the usual school education, he studied philosophy at an academy; whence he removed to the university of Glasgow, where he applied himself to all branches of literature, in which his progress was suitable to his uncommon abilities. He then returned to Ireland, and was just about to be settled in a small congregation of dissenters in the north of Ireland, when some gentlemen about Dublin invited him to take up a private academy there. He had been fixed but a short time in Dublin, when his merits made him generally known; and his acquaintance was sought by men of all ranks, who had any taste for literature. Lord viscount Moleworth, and Dr Syngé, Bp. of Elphin, lived in great friendship with him, and assisted him with their observations upon his *Inquiry into the Ideas of Beauty and Virtue*, before it came abroad. The first edition was published without the author's name; but such was the reputation of the work, and the ideas it

had raised of the author, that lord Granville, then lord lieutenant of Ireland, sent his secretary to inquire at the booksellers for the author; and when he could not learn his name, he left a letter to be conveyed to him; in consequence of which he soon became acquainted with his excellency, and was treated with distinguished marks of esteem. From this time his acquaintance began to be still more courted by men of distinction in Ireland. Abp. King, author of the celebrated work, *De origine mali*, held him in great esteem; and the friendship of that prelate was of great use to him in screening him from two attempts made to prosecute him, for daring to take upon him the education of youth, without having qualified himself by subscribing the ecclesiastical canons, and obtaining a license from the bishop. He had also a large share in the esteem of the primate Bolter, who through his influence made a donation to the university of Glasgow, of a yearly fund for an exhibitioner to be bred to any of the learned professions. A few years after his *Inquiry*, his *Treatise on the Passions* was published. Both these works have been often reprinted, and always admired, both for the sentiment and language, even by those who have not assented to his philosophy, nor allowed it to have any foundation in nature. About this time he wrote some philosophical papers, accounting for laughter, in a different way from Hobbes, and more honourable to human nature; which were published in the collection called *Hibernicus's Letters*. After teaching in a private academy at Dublin for 7 or 8 years, with great reputation and success, he was called, in 1719, to Scotland, to be professor of philosophy in the university of Glasgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither from England and Ireland. Here he spent the remainder of his life in a manner highly honourable to himself and ornamental to the university. His whole time was divided between his studies and the duties of his office, except what he allotted to friendship and society. A firm constitution and pretty uniform state of good health, except some few slight attacks of the gout, seemed to promise a longer life, yet he did not exceed his 53d year. He was married, soon after his settlement in Dublin, to Mrs Mary Wilson, a gentleman's daughter in the county of Langford; by whom he left behind him one son, Francis Hutcheson, M. D. who published, from his father's original MS. *A System of Moral Philosophy, in three books*, at Glasgow, 1755, in 2 vols 4to.

HUTCHINS, John, an English topographer, born at Bradford Peverell, where his father was curate, in 1693. He was educated at Balliol college, Oxford; and, having entered into orders, obtained several benefices, and at last the rectory of Warcham, in 1743, where he died in 1773. He wrote the *History and Antiquities of the county of Dorset*, which was published by subscription, in 2 vols fol. with such a number of beautiful plates, that the price rose soon after its publication from 2 to 4 guineas.

HUTCHINSON, John, a philosophical writer, whose opinions have made no inconsiderable noise in the world. He was born in 1674, served the duke

Duke of Somerset as steward, and in the course of his travels employed himself in collecting fossils. When he left the duke's service, he made him his riding surveyor, a sinecure place of 200l. a year, with a good house in the Meuse. In 1724 he published the first part of his *Moses's Principia*, in which he ridiculed Dr Woodward's *Natural History of the Earth*, and exploded the doctrine of gravitation established in Newton's *Principia*; in 1727, he published the second part of his *Moses's Principia*, containing the principles of the Scripture Philosophy. From this time to his death, he published a volume every year or two; which, with the MSS. he left behind him, were published in 1748, in 12 vols. 8vo. An abstract of the whole has been published in 1 vol. 12mo. However fanciful or extravagant many may consider his views of scripture, they deserve very great attention. He discovers great knowledge of the Hebrew language, of the eastern hieroglyphics, and prophetic allusions; and his writings are the result of intense study and application. He died Aug. 28, 1737.

HUTCHINSONIANS, a name given to those who adopt the religious and philosophical opinions of J. HUTCHINSON, Esq. (See the last article.) The reader may find a distinct and comprehensive summary of the Hutchinsonian system in a book entitled *Thoughts concerning Religion, &c.* printed at Edinburgh in 1743; and in a letter to a bishop, annexed to it, first printed in 1732, and written by president Forbes.

HUTESIUM. See HUE, § 2.

HUTKA, a town of Hungary.

HUTOW, a town of Lithuania, in Brzesk.

HUTSCHNIZ, a town of Bohemia.

HUTTANY, a town of Hindoostan, in Vissapour, 30 miles SSW. of Vissapour. Lon. 75. 6. E. Lat. 17. 5. N.

HUTTEN, Ulric De, a gentleman of Franconia, of uncommon parts and learning, born at Seckenburg, the seat of his family, in 1488. He studied at Fulda, in 1506, and took the degree of M. A. at Francfort on the Oder; after which he went into the imperial army, and was at the siege of Padua in 1509, where he gave proofs of his courage. Having published several poetical pieces which were much admired, the emp. Maximilian I. upon his return to Germany in 1516, bestowed on him the poetical crown. His cousin John de Hutten, court-marshal to Ulric, duke of Wirtemberg, having suffered the fate of Uriah (being murdered by the duke for the sake of his beautiful wife), our *soldier-poet* gave vent to his vengeance, not only by his pen, in satirizing the duke in various poems, letters, orations, and dialogues (collected and printed at Steckleburg in 1519, 4to.), but also by his sword; for the duke being impeached before the diet of Augsburg, for this and other crimes, and a league being formed against him, Hutten engaged heartily in the war. About 1520, the doctrines of Luther having now made some noise, Hutten employed his pen in defence of that great reformer, and published Leo the Xth's bull against him, with such comments as placed the pope in a most ridiculous point of view, and exasperated him so much, that he wrote to Albert elector of Mentz, in whose military ser-

vice Hutten had engaged, to send him bound hand and foot to Rome. Hutten then withdrew to Brabant, and was for some time at the court of the emp. Charles V. He afterwards went to Ebernburg, where he was protected by Francis de Sickengen, Luther's friend, and where he performed a very generous action. Having succeeded to the family estate, he gave it entirely up to his brothers, and even enjoined them not to remit him any money, or hold any correspondence with him, lest they should be involved in his persecution. After this he devoted himself wholly to the cause of the reformation, which he laboured incessantly to advance, both by his writings and actions. He died in Aug. 1523, in an island in the lake of Zurich. His Latin poems were published at Francfort in 12mo, in 1538.

HUTTENHEIM, a town of Franconia.

(1.) **HUTTON**, Charlotte, a most extraordinary genius of the present age, youngest daughter of Dr Charles Hutton of Woolwich. She was born in 1778, and was only 16 years of age, when she died by the rupture of a vessel in her lungs, on the 24th Dec. 1794. Yet in that short period she had acquired more learning and knowledge, than many persons do who live to fourscore. She knew several languages, and almost all sciences in a considerable degree; and had acquired a knowledge of arithmetic, algebra, geography, astronomy, music, drawing, poetry, history, botany, and gardening, besides all the usual female accomplishments in a superior degree and style. Most of these were acquisitions chiefly made by her own talents and energy of mind, with little or no assistance from others. It was sufficient for her once to see or hear any thing done. She soon made it her own. She was her father's amanuensis and assistant upon all occasions; she wrote for him, and read to him in all languages and sciences; she made drawings for him of all kinds, astronomical, mathematical, mechanical, &c. She arranged and managed his library, and knew where every book stood, so that she could find them even in the dark. She was author of several ingenious compositions and calculations. She extracted the square roots of most of the second 1000 numbers, to 12 places of decimals, and proved the truth of them, by means of differences; arranging the whole in a table fit for publication. She drew elegant geographical maps, and only the 2d day before she died, began and completed the whole hemisphere of the earth. In composition, whether epistolary or scientific, her style was excellent. In the midst of all these literary acquisitions, she was so active in family affairs, that she was no less useful to her mother, in her domestic concerns, than to her father in his scientific business. To all these qualifications, she added uncommon goodness, affability, cheerfulness and sweetness of disposition, which made her as much beloved, as her extraordinary talents and acquirements made her admired.

(2.) **HUTTON**, a parish of Scotland, in Berwickshire, 4 miles long from E. to W. and 3 broad. The climate is dry and salubrious. The soil is partly a deep loam, and partly thin, on a strong clay. It is watered by the Tweed and the Whit-tader,

tader, which supply it with salmon and trouts. In Jan. 1791, a salmon, taken here, not 2 stone weight, sold at Berwick for £3 ster. There are about 2500 acres of land under corn and turnips; 2500 in pasture and hay; and 200 under wood. The best ground rents at 41s. the acre. The population in 1791, stated by the Rev. Adam Landels, in his report to Sir J. Sinclair, was 920, and had increased 169 since 1755. The number of sheep was about 3000, of lambs 2000, horses 170, and black cattle 450. The sheep and cattle are large. There are 10 fishing boats on the Tweed.

(3.) HUTTON, a village in the above parish, 5 m. W. of Berwick, containing 210 inhabitants, in 1791.

(4.) HUTTON AND CORRIE, two united parishes of Scotland in Dumfries-shire, 12 miles long from NW. to SE. and 3 broad on an average; containing about 18,500 acres; and lying about 18 miles N. of Port Annan, and 60 S. of Edinburgh. The soil is partly moss and moor, and partly gravel and clay. The chief crops are oats, barley, potatoes, turnips, and flax. The climate is healthful. The population in 1793, stated by William Stewart, Esq. of Hillside, in his report to Sir J. Sinclair, was 583, and had decreased no less than 410 since 1755; owing to the conjunction of many small farms into a few large ones, and the increase of sheep farming.

HUTTWIEL, a town of Switzerland, in the Canton of Bern, on the frontiers of Lucerne, 16 miles NE. of Bern. It was burnt in 1340.

HUXING, among fishermen, a particular method of catching pikes. For this purpose, they take 30 or 40 as large bladders as can be got; blow them up, and tie them close and strong; and at the mouth of each tie a line, longer or shorter according to the depth of the water. At the end of the line is fastened an armed hook, artfully baited; and thus they are put into the water with the advantage of the wind, that they may gently move up and down the pond. When a master pike has struck himself, it affords great entertainment to see him bounce about in the water with a bladder fastened to him; at last, when they perceive him almost spent, they take him up.

HUY, a town of France, in the dept. of the Ourte, and ci-devant bishopric of Liege, late capital of Condras. It was burnt by the French in 1673; and taken after a short siege in 1675, by Lewis XIV. but restored in 1678. The Spaniards took it in 1694, but restored it to the bishop at the peace of Ryswick. It was twice taken by the French, and twice retaken by the allies in 1701 and 1703. It is 12 miles SSW. of Liege, and is advantageously seated on the Maese, over which there is a bridge. Lon. 10. 22. E. Lat. 52. 31. N.

HUYGENS, Christian, one of the greatest mathematicians and astronomers of the 17th century, was the son of Constantine Huygens, lord of Zuylichem, who had served 3 successive princes of Orange in the quality of secretary. He was born at the Hague, in 1629, and discovered from his infancy an extraordinary fondness for the mathematics; in which he soon made great progress, and perfected himself under the famous professor Schooten, at Leyden. In 1649, he went to Holstein and Denmark, in the retinue of Henry

count of Nassau; and intended going to Sweden, to see Des Cartes, but the count's short stay in Denmark would not permit him. He travelled into France and England; was, in 1663, made a F. R. S.; and, upon his return into France, M. Colbert, being informed of his merit, settled a considerable pension upon him to engage him to fix at Paris; to which Mr Huygens consented, and staid there from 1666 to 1681, where he was admitted a member of the Academy of Sciences. He loved a quiet and studious life, and often retired into the country to avoid interruption, but did not contract that moroseness which is so frequently the effect of solitude. He was the first who discovered Saturn's ring, and a third satellite belonging to that planet, which had escaped the eyes of former astronomers. He discovered the means of rendering clocks exact, by applying the pendulum, and rendering all its vibrations equal by the cycloid. He brought telescopes to perfection, made many other useful discoveries; and died at the Hague in 1695. He was the author of several excellent works. The principal of these are contained in two collections; the first printed at Leyden in 1682, in 4to, entitled *Opera varia*; and the 2d at Amsterdam in 1728, in 2 vols. 4to, entitled *Opera reliqua*.

HUYNEN, or } a town of Germany, in the
HUYNGEN, } late archbishopric of Cologne, now annexed to France. It is 25 m. S. of Cologne, and appears to be included in the new dep. of the Sarre.

(1.—3.) HUYSUM; Justus VAN, an eminent painter, born at Amsterdam, in 1659. He studied under Nicholas Berchem, and painted flowers, landscapes, and battles. Besides John, who became uncommonly eminent, (see N^o 4.) he had other two sons, Justus and Jacob, who were also good painters. Justus died in his 22d year; and Jacob, in 1740, aged 60.

(4.) HUYSUM; John, a celebrated Dutch painter, whose subjects were flowers, fruit, and landscapes. According to Mr Pilkington, he surpassed all who had ever painted in that style: and his works excite as much surprise by their finishing as admiration by their truth. He was born at Amsterdam in 1682, and was a disciple of Justus van Huysum his father. He set out at first, not so much to paint for the acquisition of money as of fame; and therefore he did not aim at expedition, but at delicacy, and, if possible, to arrive at perfection. Having attentively studied the pictures of Mignon and other artists of distinction who had painted in his own style, he tried which manner would soonest lead him to imitate the lightness and singular beauties of each flower, fruit, or plant, and then fixed on a manner peculiar to himself, which seems almost inimitable. He painted every thing after nature; and was so singularly exact, as to watch even the hour of the day in which his model appeared in its greatest perfection. His reputation rose to such a height at last, that he fixed immoderate prices on his works; so that none but princes, or those of princely fortunes, could become purchasers. Six of his paintings were sold at a public sale in Holland for prices that were almost incredible. One of them, a flower-piece, for 1450 guilders, a fruit piece for 1500, and the smaller

smaller pictures for 900. The vast sums which he received, caused him to redouble his endeavours to excel; no person was admitted into his room while he was painting, not even his brothers; and his method of mixing the tints, and preserving the lustre of his colours, was an impenetrable secret, which he never would disclose. This conduct certainly shewed a low mind, fearful of being equalled or surpassed. From the same principle, he would never take any scholars, except one lady, named *Haverman*; and he grew envious and jealous even of her merit. By some domestic disquiets he grew morose, fretful, and apt to withdraw himself from society; but his reputation never diminished. It is agreed that he has excelled all who have painted fruit and flowers before him, by the delicacy of his pencil, and by an amazing manner of finishing: The care which he took to purify his oils and prepare his colours, and the various experiments he made to discover the most lustrous and durable, are instances of extraordinary industry as well as capacity. His cloths were prepared with the greatest care, and primed with white, with all possible purity, to prevent his colours from being obscured, as he laid them on very lightly. He glazed all other colours except the clear and transparent, not omitting even the white, till he found the exact tone of the colour; and over that he finished the forms, the lights, the shadows, and the reflections, which are all executed with the utmost precision and warmth. The greatest truth, united with the greatest brilliancy, and a velvet softness on the surface of his objects, are visible on every part of his compositions; and as to his touch, it looks like the pencil of nature. When he represented flowers in vases, he painted the vases after some elegant model; and the bas-relief is as exquisitely finished as any of the other parts. Those pictures which he painted on a clear ground are preferred as having greater lustre; yet there are some on a darkish ground, in which appears rather more force and harmony. In grouping his flowers, he generally designed those which were brightest in the centre, and gradually decreased the force of his colour from the centre to the extremities. The birds nests and their eggs, the feathers, insects, and drops of dew, are expressed with the utmost truth, so as even to deceive the spectator; yet it must be confessed, that sometimes his fruits appear like wax or ivory, without that peculiar softness and warmth, which is constantly observable in nature. He also painted landscapes with great applause. They are well composed; and although he had never seen Rome, he adorned his scenes with the remains of ancient Roman magnificence. The grounds are well broken, and disposed with taste and judgment; the figures are designed in the manner of *Laireffe*, highly finished; and touched with a great deal of spirit; and through the whole composition, the scene represents Italy, in the trees, the clouds, and the light. He died in 1749, aged 67.

HUZANKA, a town of Lithuania.

* **To HUZZ.** *v. n.* [from the sound.] To buzz; to murmur.

* **HUZZA**, *interj.* A shout; a cry of acclamation.—The *huzzas* of the rabble are the same

to a bear that they are to a prince. *L'Esrange*.—You keep a parcel of roaring bullies about me day and night; *huzzas* and hunting-horns never let me cool. *Arbutnot*.

All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart;
One self-approving hour whole years outweighs
Of stupid starers and of loud *huzzas*. *Pope*.

(1.) * **To HUZZA.** *v. a.* [from the interjection.] To receive with acclamation.—He was *huzzed* into the court by several thousands of weavers and clothiers. *Addison*.

(2.) * **To HUZZA.** *v. n.* To utter acclamation.

A caldron of fat beef, and stoop of ale,
On the *huzzing* mob shall still prevail. *King*.

(1.) **HUZZOOR**, a Hindoostan word signifying *The presence*; applied, by way of eminence, to the Mogul's court. According to polite usage, it is now applied to the presence of every Nabob or great man.

(2.) **HUZZOOR NEVES**, the secretary who resides at court, and keeps copies of all *firmans*, records, or letters.

HWARE, a town of Sweden in W. Gothland.

HWE, a river of Denmark in Sleswick, which runs into the North sea, 12 miles N. of Sleswick.

(1.) * **HYACINTH.** *n. f.* [*ὑακινθός*; *byacintus*, Fr. *hyacinthus*, Lat.] 1. A flower.—It hath a bulbous root; the leaves are long and narrow; the stalk is upright and naked, the flowers growing on the upper part in a spike: the flowers consist each of one leaf, are naked, tubulose, and cut into six divisions at the brim, which are reflexed: the ovary becomes a roundish fruit with three angles, which is divided into three cells, which are filled with roundish seeds. *Miller*.

The silken fleece, impurpl'd for the loom,

Rival'd *byacintus* in vernal bloom. *Pope's Odyssey*.

2. The *hyacinth* is the same with the *lapis lycnurius* of the ancients. It is a less showy gem than any of the other red ones. It is seldom smaller than a seed of hemp, or larger than a nutmeg. It is found of various degrees of deepness and paleness; but its colour is always a deadish red, with a considerable admixture of yellow: its most usual colour is that mixed red and yellow, which we know by the name of flame colour. *Hill on Gems*.

(1—4.) **HYACINTH**, in botany (§ 1. *def.* 1.) See **CRINUM**, **HYACINTHUS**, N° 1. and **SCILLA**.

(5.) **HYACINTH**, in natural history (§ 1. *def.* 3.), though less striking to the eye than any other red gem, is not without its beauty in the finest specimens. It is found of various sizes, from that of a pin's head to the third of an inch in diameter; harder than quartz crystals; transparent, and formed into prisms pointed at both ends. These points are always regular with regard to the number of facets; being four on each facet, but the latter seldom; the sides of the main body are also very uncertain, in regard both to their number and shape; being found of 4, 5, 6, 7, and sometimes of 8 sides; sometimes so compressed as almost to resemble the face of a spherical faceted garnet. Sometimes they are of a dodecahedral form like the garnet, but with more obtuse angles. The specific gravity of the hyacinth, according to *Du-Roi*, is 2.631; but *Rome de L'Isle* says that *Brisson*

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found it to be 3'6873; and the European hyacinths to be 3'760. The hyacinth is divided into oriental and occidental; the former being very hard and brilliant, so that they are frequently ranked among the topazes; but when soft, they are supposed to belong to the garnet kind. See GARNET. The hyacinths, however, may generally be distinguished from the garnets by losing their colour in the fire, becoming white, and not melting. There is a kind of yellow-brown hyacinth, resembling the colour of honey, which is distinguished from the rest by the remarkable property of not being electrical, and being likewise inferior in hardness. Jewellers allow all those gems to be hyacinths or *jacinths*, that are of a due hardness with the mixed colour above mentioned; and as they are of very different beauty and value in their several degrees and mixture of colours, they divide them into 4 kinds; 3 of which they call *hyacinths*, but the fourth, very improperly, a *ruby*. 1. When the stone is in its most perfect state, and of a pure and bright flame-colour, neither red nor the yellow prevailing, in this state they call it *hyacintha la belle*. 2. When it has an over proportion of the red, and that of a duskier colour than the fine high red in the former, and the yellow that appears in a faint degree in it is not a fine, bright, and clear, but a dusky brownish yellow, then they call it the *saffron hyacinth*. 3. Such stones as are of a dead whitish yellow, with a very small proportion of red in them, they call *amber hyacinths*. And, 4. When the stone is of a fine deep red, blended with a dusky and very deep yellow, they call it a *rubacelle*. But though the over proportion of a strong red in this gem has made people refer it to the class of rubies, its evident mixture of yellow shows that it belongs to the hyacinth. The hyacinth *la belle* is found both in the East and West Indies. The oriental is the harder, but the American is often equal to it in colour. The rubacelle is found only in the East Indies, and is generally brought over among the rubies; but it is of little value; the other varieties are found in Silesia and Bohemia.

HYACINTHIA, in antiquity, feasts held at Sparta, in honour of Apollo, and in commemoration of his favourite HYACINTHUS. They lasted three days; the first and third whereof were employed in bewailing the death of Hyacinthus, and the 2d in feasting and rejoicing.

* HYACINTHINE. *adj.* [*hyakinthos*.] Made of hyacinths; resembling hyacinths.

(1.) HYACINTHUS, HYACINTH, in botany: A genus of the monogynia order, belonging to the hexandria class of plants: and in the natural method ranking under the 10th order, *Coronaria*. The corolla is campanulated, and there are three melliferous pores at the top of the germen. There are six species; of which the most remarkable is

HYACINTHUS ORIENTALIS, the *eastern hyacinth*. Of this there are a great number of varieties, amounting to some hundreds, each of which differs from the rest in some respect or other. This plant hath a large, purplish, bulbous root, sending up several narrow erect leaves 8 or 10 inches long; the flower stalk is upright, robust, and succulent, from 10 to 15 inches in height;

adorned upward with many large funnel or bell-shaped flowers, swelling at the base, and cut half way into six parts; collected into a large pyramidal spike of different colours in the varieties; flowering in April or May. These plants are cultivated with great success in Holland, whence great numbers are annually imported into Britain. Each variety is by the florists distinguished either by the name of the place where first raised, or by the person who raised them, or the names of illustrious personages, as of kings, generals, poets, and celebrated ancient historians, gods, goddesses, &c. They are sold by all the seed-dealers. The prices are from three pence per root to L.5, or L.10, or more; and some varieties are in such high esteem among the florists, that L.20 or L.30 will be given for a single bulb! They are hardy, and will prosper any where, though the fine kinds require a little shelter during the winter. They may be propagated either by seeds or off-sets from the roots. The properties of a good oriental hyacinth are, a stem, perfectly upright, of moderate length, and so strong and well-proportioned that it will sustain the weight of the florets without bending; the florets should be large, swelling below, expanded above, and numerous, 10 or 15 at least, but are often 20 or 30 in number; and should be placed equally round the stem, the pedicles on which they grow longer below than above, diminishing gradually in length upward, in such a manner as to represent a pyramid, and each pedicle sufficiently strong to support the florets without drooping. The curious in these plants take care never to plant the fine sorts two years together in the same bed of earth; for, by planting them every year in a fresh bed, the beauty of the flowers is greatly improved.

(2.) HYACINTHUS, the son of Amyclas king of Sparta, was beloved both by Apollo and Zephyrus. The youth showing most inclination to the former, his rival grew jealous; and to be revenged, one day as Apollo was playing at the discus with Hyacinthus, Zephyrus turned the direction of a quoit which Apollo had pitched full upon the head of Hyacinthus, who fell down dead. Apollo then transformed him into a flower of the same name; and as a farther token of respect instituted the feasts of HYACINTHIA.

(1.) * HYADES. HYADS. *n. f.* [*υαδες*.] A watery constellation.—

Then sailors quarter'd heav'n, and found a name

For ev'ry fix'd and ev'ry wand'ring star;

The pleiads, *hyads*.

Dryden.

(2.) HYADES, in astronomy, are seven stars in the bull's head, famous among the poets for the bringing of rain. Whence their name *Tales*, from the Greek *ταρος*, "to rain." The principal of them is in the left eye, by the Arabs called ALDI-BARAN.

(3.) HYADES, in the mythology, the daughters of Atlas and Pleione. Their brother Hyas being torn to pieces by a lioness, they wept for his death with such vehemence, that the gods, in compassion, translated them into heaven, and placed them in the bull's forehead, where they continue to weep; this constellation being supposed to preface

oreage rain. Others represent the Hyades as Bacchus's nurses; and the same with the Dodonides, who fearing the resentment of Juno, and flying from the cruelty of king Lycurgus, were translated by Jupiter into heaven.

HYÆNA. See **CANIS**, § 1, N° vii.

HYÆNIUS LAPIS, in natural history, a stone said to be found in the eyes of the hyæna. Pliny tells us, that those creatures were in old times hunted and destroyed for the sake of these stones, and that it was supposed they gave a man the gift of prophecy by being put under his tongue.

* **HYALINE.** *adj.* [*ὑαλινός*.] Glassy; crystalline; made glass; resembling glass.—

From heav'n-gate not far, founded in view

On the clear *hyaline*, the glassy sea. *Milton.*

HYALINGE, a town of Sweden, in Bleckingen.

HYALOIDES, in anatomy, the vitreous humour of the eye, between the tunica retina and the uvea.

HYBERNACULUM. See **BOTANY**, *Index*; **BULB**, and **GEMMA**.

(1.) **HYBLA**, in ancient geography, a town on the E. coast of Sicily, called also *Hybla Parva*, *Galeotis*, and *MEGARA*; which last name it took from the Megareans, who led thither a colony. In Strabo's time, Megara was extinct, but the name *Hybla* remained on account of its excellent honey named from it. It was situated between Syracuse and the Leontines. *Galeote* and *Megarenfes* were the names of the people, who were of a prophetic spirit, being the descendants of Galeus the son of Apollo. By the moderns *Hybla* was called *Mel Passi*, on account of its excellent honey, and extraordinary fertility, till it was overwhelmed by the lava of *Ætna*; and having then become totally barren, its name was changed to *Mal Passi*. On a second eruption, by a shower of ashes from the mountain, it reassumed its ancient beauty and fertility, and for many years called *Bel Passi*; and last of all, in 1669, it was again laid under an ocean of fire, and reduced to the most wretched sterility; since which time it is again known by the appellation of *Mal Passi*. However, the lava in its course over this beautiful country has left several little islands or hillocks, just sufficient to show what it formerly was. These make a singular appearance, in all the bloom of the most luxuriant vegetation, surrounded and rendered almost inaccessible by large fields of black and rugged lava.

(2.) **HYBLA MAJOR**, in ancient geography, a town of Italy, in the tract lying between mount *Ætna* and the river *Symethus*. In Pausanias's time it was desolate.

(3.) **HYBLA MINOR**, or **HERÆ**, an inland town of Sicily, situated between the rivers *Oanus* and *Herminius*; now called **RAGUSA**.

HYBLÆ COLLES, small eminences at the springs of the *Albus*, near **HYBLA**, N° 1. famous for their variety of flowers, especially thyme; the honey gathered from which was by the ancients reckoned the best in the world, excepting that of *Hymettus* in Attica.

HYBRIDÆ PLANTÆ. } See **BOTANY**, *Index*
HYBRID PLANTS. } and *Glossary*. The seeds of hybrid plants will not propagate.

* **HYBRIDOUS.** *adj.* [*ὑβρις*; *hybrida*, Latin.] Begotten between animals of different species.—Why such different species should not only mingle together, but also generate an animal, and yet that the *hybridous* production should not again generate, is to me a mystery. *Ray*.

HYBRISTICA, of [*ὑβρις*, *injury*.] in antiquity, a solemn feast held among the Greeks, with sacrifices and other ceremonies; at which the men attended in the apparel of women, and the women in that of men, to do honour to Venus in quality either of a god or goddess, or both. According to others, the *hybristica* was a feast celebrated at Argos, wherein the women, being dressed like men, insulted their husbands, and treated them with all marks of superiority, in memory of the Agrian dames having anciently defended their country with singular courage against Cleomenes and Demaratus. Plutarch speaks of this feast in his treatise of the great actions of women. The name, he observes, signifies infamy; which is well accommodated to the occasion, wherein the women strutted about in men's clothes, while the men were obliged to dangle in petticoats.

HYCSOS. See **EGYPT**, § 8; **ETHIOPIA**, § 7.

(1.) * **HYDATIDES.** *n. f.* [*from ὑδῶς*.] Little transparent bladders of water in any part; most common in dropical persons, from a distension or rupture of the lymph-ducts. *Quincy*.—All the water is contained in little bladders, adhering to the liver and peritoneum, known by the name of *hydatides*. *Wiseman*.

(2.) **HYDATIDES**, in medicine, are sometimes found solitary, and sometimes in clusters, upon the liver and various other parts.

HYDATOIDES, the watery humour of the eye, between the cornea and the uvea.

HYDATOSCOPIA, a method of foretelling future events by water.

(1.) **HYDE**, Edward, earl of Clarendon, and lord high chancellor of England, was descended from an ancient family in Cheshire, and born at Dinton near Hindon, in Wiltshire, in 1608. He was entered of Magdalen hall, Oxford, where, in 1625, he took the degree of A. B. and afterwards studied the law in the Middle Temple. In the parliament which began at Westminster, April 10, 1640, he served for Wotton Bassett in Wiltshire. But that parliament being soon after dissolved, he was chosen for Saltash in Cornwall in the long parliament. His abilities were much taken notice of, and he was employed in several committees to examine into divers grievances; but at last being dissatisfied with the proceedings in the parliament, he retired to the king, and was made chancellor of the exchequer, a privy counsellor, and knight. Upon the decline of the king's cause, he went to France, where, after the death of king Charles I. he was sworn of the privy council to Charles II. In 1649, he and lord Cottington were sent ambassadors extraordinary into Spain, and in 1657 he was constituted lord high chancellor of England. In 1659, the duke of York fell in love with Mrs Anne Hyde, the lord chancellor's eldest daughter, but carefully concealed the amour both from the king and chancellor. After the restoration, however, he fulfilled his promise of marriage, and her father was chosen chancellor of the university

university of Oxford; soon after created baron Hindon, viscount Cornbury, and earl of Clarendon; and on the death of Henry lord Falkland, was made lord lieutenant of Oxfordshire. He took care neither to load the king's prerogative, nor encroach upon the liberties of the people; and therefore would not set aside the petition of right, nor endeavour to raise the star-chamber or high-commission courts again; nor did he attempt to repeal the bill for triennial parliaments; and when he might have obtained two millions for a standing revenue, he asked only 1,200,000l. a-year, which he thought would still keep the king dependent upon his parliament. In this just conduct he is said to have been influenced by his father's dying advice. Some years before, when he began to grow eminent in the law, he went down to visit his father in Wiltshire; who, one day as they were walking in the fields, observed to him, that men of his profession were apt to stretch the prerogative too far, and to injure liberty; but charged him, if ever he came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince; he repeated his advice twice; and immediately falling into a fit of an apoplexy, died in a few hours. This circumstance had a lasting influence upon him. In 1662, he opposed a proposal for the king's marriage with the infant of Portugal, and the sale of Dunkirk. In 1663, articles of high treason were exhibited against him by the earl of Bristol; but they were rejected by the house of lords. In 1664, he opposed the war with Holland. In Aug. 1667, he was removed from his post of lord chancellor, and in November following impeached of high treason and other crimes and misdemeanors, by the house of commons; upon which he retired into France, when a bill was passed for banishing him from the king's dominions. See ENGLAND, § 55, 56. He resided at Rouen in Normandy; and dying there in 1674, his body was brought to England, and interred in Westminster Abbey. He wrote, 1. A history of the rebellion, 3 vols. folio, and 6 vols. 8vo; a 2d part of which was lately bequeathed to the public by his lordship's descendant, the late lord Hyde and Cornbury. 2. A letter to the duke of York, and another to the duchess of York, upon their embracing the Romish religion. 3. An answer to Hobbes's *Leviathan*. 4. A history of the rebellion and civil wars in Ireland, 8vo. and some other works. The Rev. Mr Granger, in his *Biographical History of England*, observes, that "the virtue of the earl of Clarendon was of too stubborn a nature for the age of Charles II. Could he have been content to have enslaved millions, he might have been more a monarch than an unprincely king. But he did not only look upon himself as the guardian of the laws and liberties of his country, but had also a pride in his nature that was above vice; and chose rather to be a victim himself, than to sacrifice his integrity. He had only one part to act, which was that of an honest man. His enemies allowed themselves a much greater latitude; they loaded him with calumnies, blamed him even for their own errors and misconduct, and

helped to ruin him by such buffooneries as he despised. He was a much greater, perhaps a much happier man, alone and in exile, than Charles II. upon his throne." His character is thus drawn by Mr Walpole: "Sir Edward Hyde, who opposed an arbitrary court, and embraced the party of an afflicted one, must be allowed to have acted conscientiously. A better proof was his behaviour on the restoration, when the torrent of an infatuated nation entreated the king and his minister to be absolute. Had Clarendon sought nothing but power, his power had never ceased. A corrupted court and a blinded populace were less the causes of the chancellor's fall, than an ungrateful king, who could not pardon his lordship's having refused to accept for him the slavery of his country. Like justice herself, he held the balance between the necessary power of the supreme magistrate and the interests of the people. This never dying obligation his contemporaries were taught to overlook and clamour against, till they removed the only man, who, if he could, would have corrected his master's evil government. Almost every virtue of a minister made his character venerable. As an historian, he seems more exceptionable. His majesty and eloquence, his power of painting characters, his knowledge of his subject, rank him in the first class of writers; yet he has both great and little faults. Of the latter, his stories of ghosts and omens are not to be defended. His capital fault is his whole work being a laboured justification of king Charles. If he relates faults, some palliating epithet always slides in; and he has the art of breaking his darkest shades with gleams of light that take off all impression of horror. One may pronounce on my lord Clarendon, in his double capacity of statesman and historian, that he acted for liberty, but wrote for prerogative."

(2.) HYDE, Henry, E. of Clarendon, the son of the chancellor (N^o 1.), was born in 1638. He took the degree of M. A. at Oxford, after the restoration, which he co-operated with his father in forwarding (having early acquired the art of cyphering), and was made chamberlain to the queen. The persecution his father suffered from the courtiers led him to join the opposition, among whom he made a considerable figure as a public speaker, in both houses; for he continued his opposition to the court measures, after succeeding his father in 1674. But, upon his opposing the bill of exclusion, he was made a privy counsellor in 1680. On the accession of James II. he was made lord privy seal, and lord lieut. of Ireland, but was too zealous a protestant to be long continued by that bigoted monarch in these offices. Upon the revolution, however, he refused to take the oaths to K. William, upon which he was imprisoned in the Tower for a few months. After this he lived retired at his country seat, where he died in 1709, aged 71. His *State Letters* during his government of Ireland, and his *Diary for 1687*, 8, 9, and 90, were published in 2 vols. 4to in 1763, from the Clarendon press, Oxford.

(3.) HYDE, Thomas, D. D. professor of Arabic at Oxford, and one of the most learned writers of the 17th century, was born in 1636; and studi-

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ed first at Cambridge, and afterwards at Oxford. Before he was 18 years of age, he was sent from Cambridge to London to assist Mr Brian Walton in the great work of the Polyglot Bible; and about that period undertook to transcribe the Persian Pentateuch out of the Hebrew characters, which Abp. Usher, who well knew the difficulty of the undertaking, pronounced to be an impossible task to a native Persian. After he had happily succeeded in this, he assisted in correcting several parts of Mr Walton's work, for which he was perfectly qualified. He was made archdeacon of Gloucester, canon of Christ-church, head-keeper of the Bodleian library, and professor of Hebrew and Arabic, in the university of Oxford. He was interpreter and secretary of the Oriental languages, during the reigns of Charles II. James II. and William III.; and was perfectly qualified to fill his post, as he could converse in all these languages. There never was an Englishman in his situation of life who made so great a progress; but his mind was so engrossed by his beloved studies, that he did not appear to advantage in common conversation. Of all his learned works (the very catalogue of which, as observed by Anth. Wood, is a curiosity), his *Religio Veterum Perfarum* is the most celebrated. Dr Gregory Sharpe, the late learned and ingenious master of the Temple, has collected several of his pieces formerly printed, and republished them, with some additional dissertations, and his life prefixed, in two elegant vols. 4to. He died on the 18th Feb. 1701. Among his other works are, 1. A Latin translation of Ulug Beig's observations on the longitude and latitude of the fixed stars; and, 2. A catalogue of the printed books in the Bodleian library.

(4.) HYDE, a maritime county of N. Carolina, in Newbern district; bounded on the E. by the Atlantic, S. by Carteret, W. by Beaufort, and N. by Tyrrel counties. It contained 3074 citizens and 1048 slaves in 1795.

(5.—7.) HYDE, 3 English villages, in Berkshire, Dorsetshire, and Warwickshire.

HYDER ALY, or ALI, a famous Indian usurper, and for some time a formidable opponent of the British interest in the East Indies. He was the son of a killader, or governor of a fort, to the king of Mysore, and acquired his skill in military tactics in the French army. In 1753, he distinguished himself as their auxiliary at Trichinopoly. In 1763, being commander of the Mysore army, he dethroned his sovereign, and governed the kingdom under the title of regent. In the wars with the British between 1767 and 1770, he displayed great spirit and abilities; but in 1774 he was totally defeated by the Mahrattas. During the peace that followed he greatly improved his army and revenues. In 1780, he made an irruption into the Carnatic, and cut to pieces a British detachment under Col. Baillie; but his victorious career was soon stopt by Sir Eyre Coote, who, with a force scarce exceeding 7000 men, gained a complete victory over Hyder Ali at the head of 150,000, and defeated him 6 times successively afterwards, the last of which victories was obtained on the 7th June 1782. Hyder died in Dec. 1782, five months before Gen. Coote.

HYDESPARK, a township of Vermont, in Orleans county, 126 miles N. by E. of Bennington.

HYDNUM, in botany: A genus of the natural order of fungi, belonging to the cryptogamia class of plants. The fungus is echinated or prickly on the under side. One of the species, viz.

HYDNUM IMBRICATUM, is a native of Britain, and is found in woods. It has a convex hat, tiled, standing on a smooth pillar, of a pale flesh colour, with white prickles. It is eaten in Italy, and is said to be of a very delicate taste.

(1.) * HYDRA. *n. f.* [*hydra*, Lat.] A monster with many heads slain by *Hercules*: whence any multiplicity of evils is termed a *hydra*.—

New rebellions raise

Their *hydra* heads, and the false north displays
Her broken league to imp her serpent wings.

Milton.

More formidable *hydra* stands within,
Whose jaws with iron teeth severely grin.

Dryden's *Æn.*

Subdue

The *hydra* of the many-headed hissing crew.

Dryden.

(2.) HYDRA, in fabulous history, was a serpent in the marsh of Lerna, in Peloponnesus, with many heads, one of which being cut off, another, or two others, immediately succeeded in its place, unless the wound was instantly cauterized. Hercules attacked this monster; and having caused Iolaus to hew down wood for flaming brands, as he cut off the heads he applied the brands to the wounds, by which means he destroyed the Hydra. This Hydra is supposed to have been a multitude of serpents which infested the marshes of Lerna near Mycene, and seemed to multiply as they were destroyed. Hercules, with the assistance of his companions, cleared the country of them, by burning the reeds in which they lodged.

(3.) HYDRA, in astronomy, a southern constellation, consisting of a number of stars, imagined to represent a water serpent. See ASTRONOMY, § 548.

(4.) HYDRA, in geography, an island in the Grecian Archipelago. Lon. 43. 25. E. of Ferro. Lat. 37. 15. N.

(5.) HYDRA, in zoology, a genus of the order of zoophyta, belonging to the class of vermes. There are several species, known by the general name of polypes. See ANIMALCULE, § 5, 8; and POLYPUS, N° II.

(1.) HYDRABAD, a province of Hindoostan, now called GOLCONDA, which see.

(2.) HYDRABAD, the capital of Golconda and of the Deccan, a large city, seated in a plain, on the banks of a river that runs into the Kistna. It is surrounded with walls, and defended with towers; and contains above 100,000 inhabitants. It is 690 miles S. of Delhi, and 270 NNW. of Madras, according to Mr Cruttwell; but Dr Brookes and J. Walker make it 352 miles N. by E. of that city. Lon. 78. 52. E. Lat 17. 17. N.

(3.) HYDRABAD, a fort of Hindoostan Proper, in the province of Sindy, the residence of a Mahometan prince, who is tributary to the king of Candahar. It is situate on the Indus, near Nufserpour. Lon. 69. 30. E. Lat. 25. 29. N.

(1.)

(1.) * **HYDRAGOGUES**, *n. f.* [*ὑδρῶς* and *αγω*; *hydragogue*, Fr.] Such medicines as occasion the discharge of watery humours, which is generally the case of the stronger catharticks, because they make most forcibly the bowels and their appendages. *Quincy.*

(2.) **HYDRAGOGUES**, [from *ὑδρῶς*, water, and *αγω*, to draw,] are used in dropsies; but the original use of the term proceeded upon a mistaken supposition, that every purgative had some particular humour which it would evacuate, and which could not be evacuated by any other. It is now, however, discovered, that all strong purgatives will prove *hydragogues*, if given in large quantity, or in weak constitutions. The principal medicines, recommended as *hydragogues*, are the juice of elder, the roots of iris, foldannella, mechoacan, jalap, &c.

HYDRANGÆA, in botany, a genus of the digynia order, belonging to the decandria class of plants; and in the natural method ranking under the 13th order, *Succulentæ*. The capsule is bilocular, bifurcated, and cut round, or parting horizontally. There is but one species, viz.

HYDRANGÆA ARBORESCENS, a native of North America, from whence it has lately been brought to Europe, and is preserved in gardens, more for the sake of variety than beauty. It rises about 3 feet high; and has many soft pithy stalks, garnished with two oblong heart-shaped leaves placed opposite. The flowers are produced at the top of the stalks in a corymbus. They are white, composed of 5 petals with 10 stamina surrounding the style. These plants are easily propagated by parting the roots, in the end of October. They thrive best in a moist soil; but must be sheltered from frost.

HYDRARGYRUM, mercury, or quicksilver; so called from *ὑδρῶς*, water, and *αργυρος*, silver; *q. d.* *water of silver*, on account of its resembling liquid or melted silver.

HYDRASTIS, in botany, a genus of the polygamia order, belonging to the polyandria class of plants, and in the natural method ranking with those of which the order is doubtful. There is neither calyx nor nectarium; there are 3 petals; and the berry is composed of monospermous acini.

* **HYDRAULICAL**. } *adj.* [from *hydraulick*.]

(1.) * **HYDRAULICK**. } Relating to the conveyance of water through pipes.—Among the engines in which the air is useful, pumps may be accounted, and other *hydraulical* engines. *Derham*.—We have employed a virtuoso to make an *hydraulick* engine, in which a chymical liquor, resembling blood, is driven through elastick channels. *Arbutnot and Pope*.

(2.) * **HYDRAULICKS**, *n. f.* [*ὑδρῶς*, water, and *αυλῶν*, a pipe.] The science of conveying water through pipes or conduits.

(3.) **HYDRAULICS** comprehend the science of the motion of fluids, and the construction of all kinds of instruments and machines relating thereto. See **HYDROSTATICS**, Part II.

HYDRAULICO-PNEUMATICAL, *adj.* a term applied to engines, which raise water by means of air. See **HYDROSTATICS**, Part II. *Scil.* VII.—X.

HYDRENTEROCELE, in surgery, a species of hernia, wherein the intestines descend into the scrotum, together with a quantity of water.

(1.) **HYDRIA**, or **IDRIA**, a town of Germany in Carniola, 9 miles SSW. of Crainburg, and 154 of Vienna.

(2.) **HYDRIA**, a river of Carniola, which rises near Gewelb, and runs past the town of **HYDRIA** (Nº 1.), into the Lisonzo.

(1.) * **HYDROCELE**, *n. f.* [*ὑδρῶς* and *κελε*; *hydrocele*, Fr.] A watery rupture.

(2.) **HYDROCELE**, in surgery, denotes any hernia arising from water; but is particularly used for such a one of the scrotum, which sometimes grows to the size of one's head, without pain, but exceedingly troublesome. See **SURGERY**, *Index*.

(1.) * **HYDROCEPHALUS**, *n. f.* [*ὑδρῶς* and *κεφαλή*.] A dropsy in the head.—A *hydrocephalus*, or dropsy of the head, is only incurable when the serum is extravasated into the ventricles of the brain. *Arbutnot on Diet*.

(2.) **HYDROCEPHALUS** is a preternatural distension of the head to an uncommon size, by a stagnation and extravasation of the lymph; which, when collected in the inside of the cranium, is then termed *internal*; as that collected on the outside is termed *external*. See **MEDICINE**, *Index*.

HYDROCHARIS, the **LITTLE WATER LILLY**, a genus of the enneandria order, belonging to the diœcia class of plants; and in the natural method ranking under the first order, *Palmæ*. The spathe of the male is diphyllous; the calyx trifid; the corollatripetalous; the three inferior filaments styliferous. The female calyx trifid; the corolla tripetalous; the styles six; the capsule has 6 cells, and is polyspermous inferior. There is only one species, a native of Britain, growing in flow streams and wet ditches. It has kidney-shaped leaves, thick, smooth, and of a brownish green colour with white blossoms. There is a variety with double flowers of a very sweet smell.

HYDROCOTYLE, **WATER NAVELWORT**, a genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The umbel is simple; the involucre tetraphyllous; the petals entire; the seeds are half round and compressed. There are several species, none of which are ever cultivated in gardens. One of them, a native of Britain, growing in marshy grounds, is supposed by the farmers to occasion the rot in sheep. The leaves have central leaf-stalks, with about 5 flowers in a rundle; the petals are of a reddish white.

HYDROGENE GAS, or } See **CHEMISTRY**,
HYDROGENOUS GAS, } *Index*. Citizen Lavoisier, an ingenious French chemist, has contrived a method of producing from hydrogen gas not only a very clear light, but a very strong heat. "Judging both from the simplicity and extraordinary effects of this experiment (says a French writer), it seems to be an application of the powers of chemistry to the combustion of wood and animal substances. Under a glass globe is placed a light of the brightest and most steady kind, which also supplies the place of an active and warm fire.

AN



Fig. 1.
Hydrometer.

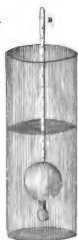


Fig. 2.



Fig. 3.

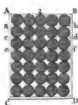


Fig. 4.



Fig. 7.

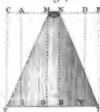


Fig. 8.

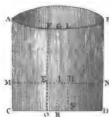


Fig. 5.

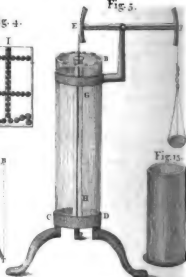


Fig. 13.

Fig. 6.

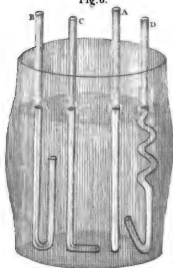


Fig. 9.

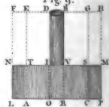


Fig. 11.

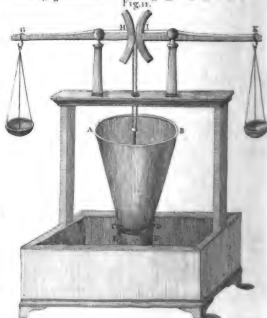


Fig. 10.



Fig. 12.



An apartment of considerable extent is illuminated by it in the most splendid manner, and the light reflected is extremely vivid and pure. It has no tendency to spoil the appearance of the apartment, or expose it to danger, as it never emits any sparks. Though in proceeding along the tubes it is cool, yet it contracts a proper degree of heat in mixing with the atmospheric air. The colours of the illumination are beautiful and variegated, but lose their brightness on being exposed to external air, and then assume a fainter and less striking appearance. In bringing the hydrogen gas into contact with the atmospheric air, Citizen Le Bon has provided either for augmenting or moderating its activity. This discovery may be turned to various purposes of convenience and economy. It is calculated to extend to an inconceivable degree the properties and powers of light, and to employ in the most important uses those substances which pass off under the form of smoke, without accomplishing any object of utility.—The engine is called a **THERMOLAMPE**.

• **HYDROGRAPHER**. *n. f.* [*ὕδωρ* and *γραφω*; *hydrographe*, Fr.] One who draws maps of the sea.—It may be drawn from the writings of our *hydrographer*. *Boyle*.

HYDROGRAPHIC, or } *adj.* a term applied
HYDROGRAPHICAL, } to CHARTS or MAPS
of sea-coasts, more usually called **SEA CHARTS**.
See **CHART**, N° III. § 1—4; and **GEOGRAPHY**,
Sec. IX.

(1.) • **HYDROGRAPY**. *n. f.* [*ὕδωρ* and *γραφω*;]
Description of the watery part of the terraqueous globe.

(2.) **HYDROGRAPHY** is the art of measuring and describing the sea, rivers, canals, lakes, &c.—With regard to the sea, it gives an account of its tides, counter tides, soundings, bays, gulpha, creeks, &c.; also of the rocks, shelves, sands, shallows, promontories, harbours; the distance and bearing of one port from another; with every thing that is remarkable, whether out at sea or on the coast.

HYDROLEA, in botany, a genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking with those of which the order is doubtful. The calyx is pentaphyllous; the corolla rotaceous; the filaments at the base are cordate; the capsule is bilocular and bivalved.

HYDROLOGY, *n. f.* [from *ὕδωρ*, water, and *λογος*, a discourse.] a science which investigates and explains the nature and properties of water; comprehending *Hydrostatics* and *Hydraulics*. See **HYDROSTATICS**.

(1.) • **HYDROMANCY**. *n. f.* [*ὕδωρ* and *μαντις*; *hydromantis*, Fr.] Prediction by water.—Divination was invented by the Persians: there are four kinds of divination; *hydromancy*, *pyromancy*, *aeromancy*, and *geomancy*. *Ayliffe's Parergon*.

(2.) **HYDROMANCY**. See **DIVINATION**, N° II. § 2.
HYDROMANTIC, *adj.* belonging to **HYDROMANCY**.

(1.) • **HYDROMEL**. *n. f.* [*ὕδωρ* and *μελι*; *hydromel*, Fr.] Honey and water.—*Hydromel* is a drink prepared of honey, being one of the most pleasant

and universal drinks the northern part of Europe affords, as well as one of the most ancient. *Mort*.—In fevers the aliments prescribed by Hippocrates were ptisans and cream of barley, *hydromel*, that is, honey and water, when there was no tendency to a delirium. *Arbutnot*.

(2.) **HYDROMEL** is honey diluted in nearly an equal weight of water. When this liquor has not fermented, it is called *simple hydromel*; and when it has undergone the spirituous fermentation, it is called the *vinous hydromel*, or *mead*. Mead is an agreeable kind of wine: nevertheless it retains long a taste of honey, which is unpleasing to some persons; but this taste it is said to lose entirely by being kept a very long time. See **MEAD**, N° 2.

(1.) • **HYDROMETER**. *n. f.* [*ὕδωρ* and *μετρον*.]
An instrument to measure the extent or profundity of water.

(2.) The **HYDROMETER** is used to measure the gravity, density, velocity, force, &c. of water and other fluids. See **HYDROSTATICS**, and *Plate CLXXXV. fig. 1*. Though it is incapable of determining the specific gravity of liquors with perfect accuracy, yet in the way of public business it has undoubtedly the advantage of every other, on account of the ease and expedition with which it can be used; and for this reason it has been adopted by government, in order to determine the strength of spirituous liquors. Dr Blagden, who was lately employed to make experiments on this subject, is of opinion, that glass is the most proper material for the construction of an hydrometer. (See *Philos. Transf.* vol. lxxx. p. 342.) Its sensibility depends on the size of its stem. In the old areometers the stem was made so large, that the volume of water displaced between its least and greatest immersions was equal to the whole difference of specific gravity between water and alcohol, or perhaps more; whence its scale of divisions must be very small, and could not give the specific gravity with much accuracy. On this account weights were introduced, by means of which the stem could be made smaller; each weight affording a new commencement of its scale; so that the size of the divisions on a given length was doubled, tripled, &c. as one or more weights were employed, the diameter of the stem being lessened in the subduplicate proportion of the increased length of the divisions. This method, however, in our author's opinion, has been carried to excess; and the following is recommended as a proper mean betwixt these extremes to determine the specific gravity of spirituous liquors to three places of decimals. In this method the weight of water is supposed to be unity, or 1 with any number of cyphers annexed: "the whole compass of numbers, therefore, from rectified spirit to water, at 60° of heat, would be the difference between 825, the weight of rectified spirit, and 1000 the weight of water, which is 175. To make allowance for the lightest spirit and heaviest water, however, at all the common temperatures, the difference may be supposed 220. The stem might show every 20 of these divisions, and thus ten weights would be sufficient for the whole. Hence the inconvenience of shifting the weights, which has always been complained of,

B b b b

would

would in a great measure be avoided : as people versant in that business would seldom err so far as to the whole amount of the difference previous to making any trial. Hence also the stem may be made small enough, and the scale graduated so nicely as to make the instrument sufficiently accurate. According to this arrangement, it would be proper to have the weights adapted to the hydrometer marked with the different specific gravities which they are intended to indicate ; zero on the top of the stem without a weight being supposed to mean 800, and 20 at the bottom to signify 820, which number the first weight would carry ; the successive weights being marked, 840, 860, &c. ; and the division on the stem cut by the fluid under trial, would be a number always to be added to that on the weight ; the sum of the two showing the true specific gravity. The weights should undoubtedly be made to apply on the top of the stem, so as never to come in contact with the liquor ; and in using the hydrometer, its stem should always be pressed down lower than the point at which it will ultimately rest, that by being wetted it may occasion no resistance to the fluid. The instrument itself should be of as regular a shape and with as few inequalities as possible, that all impediments to its motions may be avoided.

* **HYDROMETRY**. *n. f.* [*ὕδρω* and *μέτρον*.] The art of measuring the extent of water.

HYDROMPHALUS, in medicine and surgery, a tumor in the navel arising from a collection of water.

HYDROPHANES, **OCULUS MUNDI**, or **LAPIS MUTABILIS**, a kind of precious stone highly esteemed among the ancients, but little known to the moderns till Mr Boyle made his observations upon it. Its specific gravity is about 2.048 ; its colour of an opaque whitish brown ; it is not soluble in acids nor affected by alkalies, but is easily cut and polished. Sometimes it gives fire with steel, sometimes not. It is infusible *per se* ; but when urged by a blowpipe, changes to a brownish brittle substance. It is found in beds over the opals in Hungary, Silesia, and Saxony, and over the chalcedonies and agates in Iceland. These stones in general are either of a yellowish green, milky grey, or of a yellow like that of amber. The most remarkable property of this stone is, that it becomes transparent by mere immersion in any aqueous fluid ; but gradually resumes its opacity when dry. See **LAPIS MUTABILIS**.

HYDROPHLOGE, a word used by Mr Wiegand, for one of the component parts of water. See his *Gen. Syst. of Chem.* transl. by Hopson, p. 39.

(1.) * **HYDROPHOBIA**. *n. f.* [*ὕδρως* ; *hydrophobis*, Fr.] Dread of water.—Among those dismal symptoms that follow the bite of a mad dog, the *hydrophobia*, or dread of water, is the most remarkable. *Quincy*.

(2.) **HYDROPHOBIA** has likewise been sometimes found to take place in violent inflammations of the stomach, and in hysteric fits. See **MEDICINE**, *Ind.*

HYDROPHYLACIA, a word used by Kircher and some others who have written in the same system, to express those great reservoirs of water which he places in the Alps and other mountains for the supply of rivers which run through the se-

veral lower countries. This he makes to be one of the great uses of mountains in the economy of the universe.

HYDROPHYLAX, in botany, a genus of the monogynia order, belonging to the tetrandria class of plants. The calyx is tetrapartite ; the corolla funnel-shaped ; the fruit two-edged and one-seeded.

HYDROPHYLLUM, **WATER LEAF** : a genus of the monogynia order, belonging to the pentandria class of plants ; and in the natural method ranking with those of which the order is doubtful. The corolla is campanulate, with five melliferous longitudinal stria on the inside ; the stigma is bifid ; the capsule globose and bivalved. There is only one species, viz.

HYDROPHYLLUM VIRGINIANUM, the water leaf of Morinus. It grows naturally in Canada and many other parts of America on moist spongy ground. The root is composed of many strong fleshy fibres, from which arise many leaves with foot-stalks 5 or 6 inches long, jagged into three, five, or seven lobes, almost to the midrib, indented on their edges. The flowers are produced in loose clusters hanging downwards, are bell-shaped, and of a dirty white colour. It may be propagated by parting the roots ; which ought to be done in autumn, that the plants may be well rooted before spring, otherwise they will require a great deal of water.

* **HYDROPICAL**. } *adj.* [*ὕδρως* ; *hydropicus*.

* **HYDROPICK**. } from *hydrops*, Latin.) 1. Dropical ; diseased with extravasated water.—Cantharides heat the watery parts of the body, as urine, and *hydropical* water. *Bacon's Nat. History*.

The world's whole sap is sunk :

The general balm the *hydropick* earth hath drunk.

Dante.

—*Hydropical* swellings, if they be pure, are pellucid. *Wise man*.

Hydropick wretches by degrees decay,

Growing the more, the more they waste away ;

By their own ruins they augmented lie,

With thirst and heat amidst a deluge fry. *Blackm.*

—One sort of remedy he uses in dropics, the water of the *hydropicks*. *Arbutnot*. 2. Resembling dropisy.—Some men's *hydropick* insatiableness learned to thirst the more, by how much more they drank. *King Charles*.—Every lust is a kind of *hydropick* distemper, and the more we drink the more we shall thirst. *Tillotson*.

HYDROPS, in medicine, the **DROPSY**.

HYDROSCOPE, an instrument anciently used for the measuring of time. It was a kind of water clock, consisting of a cylindrical tube, conical at bottom : the cylinder was graduated, or marked out with divisions, to which the top of the water becoming successively contiguous, as it trickled out, the vertex of the cone pointed out the hour. See **HYDROSTATICS**, *Part II. Sect. XII.*

* **HYDROSTATICAL**. *adj.* [*ὕδρως* and *στασις*.] Relating to hydrostatics ; taught by hydrostatics.—A human body forming in such a fluid, will never be reconcileable to this *hydrostatical* law : there will be always something lighter beneath, and something heavier above ; because the bone, the heaviest in specie, will be ever in the middle. *Bentley*.

* **HYDRO-**

* **HYDROSTATICALLY.** *adv.* [from *hydrostatical*.] According to hydrostatics. — The weight of all bodies around the earth is ever proportional to the quantity of their matter: for instance, a

pound weight, examined *hydrostatically*, doth always contain an equal quantity of solid mass. *Bentley.*

• **HYDROSTATIC BALANCE.** See **BALANCE**, § 5.

HYDROSTATICS.

DEFINITIONS and DIVISION of the SCIENCE.

* **HYDROSTATICKS.** *n. s.* [*ὕδωρ*, and *στασις*; *hydrostatique*, Fr.] The science of weighing fluids; weighing bodies in fluids.

THIS science not only treats of the weighing of fluids, and of solid bodies in them (as Dr JOHNSON observes above), but comprehends their nature and properties in general, particularly their pressure, gravity, equilibrium, and motions.

This last branch of the subject, when treated of by itself, forms a distinct science, entitled **HYDRAULICS**; but it is so necessarily connected with the other branches of **HYDROSTATICS**, that it would be improper to separate them, farther than by describing the former as the 1st part, and the latter as the 2d part of this treatise.

PART I. HYDROSTATICS.

SECT. I. OF FLUIDITY.

By **HYDROSTATICS**, properly so called, in contradistinction from **HYDRAULICS**, we are taught how to determine the gravity or pressure of fluids upon solids, or upon each other, in vessels where water is not allowed to escape or run off, but remains at rest.

SIR ISAAC NEWTON's definition of a fluid is much the same with that of the late Mr George Adams, whose writings on this subject we shall chiefly quote in the present treatise. He defines a fluid to be a body whose parts are so loosely connected together, that they easily yield to any force impressed upon them, and move freely amongst each other. In this sense, fire, air, &c. are considered as fluids. In almost every physical speculation, where experiment can reach, the subject admits of some illustration; where that is denied, the reasonings are in general vain and conjectural. We do not know the form of the parts of which fluids are composed, and can make no experiments to reduce them into their primary particles.

There is nothing more different in accuracy and truth, than that apprehension which is adequate to the purposes of human life, and that which ought to satisfy the investigation of a philosopher. Thus there is nothing more obvious to common observers than *fluidity*, yet the philosopher finds it a property difficult to be conceived, and which he could not give credit to, if it was not rendered familiar to him by custom and experience. It is a physical phenomenon which has not yet been explained, and of which it is very difficult to give a clear account. It is, indeed, impossible to comprehend, how a material and incompressible substance can be composed of parts so elementary, so moveable among themselves, and yet with so little adherence, as to assume immediately the form of any vessel into which it is poured; that its sur-

face is always parallel to the horizon, or perfectly level; that, in syphons, or when agitated by the wind, it makes isochrone vibrations, or undulations like a pendulum; that it runs off where favoured by the smallest descent, &c. &c. Yet all these facts, being common and familiar, occasion no surprise to mankind in general.

FLUIDITY is caused by a certain degree of fire, which, when employed for this purpose, disappears with respect to any other sensible or perceptible effect. It does not dilate the volume, but resists the particular attachment of the parts. Some have endeavoured to give mechanical ideas of a *fluid body*, by comparing it to a heap of sand: but the impossibility of giving fluidity by any kind of mechanical comminution, will appear by considering two of the circumstances necessary to constitute a fluid body: 1. That the parts, notwithstanding the greatest compression, may be moved, in relation to each other, with the smallest conceivable force, or will give no *sensible resistance* to motion within the mass in any direction. 2. That the parts shall gravitate to each other, whereby there is a constant tendency to arrange themselves about a common centre, and form a spherical body; which, as the parts do not resist motion, is easily executed in small bodies. Hence the appearance of drops always takes place when a fluid is in proper circumstances.

Let us now see how far these qualities may be procured by mechanical operations, even executed without those imperfections that necessarily attend human performance. A body of sand, the particles of which should be perfectly spherical and polished, or smooth, would only imitate a fluid in being able to spread itself upon a smooth plane instead of lying in a heap, but would possess neither of the two qualities essential to a fluid body. For a heap of spherical bodies, if compressed, could not move by relation to each other, except by a force sufficient to balance that by which, in this case, they are necessarily retained in their places. Neither can the parts of the supposed body of sand cohere, either to themselves or to other bodies, in the manner of fluids, as in each particle the mass of gravitating matter must be great in proportion to the point of contact by which they should cohere. If the cohesion of the particles of sand increased, the spreading quality would be diminished.

Many other differences might be pointed out; but supposing every thing else favourable to the mechanical theory, yet still there would remain to be explained the operation of fire, which is so essential to fluidity. This would lead us too far, as it would render it necessary for us to investigate the nature of that resistance by which the figure of bodies is preserved in their hardness. By fire hard bodies are made soft; but it is not properly

perly the portion of loose fire which augments the volume of bodies that renders them fluid: their fluidity is occasioned by a certain quantity of fire, which then disappears, with regard to any other sensible or perceptible effect.

SECT. II. *Of the GRAVITY of the PARTICLES of FLUIDS, and its EFFECTS on the FLUIDS themselves.*

ALTHOUGH no one finds any difficulty in allowing that water and other fluids are really ponderous, and do actually gravitate when considered as a whole body, being convinced by their own senses, that a vessel weighs less when empty, than when it is filled with any fluid, and weighs heavier the more it contains; yet, in the early times of philosophy, there were persons who believed fluids did not gravitate *in proprio loco*, as they termed it; that is, when immersed in the same, or a different fluid. A simple experiment will shew that they were mistaken, and that fluids lose nothing in their weight *in proprio loco*.

Take a hollow glass ball, such as is represented in *Plate CLXXXV. fig. 2.* furnished with a brass stop-cock, and made so heavy as to sink in water. Exhaust it of its air, and then shut the cock. Exhausting the air from it, gives room to a quantity of water equal in bulk to the exhausted air. Suspend it now from the end of the balance, so that the bottle and the stop-cock may be under the surface of the water in the jar, and then counterpoise it by a weight in the opposite scale. If we now open the cock, that the water may run into the bottle, the water will rush in, and the ball will preponderate, and bear down the beam on which it hangs; clearly proving, that the parts of water retain their gravity in water, so as to press and bear down upon the parts beneath them, otherwise the phial would not become heavier upon the admission of the water; and it will appear that the ball overbalances the counterpoise, as much as the weight of the quantity of water in the ball.

To facilitate the explanation of hydrostatic phenomena, it has been usual for the writers on this subject to consider the fluid in a vessel as cut into several horizontal planes, or imaginary surfaces, and to consist of a vast number of small, equal, lubricious, spherical globules. Thus, *fig. 3, pl. CLXXXV.* A B C D may represent a vessel consisting of such globules, *a b, c d, e f,* imaginary horizontal surfaces. Besides this imaginary horizontal division of a fluid, they often consider it as divided into perpendicular columns, from the top to the bottom of the fluid, as at *fig. 4.* Though fluids are subject to the laws of gravity as well as solids, yet their fluidity occasions some peculiarities necessary to be noticed. The parts of a solid are so connected together as to form but one whole; their effort is as it were concentrated in a simple point, called the centre of gravity. This is not the case with fluids; the particles here are all independent of each other, are extremely moveable, yielding to the least effort that tends to separate the one from the other.

The PARTS of a FLUID GRAVITATE independently of each other, and this is a natural consequence of their fluidity, or their not adhering to-

gether; whereas the particles of a solid cohere together, and gravitate as one mass. It is clear from this principle, that if a hole be made in a vessel full of water, the power necessary to prevent the fluid from running out, must be able to overcome the column of the fluid pressing on the hole, and that the weight to be overcome is the same, whether there is only this column of the fluid acting on the part stopping the hole, or whether the vessel be full.

This will be rendered clearer by an experiment, made with the cylindrical glass vessel A B C D, *fig. 3, pl. CLXXXV.* which has a hole at bottom. A cylindrical tube of glass passes through, and is fitted to this hole; a small piston, or plug, is fitted to this tube; and, being well greased, slides easily up and down; a long wire is fixed to this piston, to be hooked on to one arm of the balance E F. On the upper part of this short tube may be occasionally fitted a glass tube, G H, which is exactly of the same diameter as the brass tube, and of the same height with the large vessel.

Having fitted the glass tube in its place, and poured in water up to the mark, put weights into the scale, at the opposite arm of the balance, till the piston just begins to rise; then take away the glass tube, and fill the large vessel with water to the same height, and it will be evident that the same weight as before overcomes the pressure. Now as the same weight overcomes the pressure, whether a column of water be only the size of the piston, or whether the vessel be full of water, it is clear that particles of water exercise their gravity independent of each other; but if the mass of water contained in the outer vessel was changed into ice, to raise the piston we must use a weight equal to the weight of the whole column of ice.

The SURFACE of a FLUID which is contained in an open vessel, and free from all external impediments, will be LEVEL, or parallel to the horizon. No part of a fluid can stand higher than the rest: for, if any part be raised, it must descend by the force of gravity, and, in so doing, will spread and diffuse itself till it is on a level with the other parts; for, having gravity, and yielding easily to every impression, they obey the force of gravity, and slip down till they come to a level.

As the gravity of the particles reduces the upper surface to a level, so likewise it occasions a pressure on the lower part, greater or less in proportion to their depths below the surface, each part containing a pressure equal to the weight of all those that lie above it; consequently, the particles which are at equal depths below the surface are equally pressed. In other words, as the upper surface of the fluid is parallel to the horizon, and as the lower parts sustain the upper, and are pressed by them, this pressure will be in proportion to the incumbent matter, that is, to the height of the fluid above the particle that is pressed: but as the upper surface of the fluid is parallel to the horizon, all the points of any surface that you may conceive within the fluid, parallel to the horizon, are equally pressed. Should this equality of pressure be at any time destroyed, and there be a less pressure on one part of the surface than on the other parts, the fluid yielding to any impression, this

this part will be moved, that is, will ascend till the pressure becomes equal.

We may confirm this by a simple experiment with a glass tube. Stopping one end with your finger, immerse the other in water. The water will rise in the tube; but the tube being full of air, while you keep your finger upon the orifice, the rise is but small; but if you take away your finger, that the air which compressed may escape, the water will rise up into the tube, and not be at rest till it attains the same height with the external water.

SOLIDS make no effort but in the direction of gravity, or perpendicularly downwards; but FLUIDS exert a force of pressure EQUAL to their GRAVITY, in all directions, and in all EQUALLY. This follows from the nature of a fluid, for its particles yield to any impression, and are easily moved; therefore no drop will remain in its place, if, whilst it is pressed by a superincumbent fluid, it be not equally pressed on all sides; because being a fluid itself, it will yield to every impression, and begin to move, unless it be acted upon by equal forces, in all possible directions. But it cannot move, because the surrounding drops resist on all sides its motion with the same force that it endeavours to move, and consequently the drop must remain at rest; what is thus proved of one drop, holds equally true of all; consequently all the parts of a fluid, at equal depths below the surface, are pressed equally in all directions.

Let us take the several glass tubes, A, B, C, D, *fig. 6, pl. CLXXXV.* which are open at both ends; immerse them in water to the same depth, their upper orifice being stopped by the finger. Upon taking away the finger, the water will rise to the same height in all the tubes, though it enters the lower end in very different directions: in A the pressure is directed upwards, in B downwards, in C sideways, and in D obliquely, but the pressure is equal in each. If we pour a greater quantity of water into the vessel, it will rise equally in the tubes; so that fluids press in all directions, with a force proportionable to their heights.

The same experiment is perhaps rendered still clearer by pouring some mercury into tubes. The tubes for this purpose are smaller than those to be used in the former experiment: some of them are straight, and others bent at various angles. Though the tubes are open at both ends, one of the extremities should be closed till after the immersion, to prevent the mercury from falling out. On immersing the lower end of these tubes in water, the mercury will ascend toward the upper end of the tubes. It is to be remarked, concerning this experiment, that whatever be the angles at which the tubes are bent, and however they are inclined to the horizon, if before immersion the mercury in all the tubes be on a level, it will continue so after immersion, provided all the tubes are immersed to the same depth. Consequently, when it has been proved that the pressures of a fluid are as the surface pressed, and their depths from the surface of the incumbent fluid, it will follow that the pressure of a fluid is not only propagated in all directions, but that the quantities of the pressure at the same depths, and on a given surface, are equal in all directions.

From a cursory view of the subject, some may consider it as a kind of mechanical paradox, that the pressure of a fluid upward, or in a direction contrary to that of gravity, should be nothing more than a consequence of gravity itself; but it is very easy to shew, from mechanical principles, that a force acting in a given direction may communicate pressure through a number of intermediate bodies, so that the last body shall be impelled in any direction whatever, even in that which is directly contrary to the original impulse; and this is the case in respect of the particles which compose fluids.

From the foregoing experiments it very clearly appears, that the PERPENDICULAR PRESSURE of any fluid column, is, from some UNKNOWN connection of the parts, diffused laterally in every direction; and at the same depth, the pressures, estimated in any direction, are equal to each other. What has been proved of water obtains in all other substances that are fluid, and under the influence of gravity.

SECT. III. *Of the ACTION of FLUIDS against the BOTTOMS, SIDES, and TOPS, of the VESSELS which CONTAIN them.*

It is evident, that the bottom and sides of a vessel containing a fluid (and the top also, when the fluid is raised above it in a tube) are pressed by the parts of the fluids which immediately touch them; and as action and re-action are equal, these parts all sustain an equal degree of pressure. As the pressure of fluids is equal every way, the bottoms and sides of the vessels are pressed as much as the neighbouring parts of the fluid; but it has been shewn that this action increases in proportion to the height of the fluid, but is every way equal at the same depth. This pressure depends on the height, not the quantity of the fluid; consequently, when the height of the fluid, and the area or surface pressed, remain the same, the action upon this surface will always be equal, however the figure of the vessel be changed. In other words, the pressure which the bottom of the vessel sustains from the fluid contained in it, whatever be the shape of the vessel, is equal to the weight of a pillar of the fluid, whose base is equal to the area of the bottom, and whose height is the same with the perpendicular height of the fluid.

That this is the case, in vessels that are equally wide from top to bottom, is obvious, because the bottom of such a vessel does actually sustain such a column of fluid, a column in this case equal to the whole weight of the fluid. Here the whole weight of the fluid contained in the vessel, and no other force besides, presses upon the bottom, and is consequently proportional to the quantity of matter contained in the vessel, which quantity is as the surface of the bottom, and the perpendicular height above it. But that the case should be the same in irregular vessels, is not so easy to conceive; for instance, that in a vessel which from a large bottom grows narrower as it rises, the bottom should bear the same pressure when the vessel is filled, as it would were the vessel equally wide throughout from bottom to top, seems strange, yet is what necessarily follows from the nature of fluidity.

Before we proceed to illustrate this proposition by experiment, it may not be improper to explain it

it by diagrams; considering it, 1. when the vessel is narrower at the top than the bottom; 2. when it is wider at the top than the bottom.

1. If the vessel *M N F T*, *fig. 7*, *pl. CLXXXV*, is smaller at the top than at the bottom, the pressure upon the bottom, *E T*, is as great as the pressure upon the bottom of a cylindrical vessel, *A B C D*, *fig. 8*, of equal base and height, when they are both filled with water, or any other fluid, notwithstanding there will be considerably more water in the cylinder than the cone. Make *F G*, *O R*, in the cylinder, *fig. 8*, equal to *O R*, the base of the column *M N O R* of the cone, *fig. 7*. Now, as these columns of water are equal, it is evident that *O R* in the cylinder and *O R* in the cone sustain an equal weight, and consequently an equal pressure. It is also evident, from what has been explained at the beginning of this article, that every part equal to *O R*, at the bottom of the cylinder, is pressed just as much as *O R*. But it is requisite to prove, that every part at the bottom of the cone is equal to *O R* at the bottom of the cylinder; for instance, the part *F I* is pressed just as much as *O R* is. It has been shewn, that all equal parts of a fluid, at equal depths from the surfaces, are pressed equally; but the drops contiguous to *F I* and *O R* are at equal depths from the surfaces; therefore these drops, and consequently the parts *F I* and *O R*, are equally pressed. Now, as every part equal to *O R*, in the bottom both of the cone and cylinder, is pressed as much as *O R*, and since one bottom is equal to the other, it follows, that the whole pressure upon *F T* is equal to the whole pressure upon *C D*.

But although it appears, that the proposition is true, some persons have a difficulty in discovering the reason why it is true; for it certainly does not seem likely, at first view, that *F I*, with no more water over it than fills the space *F E I*, should be pressed as much as *O R*, which sustains the whole column *M N O R*. But it must be remembered, that the water *F E I* presses upwards against *F E*, as well as downwards against *F I*; and if a hole was made at *F E*, and a tube soldered therein, the water, by the pressure upwards, would be sustained in the tube at the same height that it stands in the vessel; therefore this pressure is equal to the weight of as much water as would fill the tube *C A F E*.

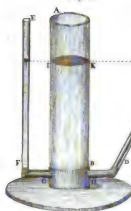
Now, the same pressure which would support the water in such a tube acts upon *F E*; but the re-action of *F E* downwards is equal to the action upwards against it: that is, *E F* keeps the water down with a force equal to that with which it endeavours to rise, equal to the difference of weight between *F E I* and *M N O R*; and as *F I* sustains both the weight of the water *F E I*, and the action or force with which the water is kept from rising, but *O R* sustains only the weight of water *M N O R*, the pressure upon *F I* will be equal to the pressure upon *O R*, and the same may be proved of any other column. Therefore the bottom of the cone is as much pressed by the weight of water which fills the cone, and this re-action together, as the same bottom would be pressed by the weight of as much water as would fill up the whole cylindrical space *C B F T*; that is, the pressure upon the bottom of a conical vessel is

equal to the pressure upon the bottom of a cylindrical one of the same BASE AND HEIGHT.

The same mode of reasoning may be applied to the vessel *D B L P*, *fig. 9*, which consists of two cylindrical parts *N M L P*, a great cylinder at the bottom, and *D B I V*, a lesser one at the top.—For the pressure upon *L P*, when the vessel is full of water, will be as great as if the vessel was as wide at top as at bottom; that is, as great as it would be upon the same bottom *L P*, supposing the vessel was an uniform cylinder, whose base was *L P*, and height *L F*. *L A* and *O R*, two equal drops at the same depth, are pressed equally; and *O R* having as much water to sustain, is as much pressed as if the vessel was an uniform cylinder. Therefore *L A*, or *C P*, or any other equal part at the bottom, and consequently the whole bottom, is as much pressed in one case as it would be in the other. Indeed *L A* or *C P* have less water to sustain than *O R*; but the column *N T L A* presses upwards against *N T* with a force equal to the difference between this column and *D B O R*, or to the weight of as much water as would fill the space *F E N T*; for if a hole was made at *N T*, and a tube, *F E N T*, soldered into it, the pressure against the bottom of the tube would support water in it to the height *N T*, the same height it stands at in the tube *D B I V*. Now, as the re-action of *N T* downwards is equal to the action upwards against it, that is, the force with which *N T* keeps the water below it, down against *L A*, is equal to the force with which this water presses against *N T*; *L A* is therefore pressed down not only with the weight of the water *N T L A*, but likewise by the re-action of *N T*, which is equal to the weight of as much water as would fill *F E N T*, and make *N T L A* equal to *D B O R*; whence it follows, that the weight and re-action together on *L A*, are equal to the weight on *D B O R*, by which *O R* is pressed; and the same may be proved of every other equal portion of the whole bottom and cover; and, therefore, by the weight and re-action, *L P* is as much pressed as if it was the bottom of a cylindrical vessel *F H L P*, having the same dimensions at the top as at the bottom, and filled with water to the height *L F*. But to proceed:

Though the pressure upon *F T*, *fig. 7*, is equal to the pressure upon *C D*, when both vessels are filled with water to the same perpendicular height; yet if they were filled with ice, or any other solid substance, instead of water, *C D* would be more pressed than *F T*. For *C D*, whether the vessel be filled with ice or water, sustains the whole weight of the body which rests upon it, and no more; but *F T*, which, besides the weight *M N F T*, sustains the re-action of the sides *M N F T*, when the vessel is filled with water, has only the weight to sustain when it is filled with ice; for ice, or any other solid body, does not press upwards. This is a property, which, as it only arises from the nature of a fluid, belongs to fluids only; *F T* will therefore be only pressed by the weight of the ice, and consequently will be less pressed than *C D*, in proportion as the cone is less than the cylinder, when their bases and heights are equal. For the same reason *L P*, *fig. 9*, if it were full of ice, would be as much less pressed than

Fig. 1.



HYDROSTATICS

Plate CLXXXVI

Fig. 4.



Fig. 4.



Fig. 5.



Fig. 5.

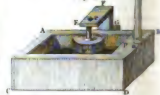


Fig. 9.



Fig. 6.

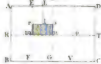


Fig. 7.

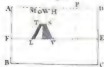


Fig. 8.

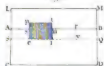


Fig. 10.



Fig. 11.



Fig. 12.

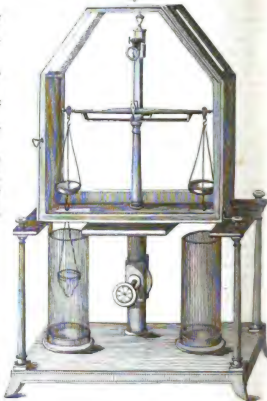
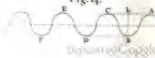


Fig. 13.



Fig. 14.



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than when it is full of water, as the quantity of matter contained in the compound vessel N M L P is less than the quantity of matter contained in a cylindrical vessel, whose base is L P, and height L F.

2. The 2d case of the proposition is when the vessel A B O R, *fig. 10*, is wider at top than bottom. For here also the pressure of any fluid upon the bottom, O R, of it, is the same as in a cylindrical vessel, S T O R, of an equal base, and filled with the same sort of fluid to the same height. For the bottom O R, in either case, sustains just the same quantity of fluid, and consequently the same quantity of matter. If it is the bottom of a cylinder, then it sustains no more than the column S T O R, because the vessel holds no more. If it be the bottom of an inverted cone, as A B O R, then it sustains only the same column; for, though the vessel holds more than this, yet all the rest of the fluid is supported by the sides A O, B R, and therefore does not press on the bottom.

Thus, whether a vessel be narrower or wider at the top than at the bottom, the pressure upon the bottom is the same as in a cylindrical vessel of the same base and height; for when it is narrower at the top than at the bottom, though it holds less water than the cylindrical one would, yet the pressure is not less, because the re-action of the sides supplies the defect; and when it is wider at the top than at the bottom, though it holds more water than the cylindrical one would hold, yet the pressure is not greater, because the sides support the excess.

Let us now confirm by experiment, what we have thus endeavoured to render plain without it. The apparatus, *fig. 11*, is designed for this purpose. It is sometimes called the apparatus of PASCHAL, sometimes the apparatus for illustrating the HYDROSTATIC PARADOX. It consists of three vessels, *fig. 12*, *fig. 13*, and A B C D, *fig. 11*, each of which are of the same size at bottom and of the same height, and may be screwed alternately on the brass barrel E F, *fig. 11*, in which a piston slides up and down with ease. One of the vessels, *fig. 13*, is cylindrical; the other A B C D, *fig. 11*, is an inverted cone, wider at top than bottom; the third, *fig. 12*, is a tube screwed to a plate, which makes the bottom the same size as that of the other two; it has a funnel at top to prevent the water, in making the experiment, from being spilt. First screw the cylindrical vessel to the barrel, pushing down the piston as low as it will go, then hook the wire of the piston to the rings from the short ends of the steelyards G H, I K. Now pour water in the cylinder up to the mark in the inside, and find what weights, suspended from the longer arms of the steelyard, will raise the piston; then take the cylindrical vessel from the barrel. Substitute the vessel A B C D, *fig. 11*, which is like an inverted cone, in place of the former; fill it with water to the mark, as before, and hook on the wire of the piston to the steelyards; and though the quantity of water is now many times greater than what was in the cylinder, yet the same counterpoise will raise the piston. Take off the conical vessel, and screw on the tubular one; and though this holds a much smaller quantity than either of the former, still it requires the same

counterpoise. The friction of the piston, being the same in every case, makes no alteration in the experiment.

To show that the lateral pressure is equal to the perpendicular pressure upon a larger scale, and in a manner which relates more to the preceding experiment, we have delineated an apparatus, *fig. 1. pl. CLXXXVI.* with 3 tubes that communicate with each other. The middle one is a large glass tube or cylinder, A B; the lower end is firmly cemented into a strong brass hoop; to the sides of this hoop are soldered the brass tubes G, H, into each of which a glass tube is cemented. One of these, E F, is parallel to the large glass vessel A B; but the other C D is inclined thereto. The inclined tube is sometimes furnished with a joint, that the inclination may be varied as may be necessary.

If we pour water into the tube E F, this will run through G, into the larger vessel A B, and rise therein; and if we continue pouring water until it comes to any given height, as I K, and then leave off, the surface of the water in the small tubes E F, C D, will be found at the same height; the perpendicular altitude is the same in all the three tubes, however small the one may be in proportion to the other. This experiment clearly proves, that the small column of water balances and supports the large column; which it could not do if the lateral pressures at bottom were not equal to each other. Whatever be the inclination of the tube C D, still the perpendicular altitude will be the same as that of the other tubes, though to that end the column of water must be much longer than those in the upright tubes. Hence it is evident, that a small quantity of a fluid may, under certain circumstances, counterbalance any quantity of the same fluid. Hence also it is evident, that in tubes that have a communication, whether they be equal or unequal, short or oblique, the fluid always rises to the same height. Consequently water cannot be conveyed by means of a pipe that is laid from a reservoir to any place that is higher than the reservoir itself.

The ancients, it has been said, were ignorant of this principle, and knew not the use of pipes for conveying water up hills: but this assertion is not true; they did know the use of pipes, but chose to employ aqueducts in their stead, for reasons we cannot now with certainty account for.

Our next experiment proves, with great clearness, the HYDROSTATIC PARADOX, that very great weights may be balanced by a very small weight of water, without its acting to any mechanical advantage: but, more particularly, it also proves, that its pressure upwards is equal to its pressure downwards, and all this even to those who have no previous knowledge of hydrostatical principles. The apparatus, *fig. 2, pl. CLXXXVI.* consists of two large thick boards, C D, E F, connected together by leather, like a pair of bellows; hence it is usually called the *hydrostatic bellows*. A long brass pipe is fixed to the bottom board; so that water being poured in at the top, will pass between the two boards. We will suppose the boards of the apparatus oval; and that the longest diameter is 18 inches, the shorter one sixteen. Having poured water enough into the bellows to keep the boards asunder, and put six half hundred

hundred weights on the top of the boards, we next pour water into the tube, to the height of three feet, and find it will push up all the weights. Thus the water in the pipe, which weighs but a quarter of a pound, sustains 300lb. weight. If we take off the weights, and try, by pressing upon the upper board, to force the water out at the upper tube; our strength will be scarce sufficient for the purpose. Thus we clearly see how great a pressure upwards is exerted by the water.

Another instrument has been invented, for proving that the pressure of fluids is in proportion to their perpendicular heights, without any regard to their quantity.

ABCD, *fig. 3, pl. CLXXXVI.* is a box, at one end of which, as at *a*, is a groove from top to bottom, for receiving the upright glass tube I, which is bent to a right angle at the lower end, as at *fig. 4*; and to that end is tied the end of a large bladder K, *fig. 4*, which lies in the bottom of the box. Over this bladder is laid the moveable board M, *fig. 5*, in which is fixed an upright wire. Leaden weights N N, *fig. 5*, to the amount of 16 lb. with holes in the middle, are put upon the wire, over the board, and press upon it with all their force. The bar *p* is then put on, to secure the tube from falling, and keep it upright; and then the piece EFG is to be put on, to keep the weights in a horizontal position, there being a round hole at *e*. Within the box are four upright pins, to prevent the board at first from pressing on the bladder. Pour water into the tube at top; this will run into the bladder: and after the bladder has been filled up to the board, continue pouring water into the tube, and the upward pressure of the fluid will raise the board with all the weight upon it, even though the bore of the tube should be so small that less than an ounce of water would fill it.

Upon this principle mathematicians assert, that the same quantity of water, however small, may produce a force equal to any assignable one, by increasing the height and base upon which it presses. Dr Goldsmith mentions having seen a strong hog-head split by this method. A strong, though small tube of tin, twenty feet high, was inserted in the bung-hole; water was poured in this to fill the hog-head, and continued till it rose within about a foot of the top of the tube; the hog-head then burst, and the water was scattered about with incredible violence.

As the bottom of a vessel bears a pressure proportional to the height of the liquor, so likewise do those parts of the sides which are contiguous to the bottom, because the pressure of fluids is equal every way; and as the pressure, which the lower parts of a fluid sustain from the weight of those above them, exerts itself equally every way, and is likewise proportional to the height of the incumbent fluid, the sides of a vessel must everywhere sustain a pressure proportional to their distance from the upper surface of the liquor. Whence it follows, that in a vessel full of liquor, the sides bear the greatest stress in those parts next the bottom; and that the stress upon the sides decreases with the increase of the distance from the bottom in the same proportion: so that in vessels of considerable height, the lower parts ought to be much strong-

er than the upper, to be able to withstand the greater degree of pressure to which they are exposed.

SECT. IV. Of the ACTION of FLUIDS on BODIES IMMERSED in them.

ARCHIMEDES is the first mathematician we read of (see his tract *De Incentibus*) who made inquiries concerning the sinking and floating of bodies in fluids, their relative gravities, their levities, their situations and positions. He was perhaps also the first who ever attempted to determine in what proportion bodies differ from one another as to their specific gravities, and this he effected in order to discover the cheat of the workman who had debased king HIERO'S CROWN; and though the means he employed were certainly much inferior to what would now be used, yet he was so pleased with his discovery, that not being able to contain his joy, like a madman, leaping from the bath naked as he was, he is said to have run about the streets of Syracuse, crying out *Eureka! I have found it!* Before we proceed to explain this interesting subject, some terms which have only been as yet loosely explained, must be defined.

1. The DENSITY of a body is the QUANTITY OF MATTER which it contains under a GIVEN BULK. The density of a body is therefore measured by the proportion which its quantity of matter bears to its bulk; for, the more numerous the particles of matter are in the same portion of space, the greater is the density of the body, and the fewer the particles the less the density.

2. The SPECIFIC GRAVITY of a body is the WEIGHT OF IT when the BULK is given; or, the specific gravity of a body is its weight compared with another body of the same magnitude. It is called the *specific gravity*, because it is the comparative weight of different species or sorts of bodies. Thus, if the specific gravity of gold is said to be to that of water as 19 to 1, the meaning is, that, bulk for bulk, or under equal dimensions, the weight of gold is to that of water as 19 to 1; or that a cubic inch of gold will weigh 19 times as much as a cubic inch of water.

3. The SPECIFIC GRAVITY of BODIES is as their DENSITY, for the specific gravity is the weight of a given bulk, and the weight of bodies is as their quantity of matter; therefore the specific gravity of a body is as the quantity of matter contained in a given bulk, that is, as its density.

4. The SPECIFIC GRAVITY of BODIES is inversely as their BULK when their WEIGHTS are equal. The specific gravity of bodies is, we have already seen, as their density, and the density of bodies is inversely as their bulk when the weights are equal. Thus, if the specific gravity of gold be to that of silver as 19 to 11, and a cylinder of gold 11 inches high weigh a pound, a cylinder of silver having an equal base and weighing a pound must be 19 inches high; for since the specific gravities are 19 to 11, the bulks, that is, the heights, must be as those gravities inverted, or as 11 to 19. If the specific gravity of mercury be to that of water as 14 to 1, and a cylinder of mercury of a certain weight is 30 inches high, then a cylinder of

of water of equal base must be 420 times as high; so that the height of the cylinder of water will be 14 times 30, or 420 inches, or 35 feet.

The **MAGNITUDE** of a body is expressed by a number denoting its relation to some criterion generally used, and similar to itself, as a cubical inch, foot, &c. The *absolute weight* of a body is relative, being expressed by a number denoting its relation to some arbitrary or conventional standard, as 1 pound, 1 ounce, of which it is a multiple or aliquot part; and in the same sort of matter, supposed to be homogeneous, it depends upon and varies as the magnitude.

The specific weight or gravity of the same species of matter, whether its magnitude be great or small, as of A , $2A$, or $3A$, is the same, being according to the definition of the weight of a given bulk. The object therefore of specific gravities is to distinguish different species of matter from each other, in one of their most obvious qualities, weight of matter contained in a given space.

The **WEIGHT** of any portion of matter is easily ascertained, but it is not always easy to measure the space occupied by a body, or its **MAGNITUDE**, and in some instances it cannot be effected without artificial methods. It is found expedient to employ as a criterion some pure and homogeneous substance, as distilled water, whose specific gravity is nearly the same at all times; and by comparing this with other substances, the ratio of their specific gravity may be discovered; and denoting the specific gravity of water by any number, the numbers expressing the specific gravities of other bodies are hence obtained.

It follows, from what has been already demonstrated, that when a solid is immersed in a fluid, it is pressed by that fluid on all sides; and that pressure increases in proportion to the height of the fluid above the solid. We may also prove this directly by experiment. Thus, tie a leathern bag to the end of a glass tube, and fill it with mercury; immerse the bag in water, but so that the upper or open end of the tube may be always above the surface of the water; the pressure of the water against the bag will raise the mercury in the tube, and the ascent of the mercury will be in proportion to the height of the water above the bag.

When a solid is immersed in a fluid to a great depth, the pressure against the upper part differs very little from the pressure against the under part; whence bodies very deeply immersed are, as it were, equally pressed on all sides; but a pressure which is equal on all sides may be sustained by soft bodies without any change of figure, and by very brittle bodies without their breaking. Take a piece of soft wax of an irregular figure, and an egg, and inclose them in a bladder full of water; place it in a square box, and put on a moveable cover, which will bear on the bladder; there may be placed on this cover a weight of 100, or even 150 lb. without breaking the egg, or any way altering the figure of the wax.

It has been shewn, that fluids press upon bodies to which they are contiguous every way, and on all sides, but the pressure upon each part is not the same; the *altitude* of the fluid is everywhere the measure of its force, and the several parts of the same body, being at different depths, must thus

be differently affected; we have therefore to consider which of these impressions will prevail. It is evident that the *lateral* pressures all balance each other, being equal, as arising from equal altitudes of the fluid, and opposite in their directions; so that from these the body is no way determined to any motion. But a body immersed in a fluid is pressed more *upwards* than it is downwards; for those parts of the fluid which are contiguous to the under surface have a greater altitude, and therefore a greater force, than those that are contiguous to the upper surface; the body must therefore be more violently elevated by the former than depressed by the latter, and would therefore ascend by the excess of force, were it devoid of gravity. For when a solid body is immersed in a fluid, it presses down, and endeavours to descend by the force of its gravity; but it cannot descend without moving as much of the liquid out of its place as is equal to it in bulk; it is therefore resisted, pressed upwards by a force equal to the weight of as much of the fluid as is equal in magnitude to the bulk of the body; being the difference in weight of two columns of the fluid, whereof one reaches to the upper, the other to the under surface of the body.

We shall illustrate this by a diagram. When any hard body, as a piece of lead, is immersed in water, the lower part of it, mn , *fig. 6. plate CLXXXVI.* must be continually pressed upwards just as much as the water itself in the same place as the lead is pressed upwards. Now the force with which the water, mn , is pressed upwards, is exactly equal to the force with which it would be pressed downwards if the lead was out of the way; for every part of a fluid is pressed as much upwards as it is downwards. The force with which mn would be pressed downwards if the lead was out of the way, would be equal to the weight of the incumbent column, or of as much water as would fill the whole space $E H m n$; therefore the force with which mn is pressed upwards, and consequently the force with which the piece of lead is pressed upwards, is equal to the weight of as much water as would fill the whole space $E H m n$, or the whole space $H P n o$, if this space be taken equal to $E H m n$.

Let us next consider the force with which this piece of lead is pressed downwards; this force is just equal to the weight of as much water as is above it, that is; it is equal to the weight of the column $E H r s$. The difference therefore of the two pressures will be the difference in weight between the 2 columns $E H m n$, and $E H r s$; for the weight of the former is equal to the pressure upwards, and the weight of the latter is equal to the pressure downwards; consequently the pressure upwards will be as much greater than the pressure downward, as the weight of the water $E H m n$ is greater than the weight of the water $E H r s$. But the difference between these two weights is just as much as would fill the space $r s m n$, which the body fills; for just so much water added to $E H r s$, would make it equal to $E H m n$; consequently the body is pressed more upwards than it is downwards by a force equal to the weight of as much water as would fill the space taken up by the body. In other words, the body is acted upon by two forces in contrary directions, but the

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force

force with which the fluid acts upon it to make it ascend, exceeds the force by which it presses downwards; and this excess is equal to the weight of as much of the fluid, whatever it is, as would fill the space taken up by the body.

The case will be the same whatever be the figure of the body immersed; for suppose it to be a cone *TV*, *fig. 7, plate CLXXXVI.* then, as every equal part of a fluid at the same depth is pressed equally in all directions, if *VI* be equal to *LV*, it follows, that these two parts of a thin sheet of fluid *FE* will be pressed upwards by equal forces; but *VI* is pressed as much upwards as downwards, therefore *LV* is pressed as much upwards as *VI* downwards. Now the force that presses *VI* downwards is the weight of the fluid *HPVI* that is above it; consequently *LV*, where the bottom of the body is placed, is supported by a force equal to the weight of the column *HPVI*, and this column is equal to *MHLV*. Therefore the body is pressed upwards with a force that is equal to a weight of as much of the fluid as would fill the whole space *MHLV*.

The same body is in the mean time pressed downwards by the weight of all that fluid that is above any part of it, that is, by the weight *LTSHM*, and not merely by the column *WTS*, which reaches from the surface to the top of the body. From hence it follows, that the difference between the centre column *MHLV*, or such a column as this would be if the body was out of the way, and the column *LTSHM* is the difference between the pressure upwards and the pressure downwards. But this difference is plainly equal to as much of the fluid as would fill the space the body takes up; the force, therefore, by which the fluid acts upon the body to make it ascend, exceeds the force by which it presses downwards, and this excess is equal to the weight of as much of the fluid as would fill the space taken up by the body.

But as all bodies by the force of gravity tend downwards, it is clear from what has been said, that it depends upon the absolute weight of the immersed body whether it shall ascend or descend. 1. If the weight of the body exceed that of an equal bulk of the fluid, the excess of force will tend downwards. 2. If the weight of the body be less than an equal bulk of the fluid, the upward pressure will prevail, and it will ascend. 3. If both be precisely equal, the body will remain at rest in any part of the fluid.

First, then, a body immersed in a fluid will sink if it be specifically heavier than that fluid; for it endeavours to descend by its own weight, and is supported by a force equal to the weight of an equal bulk of fluid, or of as much fluid as will fill the space taken up by the body. If therefore the body be specifically heavier than the fluid, *i. e.* bulk for bulk heavier than the fluid, its weight will be greater than the pressure upwards of the fluid which is to support it; and, consequently, this pressure will not so support as to keep it from sinking. If we throw a stone into the water, it sinks, for it is specifically heavier than the water; that is, where the bulks are equal, the weight of the stone is greater than the weight of water; therefore the force with which it endeavours to descend is greater than the excess of pressure up-

wards, which is all there is to support it; which being too weak to sustain it, the stone sinks to the bottom.

A BODY that is IMMERSED IN A FLUID will rise to the surface, and swim upon it, if it be specifically lighter than the fluid. A piece of cork, when it is immersed in water, is pressed by the water both upwards and downwards; but the pressure upwards exceeds the pressure downwards, and this excess is equal to the weight of as much water as is of the same bulk with the piece of cork; therefore, as far as the action of the water is concerned, the cork ought to rise to the top; and the cork itself being also specifically lighter than water, the force with which it endeavours to sink is less than the force which buoys it up; it must therefore on this account rise till it comes to the surface. Hence the reason is plain, why fir, oak, and elm, that are specifically lighter than water, will swim in it; while ebony and guaiacum, that are specifically heavier, will sink.

There is generally a part of any body that floats on the water below the surface, and this part is equal in bulk to as much of the fluid as would weigh what the body weighs. Let *p, t, e, i*, *Plate CLXXXVI. fig. 8,* be a piece of cork, then *s, n, e, i*, the part below the surface *AB* of the water, will be equal in bulk to as much water as would weigh what *p, t, e, i*, the whole cork, weighs. The force with which the water at *e, i*, is pressed upwards, is exactly the force with which it would be pressed downwards, if the cork *p, t, e, i*, was out of the way, because every part of a fluid is pressed equally in all directions. But the force with which *e, i*, would be pressed downwards if the cork was away, is equivalent to the weight of as much water as would fill the space taken up by the part of the cork below the water; and consequently the force with which *e, i*, the bottom of the cork, is pressed upwards, is equivalent to the weight of as much water as would fill up the space, *s, n, e, i*, or the part of the cork below the surface. If therefore the part which is below the surface has the same bulk as a quantity of water that would weigh what the whole cork weighs, then the pressure upwards will be equal to the weight of the cork, and keep it from sinking.

A BODY that has the same SPECIFIC GRAVITY with the fluid into which it is immersed, will rest in any part of the fluid wherever it happens to be placed. For the body endeavours to descend by its own weight, and is prevented from descending by a force equal to the weight of an equal bulk of fluid; but when the body and the fluid are of the same specific gravity, equal masses of each are of the same weight, and consequently the force with which the body endeavours to descend, and the force which opposes the descent, are equal to each other; and as they act in contrary directions, the body will rest between them, so as neither to sink by its own weight, nor to ascend by the pressure of the fluid upwards.

From these positions, it is plain, that if by any contrivance the specific gravity of any solid can be varied so as to be one while greater, another less, and then equal to the specific gravity of the fluid wherein it is immersed, the body will sink, or rise, or remain suspended, according to the

the variations of its specific gravity. And this is the case in the experiment of the little glass images that some philosophers exhibit, which are made to ascend or descend, or remain suspended at pleasure.

The images being set to float on the water, the top of the vessel must be covered with a bladder closely bound about the neck of the vessel, that the air which lies on the surface of the water may not force its way out when it is condensed by the hand. The images themselves are nearly of the same specific gravity with the water, but rather a little lighter, and consequently float near the surface: the images being hollow are full of air, which, by means of small holes in their heads, communicates with the air without. When the air which lies beneath the bladder is pressed by the hand, it presses on the surface of the water; and as the pressure is propagated through all the water, those portions which are contiguous to the heels of the images are thereby forced into the holes; by which means the air within is condensed, and at the same time the weight of the images is increased by the weight of the influent water; and when so much water is forced in as to render the specific gravity of the images greater than that of the water, the images descend to the bottom, where they remain as long as the pressure above continues; but when that is taken off by the removal of the hand, the condensed air in the images dilates and expands itself, and in so doing drives out the water, upon which account the images become specifically lighter than water, and of course ascend. As the pressure on the bladder is greater or less, so must the quantity of water be which is forced into the images; and therefore, whenever it happens, that during the ascent or descent of an image, such a pressure is made as suffices to force in just as much water as is requisite to reduce the image to the same specific gravity with the water, the image stops, and remains suspended; upon increasing the pressure it descends, and ascends if it be lessened. Some of the images begin to descend sooner or rise later than others, either because they are specifically heavier, or because the cavities in their legs are greater in some images in proportion to their magnitudes, than they are in others. This is but an experiment of mere amusement; many and more important uses are the result of our being able to determine the specific gravities of bodies: to this, therefore, we shall now proceed.

All BODIES, when IMMERSED IN A FLUID, lose the weight of an equal bulk of that fluid; in other words, every body immersed in a fluid loses a part of its gravity equal to the weight of the fluid, which would fill the space taken up by the body. A piece of lead, or of any other substance, when it is immersed in water, is not so heavy as when it is out of water; for the water presses it more upwards than downwards, and the excess of the pressure upwards will support part of the weight. But this excess was shewn to be equivalent to the weight of as much water as has the same bulk with the lead; and consequently since the body immersed must lose as much of its weight as the fluid can support, the lead will lose the weight of an equal bulk of water.

Thus a cubic foot of lead r, s, m, n , hanging by the string LI , *fig. 6. pl. CLXXXVI.* will weigh less in the water than it does out of it, because the water by its pressure upward against the lead will support a cubic foot of water, or 1000 oz. avoirdupois, for so much a cubic foot of water weighs, and consequently so much of its weight the lead must lose. Again, a body endeavours to descend by its whole weight; when it is immersed in a fluid, it is supported by a force equal to the same bulk of that fluid; and since these two forces act in contrary directions, the weight which the body retains in the fluid will be the difference between them, or it loses the weight of an equal bulk of the fluid.

The following experiment will render the position self-evident: The apparatus for it consists of a beam, a small hollow cylindric bucket $A B$, and another cylinder $C D$, which precisely fits the capacity of the bucket $A B$, *fig. 9. pl. CLXXXVI.* Only a portion of one arm, $E F$, of the beam is represented in this figure. First, suspend the bucket by one end of the beam. At the bottom of the bucket is fixed a strong thread of silk with a loop on the lower end; to this loop the close cylinder is suspended. It is necessary to counterpoise these by a weight at the other end of the beam. Then set a jar of water under the cylinder, and gently lower the beam, and it will become lighter and lighter upon the beam as the cylinder descends. When it is quite immersed, the equipoise is destroyed by the descent of the weight of the other arm. To shew how much weight is lost by the cylinder, add the weight of a quantity of as much water as is equal in bulk to the cylinder; that is, fill the bucket, which is exactly the same size; and by doing it gradually, the equipoise will be restored by degrees till the bucket is full, and then the beam becomes truly horizontal as at first, the loss of weight being restored by the equal cylinder of water in the bucket.

It is evident from what has been said, whence the loss of weight proceeds. It is no otherwise lost than as it is sustained by the action of a contrary force; and it becomes therefore obvious, why the weight of a bucket of water is not perceived while it is in the water, not because that weight is destroyed, but because it is supported; not because fluids do not gravitate when they are in fluids of the same sort, but because there is a pressure in a contrary direction which is exactly equal to their gravity.

As the weight which a body loses, when it is immersed in a fluid, is always the weight of as much of that fluid as is equal in bulk to itself, it follows, that the weight lost by the body cannot at all depend either on the depth of the fluid itself, or the depth to which it is immersed therein. An anchor loses no more of its weight when it is at the bottom than when it is just below the surface, for in either case it loses the weight of as much water as is equal in bulk to itself. It is not more easy to swim in deep than in shallow water, provided the water is not so shallow as to prevent one from striking freely; for whatever is the depth of the water, a man loses the weight of as much water as is equal in bulk to his own body; for which reason shallow water will buoy him up with as great force as deep water.

C c c c 2

Indeed

Indeed it is easier to swim in the sea than in a river, because salt water is specifically heavier than fresh; and as a man loses the weight of as much salt water as is equal in bulk to his body, and in the river loses only the weight of an equal bulk of fresh water, the weight lost here being greater, salt water will buoy him up with the greatest force. There are very few, if any animals, that are specifically heavier than common water. The substances indeed of both animals and vegetables are specifically heavier; the floating of either is therefore to be attributed to the cells or receptacles interspersed within them, which are filled with air, oil, &c. substances lighter than water; so that, taken together, they form a mass specifically lighter than a comparative bulk of common water. The bulk of the body is also increased by distending the chest in inspiration. This has been proved by an experiment on a fat man of an ordinary size, by finding what weight he could support so as to have the top of the head just above water. When his chest was full of air, he was found to rise with 14 lb. of lead without striking out in the least, and 2 oz. more would have kept him under; but when his breast was not thus distended, he could only bring up 11 lb.

ALL EQUAL SOLIDS, though of DIFFERENT SPECIFIC GRAVITY, when immersed into the SAME FLUID, lose an EQUAL WEIGHT. The weight which gold, silver, lead, stones, or any other body loses in water, does not at all depend upon the sort or figure of a body, but upon its bulk or size. The stone loses the weight of an equal bulk of water, so does the lead; when, therefore, they are of the same size, they each of them lose the weight of the same quantity of water, that is, they lose an equal weight: but if two bodies of the same sort differ in size, they will lose different weights in proportion to their size.

To prove that the loss of weight is not affected by the absolute weight of the body, but depends on its size, it is only necessary to alter the weight of the cylinder, by adding to or diminishing the number of shot contained in it, and then repeat the experiment with it and the bucket as before, and the event will be the same. In the same manner too it may be shewn, that all bodies, however different their specific gravity may be, if their magnitudes be equal, do suffer an equal loss of weight in the same fluid. Thus a cylinder of block tin, equal in dimensions to the brass cylinder, but specifically lighter, being immersed in water, will lose the same weight.

Bodies of the SAME WEIGHT, but of DIFFERENT SPECIFIC GRAVITIES, lose UNEQUAL PARTS of their weights when immersed in the same fluid. Thus suppose a piece of gold in one scale to weigh just as much in air as a piece of copper in the other scale. Now hang each by a horse-hair on the hooks of the balance, and let them down into the glass vessels; and as soon as they are immersed in the water the equilibrium will be destroyed, and the gold will outweigh the copper; for, as they are of equal weight, their bulks are as their specific gravities; that is, the gold will be as much less than the copper as the specific gravity of the gold is greater than that of copper: the gold, there-

fore, because it is the smaller of the two bodies, will lose less of its weight in water than the copper does, and will consequently outweigh the copper.

On the other hand, if the gold and copper are made of the same weight when they are under water, then by drawing them out of the water the copper will become the heavier; for when they were under the water, each of them lost as much of their weight as the water could sustain, that is, each of them lost a weight in proportion to its bulk: but the copper being the bigger of the two, lost the greater weight; and as the weight which they lost in water is recovered upon their being drawn up in the air, the copper recovers more weight than gold, and will therefore outweigh the gold.

The **WEIGHT** lost by a **SOLID** immersed in a fluid is communicated to the fluid. Though a solid loses part of its weight when immersed in a fluid, we are not to suppose that the weight so lost by the solid is actually destroyed, but that it is imparted to the fluid, the fluid constantly gaining what the solid loses: for if we put the vessel with the water wherein the cylinders were immersed into a scale, and counterpoise it, it will appear, upon the immersion of the cylinder, that it will preponderate with exactly the same weight that the cylinder loses. Before we proceed to the methods of discovering the specific gravity of bodies, we shall mention two curious facts, to shew how lead or gold may be made to swim on water, or how a light body like wood may be made to remain sunk at the bottom of a vessel of water.

A BODY that is SPECIFICALLY HEAVIER than a FLUID, may be supported in it by the PRESSURE UPWARDS, if the PRESSURE DOWNWARDS is taken away. As bodies specifically heavier sink, because the force wherewith they press downwards exceeds the pressure from beneath which opposes their descent, and the force wherewith they descend is equal to the difference of those pressures; if by any contrivance those two forces can be reduced to an equality, then the bodies will not descend, but remain in the fluid. To shew this, let a circular brass plate be exactly fitted so as to cover the lower aperture of a cylindrical tube. Keep it close to the tube by means of a string, and then immerse the tube perpendicularly in water till the plate of brass is plunged therein somewhat more than 8 times its own thickness. When at this depth, the piece of brass is supported by the pressure of the water, and does not sink although you let go the string. The brass endeavours to descend by its own weight, it is pressed upward by a weight equal to that of a cylindrical column of water, having the same base with the brass plate, and being 8 times thicker; and because brass is 8 times specifically heavier than water, the weight of a cylindrical column of water which presses upward, and the weight of the brass by which it endeavours to descend, will be equal, and consequently the brass will be just supported in equilibrio.

A BODY that is SPECIFICALLY LIGHTER than the FLUID in which it is immersed, will not rise if the PRESSURE UPWARD is prevented. To prove this,

this, let a bit of cork be so fitted to the bottom of a cylindrical vessel, (*fig. 10, pl. CLXXXVI.*) that the surfaces shall be everywhere in contact: now, if you pour mercury into the vessel, you will find that the cork will not ascend till it be separated from the bottom of the vessel. *a* represents the cork, and *b* the mercury. The effect of a fluid's pressure in a direction contrary to that of gravity is here evinced by a very decisive experiment; as long as the fluid is prevented from communicating with the under surface, the cork continues attached to the bottom of the vessel, partly by its own weight, and partly by the pressure of the mercury on its upper surface.

From what has been said we may discover the rationale of *sinking* and *swimming*. We see that when a body is heavier than the fluid, by being immersed it loses only the weight of an equal bulk of the fluid, and consequently the remaining gravity of the solid must carry it down to the bottom, or make it *sink*. On the other hand, if the solid has less weight in the same bulk than the fluid, then it cannot by its weight displace or raise upwards its whole bulk of the fluid, but only so much of it as is equal to its own weight; and from this deficiency in weight it will be only partly immersed, and will therefore *swim* upon the upper part of the fluid.

Of all animals, man, when thrown into the water, is the most helpless. Brutes swim naturally, while man can only acquire the art by practice; the one escapes without danger, the other sinks to the bottom. Some think that this arises from the different sensibilities each have of the danger; the brute, unterrified at his situation, swims, while his very fears sink the lord of the creation. But much better reasons may be assigned for this impotence of man in water, when compared to other animals; and one is, that he has actually more specific gravity, or contains more matter within the same surface than any other animal. The trunk of the body in other animals is large, and their extremities proportionably small; in man it is the reverse, his extremities are very large in proportion to his trunk. The specific weight of the extremities is proportionably greater than that of the trunk in all animals, and therefore man must have the greatest weight in water, since his extremities are the largest. Besides this, other animals to swim have only to walk (as it were) forwards upon the water; the motion they give their limbs in swimming is exactly the same they use upon land; but it is different with man, when making use of those limbs to help him forwards upon water, which he employs to a very different purpose upon land.

SECT. V. Of the METHODS of ESTIMATING the SPECIFIC GRAVITY of BODIES.

FROM the principles above mentioned, it is easy to shew in what manner the specific gravities of different bodies, whether solid or fluid, may be estimated. The specific gravity of a body is the weight of that body, under a known and determinate magnitude; as a cubic inch, a foot, &c. To acquire this knowledge, the body is to be weighed *hydrostatically*; that is, 1st in air; 2d in water. We know that a body immersed in wa-

ter displaces a volume of water exactly equal to its own, and that it loses a portion of its weight exactly equal to the volume displaced; we therefore obtain by this mode, 1. the weight of the body; 2. the weight of a volume of water, perfectly equal in bulk to that of the body. These two weights, compared together, give the relation between the specific gravity of water, which we suppose to be known, and that of the given body, by making the following proportion, in which 1000 represents the specific gravity of water. (In hydrostatic calculation, water, as the standard from which all the respective gravities are taken, is reckoned as unity, or 1, 10, 100, 1000, &c. as the case requires.) The weight of the volume of water displaced by the body, is to the weight of this body as 1000 is to a fourth term representing the specific gravity of this body; for the specific gravities are as the weights of equal bulks; therefore the specific gravity of the fluid is to that of the body, as the weight lost in the fluid is to the whole weight.

Let us suppose a piece of gold to weigh 38 grains in air, and only 36 grains when weighed in water; it has therefore lost two grains. Reasoning therefore from what has been already proved, we say the gold has lost the weight of as much water as is equal in bulk to itself. But the gold itself weighs 38 grains; consequently, bulk for bulk, the weight of water is to that of gold, or the specific gravity of the fluid to that of the solid, as 2 to 38; that is, as the weight of the fluid is to the whole weight. Thus the whole art of comparing the specific gravity of bodies, consists in finding out what the body weighs in air, and how much of that weight is lost in water; and then dividing the first weight by the difference between the first and second weight, and the quotient shews how many times the body is heavier than water.

The definition of *specific gravity* implies comparison. Some kind of body must be fixed upon, whose gravity must be made a standard for the gravity of other bodies of equal bulk to be compared with. This standard body should have two properties; 1st, it must be easy to be had upon all occasions; and, 2dly, it should be of as fixed and unalterable a nature as possible, that there may be no variation in its gravity in equal bulks, in different times or places. Now as the best way of discovering the specific gravities of bodies is by immersion, the body must be of the fluid kind; and, among fluids, *water* is that which possesses in the highest degree the requisites for a standard. Distilled water is the least objectionable, next to this pure rain water; but common water, for many purposes, answers very well.

The specific gravity of a given bulk of distilled water is nearly at all times the same; and by comparing this with other substances, the ratio of their specific gravities may be discovered; and denoting the specific gravity of water, by any number taken at pleasure, the numbers expressing the specific gravities of other bodies are hence given.

As the weight of one cubical foot of pure distilled water is equal to 1000 ounces avoirdupois, if its specific gravity be denoted by 1 or 1000, the weight of one cubic foot, or other measure,

of other substances, is hence found, and tables of the specific gravities of bodies are formed. One ounce avoirdupois is equal to 437.5 grains, and an ounce troy to 480 grains; consequently, one avoirdupois pound is to one troy pound, as 437 $\times$ 16 to 480 $\times$ 12, or as 1750 to 1440. A cubic foot of water is equal to 1000 ounces avoirdupois, or 62.5 lb. avoirdupois; whence we find it to be equal to 75.95 lb. troy. A cubic inch of water is equal to 25.318 grains, or 57869 parts of an avoirdupois ounce; and 253.18 grains, or 5274 parts of one troy ounce.

SECT. VI. *Of the HYDROSTATIC BALANCE.*

A particular description of this instrument is already given under the article *BALANCE*, § 5. The beam of the hydrostatic balance is in general made from 8 to 10 inches long, and with the perfections necessary to a good balance-beam. It either rests upon a stand or fulcrum, as at *fig. 11. pl. CLXXXVI.* or is pendant, as at *fig. 12.* To this beam are adjusted a pair of scale pans, which may be taken off at pleasure. There is also another smaller pan, of equal weight with one of the others, furnished with shorter strings, so as to admit a vessel of water to be placed under it. When the balance is used for hydrostatic purposes, this pan is to be suspended at one end of the beam, and one of the common scale pans at the other end.

The glass *bucket* is to hold any solid body to be weighed in water, and is to be suspended by the horse-hair to the hook at the bottom of the small scale. There is a weight to be placed in the opposite scale, to balance the bucket exactly in water. The brass *tongs* are for the same purpose, and to hold such substances as cannot conveniently be put into the bucket.

The small brass *NIPPER* is intended for weighing gold coin; which may be more accurately weighed by this than in the *bucket*, which is principally designed for such things as cannot well be placed in the nipper or tongs; the beam will turn much easier with either of these than with the other. A scale-beam, loaded at each end with a considerable weight, is insensible of the addition of a small one; besides, the resisting medium of water, through which the whole surface of the bucket and its contents must pass, lessens the vibration of the beam, and renders the operation both tedious and uncertain. The glass solid is made use of to determine the specific gravity of fluids.

Each of these appendages has a respective weight for a *balance in water*, which are distinguished by different marks. These weights are intended to balance them *exactly*; but their correctness may be injured by different circumstances, for water varies considerably in its density, according to the temperature of the air; in hot weather it is lighter, in cold it is heavier; in the former case the balance may appear rather too light, and in very cold weather rather too heavy. Whenever this happens, we restore the equilibrium by a small weight, dropped into the scale that requires it, before any hydrostatic experiments can be performed with accuracy. Hence it is natural to conclude, that the specific gravity of the same substances will be different at different times: this

variation is however so small, particularly in the weight of gold, as not to be regarded in common experiments. For easier computation, it is best to use tenths of grains for the subdivisions in these experiments.

SECT. VII. *Of the Use of the HYDROSTATIC BALANCE, in determining the QUALITY of GOLD, &c.*

BEING able to determine the specific gravities of bodies, we are thence enabled, by weighing metals in water, to discover their adulterations or mixtures, with greater exactness than by any other method whatsoever. Counterfeit coin, offered as gold, may thus be easily distinguished, and known to be a baser metal.

The principal and distinguishing qualities of pure gold are, the simplicity, minuteness, and close cohesion of its parts; whereby a greater number of those parts is contained in less space than any other body with which we are acquainted. As all bodies weigh in proportion to their quantity of gravitating matter, under the same bulk, the specific weight of gold must be superior to that of other metals. Hence if gold be adulterated with any other metal, its *specific* gravity, or comparative weight, must be *less* in proportion to the quantity of *alloy*. The weight therefore of gold is a sure criterion of its quality.

To determine the precise quantity of alloy compounded with gold, gold must be weighed with some other mass as a *standard*, and their relative gravities be computed. It has been already shewn, that water is the most convenient standard. Weigh a piece of gold first in air, weigh it then in water, subtract its weight in water from the weight in air, and the difference shews the *loss* it has sustained by being weighed in a denser medium. Divide the *weight in air* by the *loss in water*; the quotient shews the specific gravity, or how many times gold is heavier than water. On the contrary, the specific gravity of *sterling gold* being known, if the *weight in air* of any piece of gold coin be divided by the *specific* gravity of sterling gold, the quotient shews what ought to be its *loss* in water; and if it be found to lose more, the gold is bad, or has too great a quantity of alloy.

Gold is about 18 times as heavy as common water: the specific gravity of sterling gold being to the weight of water 17.793 to 1. If therefore a guinea weighs in air 129 grains, when weighed in water it must lose 7.25, or $7\frac{1}{4}$ grains of its weight; because as 7.250 is to 129, so is 1 to 17.793; so that a quantity of water equal in bulk to a sterling guinea weighs $7\frac{1}{4}$ grains.

SECT. VIII. *How to find the SPECIFIC GRAVITY of SOLIDS.*

To find the specific gravity of solids, weigh the substances first accurately in air, setting down the weight in grains and decimal parts: then hang on the small water scale to one end of the beam; place under it the glass vessel, pouring water in till it be filled to within three quarters of an inch from the brim. Let the body to be weighed be then placed in the nippers, tongs, or bucket, as is most convenient; and, immersing it in the water, let it be suspended by the horse-hair to the
hook

hook at the bottom of the water scale. In this proceeding, take care that the same weights that balanced the body in air be in the opposite scale, and likewise the proper *balance water weights*, and that no air-bubble adhere to any part of the substance in the water, which will render it apparently lighter. The opposite scale to that which contains the substance will now greatly preponderate; weights should therefore be put into the water scale till the equilibrium be restored.

Divide the *weight in air* by the *loss in water*; that is, divide the number of grains in the large scale by those in the small one, and the quotient will shew the specific gravity, or how many times heavier the substance that was weighed is than water. If the weight in the small scale be subtracted from that in the other, it will shew the *relative gravity* of the weighed substance, or the weight with which it will be evenly balanced in water.

SECT. IX. How to find the SPECIFIC GRAVITY of FLUIDS.

As by the term SPECIFIC GRAVITY of bodies, nothing more is meant than the difference, or comparative weight of those bodies to that of common water, we might easily find the specific gravity of any kind of fluid, by weighing a quantity of it against an equal quantity of water; but as a solid body, when immersed in a fluid, loses as much of its weight as a bulk of the fluid equal to the body weighs, a more convenient and accurate method is the immersion of a solid of some determinate weight in the fluid whose specific gravity we desire to know. Adapted to this purpose is the conical piece of solid glass, belonging to the hydrostatic balance; whose weight both in air and water, being known, shews immediately the weight of the fluid into which it is plunged; the solid being borne up by the fluid in a proportion equal to its respective gravity. Thus, suppose the glass solid to weigh in air 1464 grains, and that, when it is suspended from the water scale and immersed in water, it loses of its weight 445 grains; this would be the weight of a bulk of water equal to the solid. The balance weight for the solid must be made just equal to what it weighs in water, *i. e.* 1019 grains.

Whatever fluid is to be weighed, let it be put into the glass recipient; suspend the solid to the hook of the water scale, and let it hang freely in the liquor, putting the balance weight in the opposite scale. If the fluid be heavier than water, the solid will rise in it; if lighter, it will sink to the bottom of the recipient. In either case small weights are to be put into the lighter scale, till the balance be made even.

I. When the fluid is lighter than water, the weight gained by the glass solid is to be subtracted from the weight of a bulk of water equal to the solid [445], and the remainder is the weight of an equal bulk of the fluid, or its specific gravity to water.

EXAMPLE I. When such a glass solid as the above was immersed in BRANDY, it balanced 38.2 grains more than in water. This, taken from 445.0, leaves 406.8; therefore the specific weight of the brandy was to water as 406.8 to 445. To reduce it to its proper terms, multiply the diffe-

rence [38.2] by 1000 (the denomination of water), and divide the product by 445. As $445 : 38.2 :: 1000 : 86$; subtract 86 from 1000, there remain 914, the specific gravity of the brandy. From hence it appears, that the brandy weighed 86 parts in 1000, or about one 12th less than water.

Ex. 2. In RUM the solid balanced 40.3 grains more than in water; as $445 : 40.3 :: 1000 : 91$ —91 from 1000, remain 909. The specific gravity of the rum to water was therefore 909, or about one 11th.

Ex. 3. When the solid was immersed in highly rectified SPIRIT OF WINE, it balanced 73.6 more than in water; therefore $445 : 73.6 :: 1000 : 165$ —165 from 1000, remain 835, or one 6th.

It appears from these examples, that the *hydrostatic balance* is a certain and correct instrument for determining the strength of spirits, perhaps more so than the most accurate *hydrometer* that has yet been made for that purpose. It is of considerable consequence to distillers and dealers in spirituous liquors, to know the precise point of strength which is termed PROOF; though this indeed is rather arbitrary than any fixed standard; but the degree of strength, called *merchantable proof*, fixes the specific gravity of the spirit to water at 930. Now 930 taken from 1000 leaves 70; therefore $1000 : 70 :: 445 : 31.15$. So that in proof spirit, a glass solid of the weight above mentioned must balance 31.15, or about $31\frac{1}{4}$ grains more than in water.

It may easily be found in what proportion the spirit is above or below proof, by observing what quantity of water or alcohol is necessary to be mixed with it, in order to bring it to the above standard; and it might be immediately known, by comparing the weight of the spirit with that of water, if the specific gravity of both, when compounded, remained in the same ratio as when separate; but as it is found that, when water is mixed with spirit, the specific gravity of the compound is greater than that of the water and the spirit before they are compounded, the calculation must therefore turn out incorrect. For instance, a quantity of the rum before mentioned, equal in bulk to the glass solid, weighed very nearly 405 grains; an equal bulk of water 445 grains: suppose then, that in order to reduce the rum to proof, one fifth part of water was to be mixed with it;

Water	-	1	=	445
Rum	-	4	=	1620
		5	)	2065

Mean weight = 413

By this it appears, that a quantity of the compound, equal in bulk to the glass solid, should weigh 413 grains, and consequently that the solid, when immersed in it, should balance 32 grains more than in water; in which case it would still be somewhat above proof. But upon trial, it will be found to balance not much more than 29½, and that there must be but little more than one seventh part of water mixed with the rum to reduce it to the given standard.

Immediately after water is mixed with spirit, the compound appears lighter; but in a few hours afterwards, when the particles of each are more intimately

intimately united, its bulk diminishes, and consequently the specific gravity increases.

From a few experiments of this kind, the theory will appear sufficiently plain; and a table might easily be formed for showing by inspection what quantity of water is necessary to be put to any given quantity of spirit to render it true proof.

II. When fluids are specifically heavier than water, the glass solid, as before observed, will rise in such fluid (the water balance weight being in the opposite scale), and appear to be lighter: small weights are therefore to be put in the water scale, till the equilibrium be restored; and the loss which the solid sustains, by being weighed in the heavy fluid, is to be added to the weight of a bulk of water equal to the solid; the sum shews the specific gravity of the fluid to water.

Ex. 4. Suppose it required to find the specific gravity of SEA WATER, or how much heavier it is than rain water. Let the solid be suspended as usual to the water scale, and immersed in the sea water, putting the balance weight in the opposite scale. It will require 11.6 grains to bring it to an even balance. As $445 : 11.6 :: 1000 : 26$. The specific gravity is therefore 1026; which shews that sea water is 26 parts in 1000, or one 38th heavier than rain water; or that there must be 1026 measures of rain to weigh as much as 1000 measures of sea water. The method is the same for every other fluid specifically heavier than water.

The specific gravity of salt and water, in equal quantities (in measure), is 1205: or about one-fifth heavier than common water.

SECT. X. Of MEASURING the SPECIFIC GRAVITY of a FLUID by the HYDROMETER.

If there are several fluids to be compared, and a given body which is specifically lighter than any of them is made to float upon their surface, the parts of the body that sink below the surface in these different fluids will be inversely as their specific gravities.—A piece of cork will sink deeper in spirit of wine than in water; and the part of it which sinks below the surface of the spirit, will be to the part which sinks below the surface of the water, as the specific gravity of the spirit is to that of the water when they are inverted, that is, as the specific gravity of the water is to that of the spirit. The part which sinks below the surface in the spirit, is the bulk of as much spirit as is equal in weight to the whole cork; and the part which sinks below the surface of the water, is the bulk of as much water as is equal in weight to the same cork. These parts are therefore to each other as the bulk of equal weights of spirit and water; but these bulks, and consequently the parts of the cork that sink below the surface, are inversely as the specific gravities of the spirit and water.

Hence we can discover the specific gravity of different solids, by plunging them in the same fluid; so we can discover the specific gravity of different fluids, by plunging the same solid body into them; for, in proportion as the fluid is light, so much will it diminish the weight of the body weighed in it. Thus, we know that spirit of wine has less specific gravity than water, because a so-

lid that will swim in water will sink in spirit of wine. The stronger any fluid is, the greater will be its resistance to any solid immersed; spirit of nitre has greater specific gravity than water; and a solid that will sink in water will swim in spirit of nitre. The method of comparing fluids with each other by means of the HYDROMETER or ALBOMETER depends on this principle. See the articles.

The HYDROMETER is indeed one of the most useful of philosophical instruments; for though the hydrostatic balance be the most general instrument for finding the specific gravities of all sorts of substances, yet the hydrometer is preferable for discovering with ease and expedition those of fluids. It consists of 4 parts, viz. 1. A ball of metal, ivory, or glass. 2. A tail and weight to poise the instrument, that a certain part of the instrument may be always downmost in the liquors. 3. A long stem arising from the opposite and upper part of the instrument. 4. A shoulder on the upper part of this instrument for occasionally placing 4 weights, to cause the instrument sink so far, that the surface of the fluid may always cut the stem at a particular point. When this instrument is swimming in the fluid, the part of the fluid displaced by it will be equal in bulk to the part of the instrument under water, and equal in weight to the whole instrument. See *pl. CLXXXV. fig. 1.*

Suppose the weight of the whole to be 4000 grains: we can by this instrument compare together the different bulks of 4000 grains of various fluids: e.g. if the weight at bottom be such as shall cause the hydrometer sink in rain water, till its surface come to the middle point of the stem; and if after this it be immersed in common spring water, and the surface thereof is one 10th of an inch below the middle point, it is evident that the same weight of each water differs in bulk only by the magnitude of one 10th of an inch in the stem.

Suppose the stem were ten inches long, and weighed 100 grains, then every 10th of an inch would be one grain weight; and since the stem is of brass, and brass is about 8 times heavier than water, the same bulk of water will be equal to one 8th of a grain, and consequently to one 8th of one 4000th part of the whole, that is, a 320,000th part of the whole bulk.

Hydrometers of various kinds have been constructed for ascertaining the strength of spirits; but as parliament, to avoid disputes respecting the duties, passed an act to constitute Clarke's hydrometer (for a limited time) the only legal one, it is unnecessary to describe the different kinds that have been made. Mr RAMSDEN has shewn that to answer these valuable purposes 4 points must be ascertained: 1. A method of proportioning in measures the quantities of spirits in compounds, and of determining their specific gravities: 2. A means of ascertaining the increase or diminution in the bulk of a given compound arising from different degrees of temperature: 3. The application of the experiments under the two preceding heads to the construction of an hydrometer, which shall give the specific gravity of any compound in 1000th parts of that of distilled water; and at the same time the quantity of spirits of a given strength in the compound in 100th parts.

parts of the volume: 4. A method to determine the proportion of spirits to water in the compound, now called **PROOF**, which the commissioners of the customs have stated to weigh 7lb. 12 oz. per gallon, at the temperature of 55°; for which purpose it is necessary to have an exact gallon measure. See Ramsden's *Experiments*; De Luc on *Pyrometry, Aerometry, &c. Philos. Transf.*

Hence to determine the specific gravities of fluids, in order thereby to obtain accurately the strength of spiritous liquors, is a very complicated problem. M. De Luc has shewn, that when an hydrometer is employed, there are three physical effects, the degrees of which are not proportionate to their apparent causes, and which are united in one effect, viz. the different sinking of the hydrometer: 1. It will not always sink in liquors of different densities proportionally to these densities, on account of the changes of its own bulk by heat, and the possible irregularities of its branch: 2. It will not sink in proportion to the changes of temperature of the fluid, because the changes of density in the latter do not follow the same law as the changes of temperature. 3. It will not sink exactly in the inverse ratio of the quantities of phlegm, because the specific gravity of the fluid does not follow the proportion of these quantities. It has an increasing progression; and here the intermediate cause of this disproportion, which is evident, may give an idea of what takes place in nature, and hinders physical effects from appearing proportional to their causes.

The spirit and the phlegm penetrate each other, that is to say, 'the bulk of the mixture is somewhat less than the sum of the two bulks before the mixture;' and thus the specific gravity, which is the weight under a certain bulk, increases but little in the mixture comparatively with the mean specific gravity of the component parts. In order therefore to have equal degrees in the hydrometer, without sensible error in the spirituousity that it is intended to measure, it is necessary to fix these degrees by the comparison of effects observed within the limits of the common observations.

SECT. XI. Of a PHENOMENON unaccountable on the GENERAL DOCTRINE of SPECIFIC GRAVITY.

BODIES of the greatest known specific gravity, when divided into very minute parts by the menstrua in which they are dissolved, will remain suspended therein for any length of time: thus *aqua regia*, or even *ether*, holds suspended the parts of that most ponderous of all metals, gold. Some mathematicians endeavour to account for this part of the phenomenon; but there is another difficulty, which will not bend to any theory.

Though it does not follow from any established principles, how a body divided into parts, however minute, can possibly ascend in a fluid specifically lighter than itself, yet it is well known, that in some solutions, when the solid to be dissolved is placed at the bottom of a vessel into which the dissolving fluid is poured, the parts of the solid

during the solution, without any motion whatever being communicated to the vessel, will be diffused throughout the substance of the dissolving fluid appearing to overcome the natural tendency of bodies towards the centre of the earth, and to have some new power of ascent impressed upon its particles. See Atwood's *Treatise on Rectilinear Motion*, p. 155, 162, &c.

SECT. XII. METHODS of ASCERTAINING the SPECIFIC GRAVITY of FLUIDS.

THE specific gravities of water and any other fluid may be compared together thus: weigh very accurately an ounce or other weight of distilled water in a cylindrical glass phial, and mark precisely the space occupied by it; then pour in any other fluid till it fill exactly the same space with the water, and weighing it you will know the weights of equal magnitudes of the water and the other fluid, and their specific gravities.

The **MAGNITUDE** of a body however irregular may be found by immersing it in a cylindrical vessel of water, and marking how far the fluid rises; for the space contained between the surfaces of the water before and after the immersion of the body, is equal to its magnitude; and this together with its weight being known, its specific gravity is also known.

The **CAPACITY** of any **IRREGULAR VESSEL** may be known by filling it with water; for the water being weighed, its magnitude, or the number of cubical inches contained in it, will be found. Let the vessel be filled with water, and let the weight of the water be A ounces; then make the following proportion: As 52746 to A, so is 1 to the capacity of the vessel expressed in cubic inches; this will be facilitated by the following table:

oz.	cubic inches.
1	— 1'8959
2	— 3'7918
3	— 5'6877
4	— 7'5835
5	— 9'4794
6	— 11'3753
7	— 13'2712
18	— 15'1671
19	— 17'0630

To exemplify the use of this table, suppose the water contained in a receiver of an air pump or other vessel to weigh 235'18 oz. then referring to the table,

oz.	cubic inches.
200	= 379'18
30	= 56'88
5	= 9'48
·1	= ·19
·08	= ·15

Nº of cubic inches in the vessel 445'88

If avoirdupois ounces are used in weighing the water, the numbers may be taken from the above table; but the resulting number must be multiplied into 91145, to give the true number of cubic inches contained in the vessel.

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SECT. XIII. TABLE of SPECIFIC GRAVITIES.

Refined gold	- 19'640	Alum	- - 1'714
British guinea	- 18'888	Borax	- - 1'714
Mercury	- - 14'019	Human calculus	1'700
Lead	- - 11'344	Oil of vitriol	- 1'700
Refined silver	- 11'091	Oil of tartar	- 1'550
Bismuth	- - 9'700	Bezoar	- - 1'500
Copper of Japan	9'000	Honey	- - 1'450
Copper of Sweden	8'843	Gum arabic	- 1'375
Hammered brass	8'349	Spirit of nitre	1'315
Cast brass	8'100	Aqua fortis	- 1'300
Turbith mineral	8'235	Pitch	- - 1'150
Cinnabar, fact.	- 8'200	Spirit of salt	- 1'130
Cinnabar, nat.	- 7'300	Spirit of urine	1'120
Elastic steel	- 7'820	Human blood	1'054
Soft steel	- 7'738	Amber	- - 1'040
Iron	- - 7'645	Serum of human	
Pure tin	- - 7'471	blood	- 1'030
Glass of antimony	5'280	Milk	- - 1'030
Pseudo-topaz	- 4'270	Urine	- - 1'030
Diamond	- 3'400	Dry box-wood	1'030
Crystal glass	- 3'150	Sea water	- 1'030
Iceland crystal	2'720	Common water	1'000
Rock crystal	- 2'650	Camphire	- 0'996
Common glass	2'620	Bees wax	- 0'955
Fine marble	- 2'704	Linseed oil	- 0'932
Stone of a mean		Dry oak	- - 0'925
gravity	- 2'500	Olive oil	- 0'913
Selenites	- - 2'252	Spir. of turpentine	0'874
Sal gemmæ	- 2'143	Rect. spirit of wine	0'866
Brick	- - 2'000	Dry ash	- - 0'800
Nitre	- - 1'900	Dry maple	- 0'755
Alabaster	- 1'875	Dry elm	- 0'600
Dry ivory	- 1'825	Dry fir	- - 0'550
Brimstone	- 1'800	Cork	- - 0'240
Dantzic vitriol	1'715	Air	- - 0'005

The above table exhibits the specific gravity of the various substances contained in it, discovered by some of the methods already described; and the absolute weight of a cubic foot of each body is ascertained in avoirdupois ounces by multiplying the number opposite to it into 1000; *e. g.* Specific gravity of water: S. G. of mercury :: 1 : 14'019 :: 1000 oz. : wt. of a cubical foot of mercury, which is therefore equal to $1000 \times 14'109$ avoirdupois ounces.

There are, however, some uncertainties in this subject; for substances of the same kind, though denominated by the same name, may not be precisely similar, and some small errors may perhaps be inevitable in physical experiments; but they will be inconsiderable if the scales be nicely adjusted, and the experiments cautiously conducted, so that the body weighed do not touch the bottom or sides of the vessel, nor rise above the surface of the fluid, nor bubbles of air adhere to its surface. There is another cause of uncertainty; for most substances are dilated by heat and contracted by cold, and the dimensions of the same body, and consequently its specific gravity, are different according to the different temperatures of the ambient air; and the altitude of the thermometer ought to be considered in constructing a table of specific gravities. The different expansion of bodies in summer and winter, and consequently their different specific gravities, appear from the experiments of HOMBERG, and EISENHMEDITES in

his *Disquisition nova de Ponderibus, &c.* from which work the following table, exhibiting the weight of a cubical inch, Paris measure, of different substances, is taken:

A cubic inch, Paris Measure.	In summer.			In winter.		
	oz.	dr.	gr.	oz.	dr.	gr.
Of mercury	7	1	66	-	7	2 14
Oil of vitriol	-	7	59	-	7	71
Spirit of vitriol	-	5	33	-	5	38
Spirit of nitre	-	6	24	-	6	44
Spirit of salt	-	5	49	-	5	55
Aqua fortis	-	6	23	-	6	35
Vinegar	-	5	15	-	5	21
Distilled vinegar	-	5	11	-	5	15
Burgundy wine	-	4	67	-	4	75
Spirit of wine	-	4	32	-	4	42
Pale ale	-	5	1	-	5	9
Brown ale	-	5	2	-	5	7
Cow's milk	-	5	20	-	5	25
Goat's milk	-	5	24	-	5	28
Urine	-	5	14	-	5	19
Spirit of urine	-	5	45	-	5	53
Spirit of tartar	-	7	27	-	7	43
Oil of olives	-	4	53	-		frozen
Oil of turpentine	-	4	39	-	4	46
Sea water	-	6	12	-	6	18
River water	-	5	10	-	5	13
Spring water	-	5	11	-	5	14
Distilled water	-	5	8	-	5	11

It appears from this table, that the expansions of different fluids are different in the same changes of the temperature of the air; and it appears from observation, that substances not fluid are also, in similar circumstances, differently dilated; but the weight of given magnitudes, both of fluid and firm bodies being diminished by heat, and increased by cold, the variation of their specific gravities is less than if the dimensions of one of them only had been variable.

Having brought this part of our subject to a conclusion, we shall proceed to treat of Hydraulics.

PART II. HYDRAULICS.

SECT. I. Of the MOTION of FLUIDS in GENERAL.

The second branch of HYDROSTATICS, called HYDRAULICS, has for its object the MOTION OF FLUIDS; and teaches to estimate the *force* or *swiftness* of fluids in motion. Upon the principles of this science many machines are constructed; several engines used in the mechanic arts, and various kinds of mills, pumps, and fountains, are the result of hydraulics judiciously applied.

If we could know with certainty the mass, the figure, and the number of particles of a fluid in motion, the laws of its motion might be determined by the resolution of a mathematical problem; namely, by finding the motion of a system of small free bodies acting one on the other in obedience to some exterior force, as that of gravity. We are, however, very far from being in possession of the data requisite for the solution of this problem: even if we were in possession of them, it is doubtful whether we should be much farther advanced, as it would be difficult to deduce any satisfactory results from the intricate calculations in which the question would be involved. Some great

great mathematicians have endeavoured to deduce the laws of motion in fluids from the equilibrium of their particles, but unfortunately they are so complicated as to be of no practical use.

Accurate physical principles are always necessary before any utility can be drawn from mathematical conjectures. Men may enter deeply into abstract speculations, and rise from assumed data to the most sublime efforts of the human mind; but if no physical existences correspond with those data, no advantage can arise to the general state of knowledge from exercises of this kind, and they can only be considered as mere amusements of the understanding. It is therefore necessary for those who wish to investigate this subject, to endeavour to establish their physical principles on experimental facts and accurate observation. For what we have to remark on this subject we are principally indebted to the Abbé BOSSUT.

SECT. II. *Of the DISCHARGE of FLUIDS through SMALL ORIFICES.*

WHEN water is ejected from a small hole in the bottom of a vessel, 1. The water descends nearly in a vertical direction, and the surface deviates very little from a horizontal plane; but about 3 or 4 inches from the bottom the particles turn from the vertical direction, and come from all parts with a motion more or less oblique towards the aperture. The same thing takes place when the water escapes from a small hole in the side of the vessel. The tendency of the particles towards the orifice is a necessary consequence of their perfect mobility; for they are hereby directed towards that part where they meet with the least resistance, which is the aperture. 2. At a small distance from the bottom of the vessel the water forms itself into a kind of funnel, whose point or summit corresponds with the centre of the hole. When the water runs out of a hole in the side of the vessel, it forms only a kind of half-funnel, beginning when the surface nearly touches the upper edge of the hole. It is probable that the funnel begins to be formed as soon as the water begins to run out; but it does not become very observable, till the surface is at a small distance from the bottom. The funnel commences at a greater height from the bottom of the vessel, in proportion as the bottom is larger; the size thereof is, however, varied by a number of circumstances.

Mr ADAMS remarks, that the writers on this subject seem to have neglected a revolving motion in the water, but which, on making further experiments, they will find worthy their attention. "If at the bottom of a vessel of water, an aperture be made for the fluid to escape, it will revolve about the aperture, and at some distance from it, and escape with this revolving motion; the water rushes from all sides in concentrating streams to supply the continual waste."

The VELOCITY of the water spouting from a small hole in the bottom of the vessel, is equal to that which a heavy body would acquire in falling vertically from a height equal to that of the surface of the fluid above the aperture. The same law takes place when the hole is in the side of the vessel; for the pressure of the fluid is equal (at the same depth) in all directions, and will conse-

quently produce the same velocity. The fluid, in issuing out of the hole, gives a velocity sufficient to make it rise vertically to a height equal to that of the surface of the fluid above the aperture; in the same manner as a body falling from a certain height acquires a velocity sufficient to make it ascend to the height from which it fell.

From the theory of falling bodies, it is plain, that if the fluid continued to move uniformly with the velocity it had acquired at coming out of the hole, it would move through a space equal to double the height of the fluid above the aperture, while a heavy body was descending through the same space. The height being the same, the velocity of the fluid at the aperture will be always the same, and this though the fluid varies in density; for, though with a denser fluid the pressure is greater, the mass escaping is also greater, and the velocities are equal when the moving forces are proportioned to the masses they put in motion.

The QUANTITIES of a fluid proceeding in the same time through different apertures, each acted upon by a constant height or load (supposing of course that the vessels are kept equally full during the whole experiment), are to each other as the product of the areas of the apertures by the square root of the heights. For example, it has been proved by experiment, that a circular aperture of 1 inch diameter, in a thin vessel, gives in one minute of time, the water being four feet high, 5436 cubic inches of water. To know what will be furnished in the same time by an aperture 2 inches in diameter, the altitude of the water nine feet (French measure), use the following proportion (observing that the aperture of two inches is four times as large as that of one, because the areas of circles are as the squares of the diameters): As $1 \times \sqrt{4}$ is to $4 \times \sqrt{9}$, so is 5436 to x : or, as 2 is to 12, so is 5436 to 32,616 cubic inches of water, the quantity that will be furnished by an aperture of 2 inches diameter from a reservoir whose surface is always kept at 9 feet from the aperture.

If you fill with water a prismatic vessel, and let the water run out by an aperture in the bottom, observing the time employed by the water in running out; and then fill the vessel again, keeping the surface of the water at the same height; you will find in this last case, that in the same interval of time that the water was running out of the vessel in the first instance, nearly double the quantity of water is expended in the second.

In practice the water often issues from lateral openings, which, although but small in comparison with the size of the reservoirs, cannot be considered as having all their points at an equal distance from the surface of the fluid. In these cases, the usual method of determining the quantity of water flowing through the aperture depends on the following principles: Imagine the whole to be stopped by a plate, and this plate to be pierced with a great number of holes, through which the water escapes; now, considering each of these holes as a single insulated aperture, the velocity for each will be according to the correspondent height of the fluid. If the number of these holes be infinitely augmented, or, what comes to the same thing, if the plate be taken away, the velocity of each point of the given aperture will be as

D d d d a

the

the height corresponding thereto; and in determining the quantity of effluent water, regard must be had to this inequality of velocity.

This mode of reasoning, however, is not conclusive; for though it may be just as far as relates to the number of insulated holes, it does not appear that the water will flow exactly in the same manner when the threads thereof are united, as when they proceed from small separate apertures. As the results of theory, however, upon this plan differ little from experiments, it may be useful to adhere to it till some better method is discovered.

The quantity of water flowing through holes in a given time is not so great as might be expected, because the water does not flow in a compact parallel stream, but *contracts* in diameter on coming out of the aperture, and this contraction extends to a distance nearly equal to half the diameter of the aperture. The diameter of the *contracted stream* is to the diameter of the aperture as 3 to 4, or as $3\frac{1}{2}$ to 4, or as 19 to 24, so that its area to that of the aperture is as 10 to 16: it is nearly the same thing when the water flows from lateral apertures.

This contracted stream is a proof, that within the vessel the lateral particles are directed towards the hole, with different degrees of obliquity, which obliquity may be decomposed into two forces, one parallel to the plane of the hole, which contracts the fluid; the other perpendicular to the same plane, which occasions the efflux. This contraction takes place also when water passes through tubes, and the contraction is at the entrance of the water into the tube, not at its going out, where it preserves its cylindric form. This contraction sensibly diminishes the quantity of water that should be furnished by the tubes. To ascertain these facts, M. Bossut made a great number of experiments, the results of which follow. The apertures for the efflux of the water were all pierced perpendicularly in plates about $\frac{1}{2}$ a line thick, and the time of each experiment was reduced to 1 minute.

Constant height of the water, 11 feet 8 inches 10 lines from the centre of each aperture.		N ^o of cubic inc. disch. in 1 min.
Exp.		
1. With a circular horizontal aperture, 6 lines diameter	-	2311
2. With ditto, 1 inch diameter	-	9281
3. With ditto, 2 inches diameter	-	37203
4. With a rectangular horizontal aperture, 1 inch by 3 lines	-	2933
5. With a square horizontal aperture, the side 1 inch	-	11817
6. With two ditto, the sides 2 inches	-	47361
Constant height 9 feet.		
7. Lateral circular aperture, 6 lines diameter	-	2018
8. Ditto, 1 inch diameter	-	8135
Constant height 4 feet.		
9. Lateral circular aperture, 6 lines diameter	-	1353
10. Ditto, 1 inch diameter	-	5436
Constant height 7 lines.		
11. Lateral circular aperture, 1 inch diameter	-	628

From the above experiments M. Bossut draws the following deductions:

1. 'The quantities of fluid discharged in equal times from different sized apertures, the altitude of the fluids being the same, are nearly to each other as the areas of the apertures.' Thus in the 2d and 3d experiments the areas of the apertures are as 1 to 4, and the water discharged 9281 cubic inches; 37,203 is nearly in the same ratio.

2. 'The quantities of water discharged, in equal times, by the same aperture, with different altitudes of the reservoir, are nearly as the square roots of the corresponding altitude of the water in the reservoir above the centre of the aperture.' Compare the 8th and 10th experiments, in which the respective altitudes of the reservoir were 9 and 4 feet, of which the square roots are 3 and 2; and we find the water discharged by the first was 8135 cubic inches, the 2d 5436 cubic inches; nearly in the proportion of 3 to 2.

3. 'That, in general, the quantities of water discharged in the same time, by different apertures and under unequal altitudes of the reservoirs, are to each other in a compound ratio of the areas of the apertures and the square roots of the altitudes.'

4. 'That on account of the friction, the smallest apertures discharge less water than those that are larger and of a similar figure, the water in the respective reservoirs being at the same height.'

5. 'That of several apertures whose areas are equal, that which has the smallest circumference will discharge more water than the others, the water in the reservoirs being at the same altitude; and this because there is less friction. Hence circular apertures are most advantageous, as they have less rubbing surface under the same area.'

The quantities of water, we find, expended in the foregoing experiments, are not nearly so much as they ought to be, considering the size of the apertures and the altitude of the reservoirs. The quantity discharged is diminished considerably by the friction, and by the contraction of the stream; and probably on account also of the circular motion of the fluid: for the velocity which depends on the altitude of the reservoir is not sensibly altered. The difference in the discharge of water, supposing, 1. that the area of the stream is the same with that of the aperture; 2. that this stream is contracted; is as 16 to 10: in other words, by supposing the area of the orifice to be diminished in the proportion of 16 to 10, we may determine with sufficient exactness the efflux of fluids from vessels where the surfaces are maintained at the same height.

SECT. III. Of the DISCHARGE of FLUIDS through ADDITIONAL TUBES.

IF the water, instead of flowing through an aperture pierced in a thin substance, passes through the end of a vertical tube of the same diameter as the aperture, there is a much greater discharge of water, because the contracted stream is greater in the first instance than in the second. In the following experiments, the constant height of the water in the reservoir, above the upper aperture of the tube, was 11 feet 8 inches 10 lines, the diameter of the tube 1 inch.

LENGTHS

LENGTHS of the TUBE, in lines.		N ^o of cubic inc. disch. in 1 min.	Constant altitude of the water above the tubes.	Diam. of the tubes in lines.	Cubic inc. in 1 min.
Exp. 1	48	Stream filling the tube { Ditto not filling it {	12274 12188 12168 9282	6	Water filling the tube { 1689 the tube { 4703
2	24			10	
3	18			6	Do. not fill- ing the sides { 1293 the tube { 3598
4	18			10	Do. filling the tube { 1222 Do. not fill- ing it. { 3402 935 2603

On comparing the three first experiments, it appears, that the longer the vertical tube is, the greater is the discharge of the water, because the contraction of the stream is less; it is, however, always somewhat contracted, even when it appears to fill the tube. By comparing the quantities of water discharged in the 3d and 4th experiments, we find the 2 discharges, 12168 and 9282, are to each other nearly in the proportion of 13 to 10; but we have seen, that the water discharged through a thin aperture without any contraction in the stream, would be to the same aperture with a contracted stream as 16 to 10.

Hence we may conclude, that, the altitude in the reservoir and the apertures being the same, the discharge through a thin aperture without any contraction in the stream, the discharge through an additional tube, and the discharge through a similar aperture with a contracted stream, are to each other nearly as the number 16, 13, and 10: these proportions are sufficiently exact for practice. Hence it is plain that an additional tube only destroys in part the contraction of the stream, which contraction is greatest when the water passes through a thin aperture from a large reservoir.

If the additional tube, instead of being vertical, or placed at the bottom of the reservoir, were horizontal or placed in the side, it would furnish the same quantity of water, provided it was of the same length, and that the exterior aperture was at the same distance from the surface of the water in the reservoir. If the additional tube, instead of being cylindrical, were conical, having its largest base nearest the reservoir, it would discharge a greater quantity of water. The most advantageous form that can be given, to obtain the greatest quantity of water in a given time by a given aperture, is that which the stream assumes in coming out of the aperture; i. e. the tube must be of the form of a truncated cone, whose smallest base should be of the same diameter as the aperture; the area of the small base should be to that of the larger base as 10 to 16; and the distance from one base to the other should be the semi-diameter of the largest base. The efflux of water will then be as abundant as it would be through a thin aperture equal to the smallest base, and where the stream was not contracted. This form may be applied where it is necessary to obtain a certain quantity of water from a river, an aqueduct, &c. by a canal or lateral tube.

On comparing the efflux of water through additional tubes of different diameters, and with different altitudes of the water in the reservoirs, the following results were obtained; the additional tubes were two inches long, and were vertical and placed at the bottom of the reservoir.

From these experiments it results, 1. "That the discharge by different additional tubes, with the same altitude of the reservoir, are nearly in proportion to the area of the apertures, or to the squares of the diameters. 2. That the discharge of water by additional tubes of the same diameter, with different altitudes of water in the reservoir, are nearly proportional to the square root of the altitude of the reservoir. 3. That in general the discharge of water in the same time, through different additional tubes, with different altitudes of water in the same reservoir, are to each other nearly as the product of the square of the diameters of the tubes by the square root of the altitude of the reservoirs." So that, additional tubes, transmitting water, follow (amongst themselves) the same laws as through the thin orifice. The following table was formed from the foregoing experiments:

Feet.	Water discharged in 1 minute through		
	Constant altitude in the reservoir above the aperture.	a hole 1 inch in diameter, the stream not contracted.	an additional tube of 1 inch diam. with a contracted stream.
1	4381	3539	2722
2	6169	5002	3846
3	7589	6126	4710
4	8763	7070	5436
5	9797	7900	6075
6	10732	8654	6654
7	11592	9340	7183
8	12392	9975	7672
9	13144	10579	8135
10	13855	11151	8574
11	14530	11693	8990
12	15180	12205	9384
13	15797	12699	9764
14	16393	13197	10130
15	16968	13620	10472

SECT. IV. Of FOUNTAINS, or JETS D'EAU.

THERE are few things that give more pleasure to the eye than a diversity in the play of water from a fountain: but these machines give still greater pleasure in sultry climates, where they contribute to cool the air, as well as to enliven the prospect. Whatever be the direction of the jet, the discharge of water is always the same, provided the ajutage, and

and the altitude of the reservoir above it, be the same. This is a necessary consequence of the equal pressure of fluids in all directions.

Water, spouting from a small ajutage, has sufficient velocity to carry it to the same height as the water in the reservoir; but it never attains entirely to this height, being prevented by various concurring causes; as, 1. The friction in the tubes between the reservoir and the ajutage: 2. The friction against the circumference of the aperture: 3. The resistance of the air to the weight of the water at the top of the spout; for this, having lost its motion, rests on the part below, and by its weight obstructs the motion of the column. The resistance from this cause is so great, that the jet is frequently destroyed, the rising water being by fits and starts pressed down to the very orifice from which it spouts: but this inconvenience is remedied, by giving the jet a little inclination; for then the particles which have lost their motion upwards do not fall back as before, but fall off from the rest, and thus do not incumber the rising fluid; hence such jets as are a little inclined will rise higher than those that are vertical.

When the ajutage is inclined to the horizon, the projectile force and the gravity of the water cause the stream to describe a parabola, whose amplitude is greater in proportion to the height of the reservoir. When the ajutage is in an horizontal direction, the jet describes a semi-parabola. Jets of water rise higher in proportion as the aperture of the ajutage is large; because, 1. Of two jets proceeding from the same reservoir with equal velocities, the largest undergoes less friction: 2. It has more mass, and consequently more force to overcome obstacles. But though a large jet will rise higher than a small one, it does not discharge more water; for the discharge is as the product of the aperture by the velocity at the moment of efflux; and this velocity is the same in each, friction not being considered.

To make large jets rise higher than small ones, the conduit-pipe must be large enough to furnish a sufficient quantity of water; for if these are narrow, small jets will rise higher than those that are larger. The diameter of the conduit-pipe should therefore bear a certain proportion to that of the ajutage, to make a jet rise to the greatest possible height. If we compare two different jets, and desire that each should attain its greatest altitude, the squares of the diameters of the conduit-pipes must be to each other in the compound ratio of the squares of the diameters of the ajutages, and the square root of the altitude of the reservoir. Thus, if we know the diameter that ought to be given to a conduit-pipe, to furnish water for the discharge of a given ajutage, with a reservoir of a given altitude, we may determine the diameter of another tube, to feed a given ajutage with a reservoir of a given altitude.

Experience has shewn, that, for an ajutage six lines diameter, with a reservoir of 52 feet, the conduit-pipe should be about 39 lines; for an ajutage six lines diameter, and a reservoir 16 feet, the conduit-pipe 28½ lines. There is no inconvenience in giving a conduit-pipe a greater diameter than

the above, but there would be a considerable one in giving it a smaller.

From the comparison of several experiments made on jets d'eau, it appears, that the difference between the altitudes of vertical jets, and the altitudes of the reservoirs, is to each other as the squares of the jet's altitude. If we know therefore, how far any jet falls short of the altitude of its reservoir, we may find by the rule of three, how much any other jet falls short of its reservoir. If we wish to know the altitude of the reservoir, we have only to add to the altitude of the jet the quantity found by the proportion. Conduit pipes should never be fixed at right angles to each other.

The following table will facilitate the application of the above principles. The first column contains the altitudes of the jets; the 2d those of the reservoir; the 3d shows, in Paris pints (36 of which make a cubic foot), the discharge during one minute, through an ajutage six lines diameter, relatively to the altitudes of the 2d column. Knowing the discharge with an ajutage of six lines by the rule of three, we discover the discharge by any other ajutage with a reservoir of the same height; as it has been proved, that the discharges are as the area of the ajutage, or as the squares of the diameters of these ajutages. In the 4th column appear the diameters for the conduit pipes of an ajutage six lines diameter, relatively to the altitudes of the 2d column.

Altitude of the jets.	Alt. of the reservoir.	Discharge in 1 min.	Diam. of the conduit pipes.
Feet.	Ft. In.	Pints.	Lines.
5	5 8	32	21
10	10 4	45	26
15	15 9	56	28
20	21 4	65	31
25	27 1	73	33
30	33 0	81	34
35	39 1	88	36
40	45 4	95	37
45	51 9	101	38
50	58 4	108	39
55	65 1	114	40
60	72 0	120	41
65	79 1	125	42
70	86 4	131	43
75	91 9	136	44
80	101 4	142	45
85	109 1	147	46
90	117 0	152	47
95	125 1	158	48
100	133 4	163	49

The application of these principles has afforded a great variety of amusing contrivances. We shall give an instance in what is called the *Circulating Fountain*. See plate CLXXXVII. fig. 1.

In this fountain, the air being compressed by the concealed fall of water, makes a jet, which, after some continuance, appears to be a perpetual motion; because the same water which fell from the jet seems to rise again. The boxes CE and DYK being close, we see only the basin ABW, with

Fig. 3.

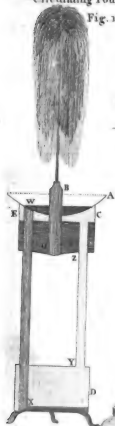


Fig. 4.

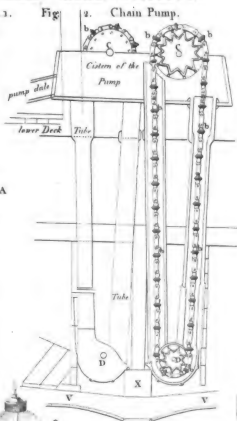


Fig. 5.



Fig. 6.

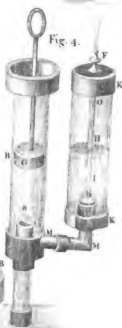


Fig. 7.

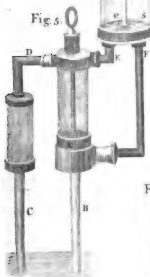


Fig. 8.

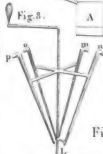
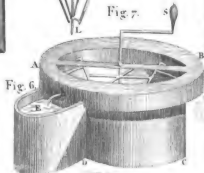


Fig. 9.



with a hole at W, into which the water spouting at B falls; but that water does not come up again; for it runs down through the pipe WX into the box DYX, from whence it drives out the air through the ascending pipe YZ, into the cavity of the box CE, where, pressing upon the water that is in it, it forces it out through the spouting pipe OB, as long as there is any water in CE; so that this whole play is only whilst the water contained in CE, having spouted out, falls down through the pipe WX into the cavity DYX. The force of the jet is proportionable to the height of the pipe WX, or of the boxes CE and DY above one another: the height of the water, measured from the bason ABW to the surface of the water in the lower box DYX, is always equal to the height measured from the top of the jet to the surface of the water in the middle cavity at CE. Now, as the surface CE is always falling, and the water in DY always rising, the height of the jet must continually decrease, till it is shorter by the height of the depth of the cavity CE, which is emptying, added to the depth of the cavity DY, which is always filling; and when the jet is fallen so low, it immediately ceases. The air is represented by the points in this figure. To prepare this fountain for playing, which should be done unobserved, pour in water at W, till the cavity DXY is filled; then invert the fountain, and the water will run from the cavity DXY into the cavity CE, which may be known to be full when the water runs out at B held down. Set the fountain up again, and, to make it play, pour in about a pint of water into the bason ABW; and as soon as it has filled the pipe WX, it will begin to play, and continue as long as there is any water in CE. Then pour back the water in the bason ABW, into any vessel, and invert the fountain, which, being set upright again, will be made to play by putting back the water poured out into ABW; and so on as often as you please.

SECT. V. Of the MOTION of WATER in CONDUIT PIPES.

In conducting water from one place to another, the conduit pipes must be longer in proportion as the places to which it is to be conveyed are more distant from each other. In the additional tubes above mentioned, SECT. IV. we took no notice of FRICTION, as in the cases then under consideration it was scarcely perceptible. In long tubes, however, it is different; for the friction of these lessens considerably the velocity of the water.

On this part of our subject, we need only to relate the result of the various experiments that have been made. In those of M. Bossut, the tubes were straight; one of them was 16 lines inside diameter, the other two inches; and the tubes were successively lengthened from 30 to 180 feet. The constant altitude of the water in the reservoir, above the axis of each tube, was in some cases one foot, in others two feet. This is a branch of hydrostatics, in which theory is necessarily imperfect, and the only means of arriving at truth must be from experiment.

Constant altitude of the water in the reservoir above the axis of the tube, expressed in ft.	Distance to which the water was conveyed, expressed in ft.	No. of cubic inches of water discharged by the tube of 16 lines diameter in a minute.	No. of cubic inches of water discharged by the tube of two inches diameter in a minute.
I	30	2778	7680
I	60	1957	5564
I	90	1587	4534
I	120	1351	3944
I	150	1178	3486
I	180	1051	3119
2	30	4066	11219
2	60	2888	8190
2	90	2352	6812
2	120	2011	5885
2	150	1762	5232
2	180	1583	4710

By comparing this with the table in SECT. IV. it appears that the discharges of water there are much greater than the corresponding ones in the present table, and that the discharge is lessened as the tube is lengthened, because there is a greater surface for friction. The diminution also in the discharge is not in proportion to the length of the tube; for the first 30 feet diminishes the discharge much more than the second 30 feet, and the third length of 30 feet diminishes still less in the discharge, and so on.

From these experiments it appears, that great accuracy is not necessary in practice; and perhaps we may adopt for a general rule, "that the discharges made in equal times by an horizontal tube, with the same altitude of reservoir, but at different distances from the first aperture of the tubes, are to each other nearly in the inverse ratio of the square roots of the distances." The discharge is more in proportion from the larger tube than from the smaller one; because there is less rubbing surface in proportion in the larger tube. If the tubes are curved instead of being straight, the discharge will be somewhat diminished. This diminution in the discharge appears to arise from the impact of the water against the angular parts of the tube, whereby its velocity is diminished. This diminution will therefore vary with the degree of curvature.

When the plane of the curvature of the tube is in a vertical direction, there will be portions of the tube where the air will fix itself, so as to lessen the velocity, or even stop the course of the water. Let ABCDE, fig. 13, pl. CLXXXVI. be a tube, whose upper end A is joined to the reservoir that furnishes the water, G the end by which the fountain is supplied. When the communication at A is opened, the tube is filled with air; the water will fill the tube AB, drive out the air, and rise to C. Here experience has shewn, that the water runs down the lower part of the curvature, and fills up the neck D, leaving behind it the column of air CD; which will remain there, notwithstanding the pressure of the common air AB. The

The water continuing to flow, runs down the lower part of EF, and fills the neck F, leaving the 2d column of the air at EE; so that the water will be only raised to I, and will not run out at G.

SECT. VI. *Of the CHAIN PUMP.*

AFTER what has been said concerning conduit pipes, the efflux of water from different apertures, &c. we are led to consider the nature and action of pumps. Their general principles will be found explained under PNEUMATICS and PUMP. We shall here notice the different kinds, and remark some varieties in their construction.

One of the most valuable mechanical inventions of this kind is the CHAIN PUMP. It is generally made from 12 to 24 feet long; consists of two collateral square barrels, and a chain of pistons of the same form, fixed at proper distances thereon. The chain is moved round a coarse kind of wheel-work, fixed at one end of the machine. The teeth of this are so contrived as to receive one half of the flat pistons, and let them fold in, and they take hold of the links as they rise. A whole row of the pistons (which go free of the sides of the barrel by near a quarter of an inch) are always lifting when the pump is at work; and as this machine is generally worked with briskness, they bring up a full bore of water in the pump. It is wrought either by one or two handles, according to the labour required.

This pump is so contrived, that, by the continual folding in of the pistons, stones, dirt, and whatever may happen to come in the way, may also be cleared: it is therefore used to drain ponds, sewers, and remove foul water, in which no other pump could be employed. A section of this machine, as fixed in a frigate of war, is exhibited in *pl. CLXXXVII.* where A is the keel, V the floor timber, X the kelson, *a, a, a* the several links of the chain, *b b* the valves, C the upper wheels, D the lower wheels, *c c* the cavities upon the surface of the wheels to receive the valves, as they pass round thereon, *d d* the bolts fixed across the surface of the wheels, to fall in the interval between every two links, to prevent the chain from sliding back.

SECT. VII. *Of the COMMON or SUCKING PUMP.*

THIS PUMP, as well as the FORCING PUMP, and all others which act by the pressure of the atmosphere, are pneumatic as well as hydraulic machines, and are therefore styled by some *hydraulic-pneumatical* engines. Their nature, action, and operation, are best explained by glass models; in which the motion of the pistons and the play of the valves may be distinctly seen. We shall however attempt to describe them.

The COMMON or SUCKING PUMP is delineated on *pl. CLXXXVII. fig. 3.* A tub or trough filled with water may represent the well from which water is to be raised. There are two valves in this pump: the one (*b*) at the upper end of the small tube; the other (*a*) on the moveable piston. When the pump is not worked, their weight makes them lie close upon the holes over which they are placed,

The PISTON is raised or depressed by means of the piston-rod, which is connected with the pump-handle. The piston being placed at the bottom of the barrel, before we begin to work, we should raise it from the bottom to the top of the barrel; which makes room for the air in the pump, below the piston, to expand itself. The air in the pipe being thus dilated, presses less on the surface of the water within the pipe, than the atmosphere does without on that in the trough; and consequently the water rises in the tube till the pressures are equal; that is, till the air within is just as dense as that without; and it will there remain at rest between the two equal pressures. The valve at the bottom, which rose a little to let some of the rarefied air into the barrel, falls down again, and closes the hole at the top of the pipe. We now depress the piston; and as the air in the barrel cannot get back again through the valve *b*, at the top of the pipe, it will raise the valve in the piston, and so make its way through the upper part of the barrel into the open air. Upon raising the piston again, the air between it and the water in the lower pipe will again be left at liberty to fill a larger space; and so its spring being again awakened, the pressure of the atmosphere will force more water into the pipe; and when the piston is at the top of the barrel, the lower valve falls, and stops the hole at the top of the pipe, as before.

The same effect is produced by every stroke, till at last the water in the pipe reaches the bottom of the barrel. Now, upon depressing the piston, as the water cannot be forced back again through the lower valve, it will raise the upper valve as the piston descends, and will be lifted up by the piston when raised again. The whole space below the piston being now full of water, as the water cannot escape by the lower valve, it will, on depressing the piston, raise the valve, in order to let the piston down. When this is quite at the bottom, the valve will fall by its own weight, and stop the hole in the piston. When the piston is next raised, all the water above it will be lifted up, and run out of the spout; and thus, by alternately raising and depressing the piston, still more water will be raised; which, getting above the pipe into the wide part at top, will supply the spout, and make it run with a continual stream. Thus, every time the piston is elevated, the lower valve rises, and the upper valve falls; but every time we depress the piston, the lower valve falls, and the upper one rises.

As it is the pressure of the air in the atmosphere which causes the water to rise, and follow the piston when drawn up; and as a column of water, 33 feet high, is of equal weight with as thick a column of air, from the earth to the very top of the atmosphere; therefore the perpendicular height of the piston from the surface of the water in the well must always be less than 33 feet, otherwise the water will never rise above the piston. But when the height is less, the pressure of the atmosphere will be greater than the weight of the water in the pump, and will therefore raise it above the piston; and when the water has once got above the piston, it may be thereby lifted to

any height, if the rod be made long enough, and a sufficient degree of strength be employed to raise it with the weight of water above the piston.

The force required to work a pump is as the altitude of the water to be raised, and as the square of the diameter in that part where the piston works. Hence, if two pumps be of equal height, and the one be twice the bore of the other, the largest will raise four times as much water as the narrowest, and will therefore require to be worked with four times as much strength. The wideness or narrowness of the pump in any other part besides that where the piston works, does not render the pump either more or less difficult to work, except what difference may arise from the friction of the water in the bore, which is always greater in a narrow bore than a wide one. The pump rod is generally raised by means of a lever, whose longer arm, where the power is applied, is generally 5 or 6 times the length of the shorter arm; by which means it gives five or six times as much advantage to the power.

Mr FERGOUSON gives the following table for finding the dimensions of a pump that shall work with a given force, and draw water from a given depth, the handle being supposed to increase the power five times. It is also supposed that one man can work a pump four inches diameter, and 30 feet high, and discharge $27\frac{1}{2}$ gallons of water, English wine measure, in a minute:

Height of the pumps above the surface of the well.	Diamet. of the bore where the piston works.	Water discharged in a minute.
Feet.	Inches.	Galls. Pts.
10	6'93	81 6
15	5'66	54 4
20	4'90	40 7
25	4'38	32 6
30	4'00	27 2
35	3'70	23 3
40	3'46	20 3
45	3'37	18 1
50	3'10	16 3
55	2'95	14 7
60	2'84	13 5
65	2'72	12 4
70	2'62	11 5
75	2'53	10 7
80	2'45	10 2
85	2'38	9 5
90	2'31	9 1
95	2'25	8 5
100	2'19	8 1

To find the diameter of a pump that shall raise water with the same ease as a man can work a pump 30 feet high, with a four-inch bore, look for the height in the first column, and over against it, in the 2d, is shewn the diameter or width of the pump, and in the 3d the quantity of water which a man of ordinary strength can discharge in a minute.

SECT. VIII. IMPROVEMENTS of the COMMON PUMP.

In 1766 it was announced in the public papers, VOL. XI. PART II.

that at SEVILLE in Spain, a simple sucking pump had been constructed, which raised water 60 feet; and they concluded from thence, that those were strangely deceived who had asserted that the pressure of the atmosphere would not support a higher column than 32 feet. On examination it was found, that an ignorant tin-man at Seville had made a common sucking pipe with its lower valve 60 feet from the surface of the water; but finding he could raise no water by it, either through impatience or passion, with a stroke of a hatchet he made a small opening about ten feet above the surface of the water, and which forced a small quantity of water above the lower valve; the reason of which we shall explain by a diagram. See fig. 3, plate CLXXXVII.

Suppose PF the sucking tube, d the surface of the water, from d to F 60 feet; and that after a certain number of strokes of the piston, the water was raised 32 feet in the tube, or to e ; and that then a small hole was made at ten feet from the surface of the water. The air which enters this pressing equally every way, makes the water which is below b fall down into the well; while the pressure upwards forces the water up 32 feet through the valve into the body of the pump. But this is not all, for it would have carried it to a much greater height; for the air near the earth is above 800 times rarer than water; and supposing the density of a column thereof to be uniform (which is not the case), ten feet of water taken away would be equivalent to a column of 8000 feet of air; so that the remaining 22 feet would be in equilibrium with the air, after being raised 8000 feet. To have a second portion of water, the hole b must be stopped up, and the piston worked till the water rises to e , and then re-open the hole. In the first place we see, that this pretended discovery is so far from invalidating the principle of the pressure of the air, that it is a direct consequence thereof; 2d, that even to make it answer at all, it is necessary that the pipe be very small, or the column of water would be broken to pieces, the air would pass through, and very little would rise.

But a real improvement of the common pump has been made by Mr TOWN of Hull. This invention in some particulars bears a resemblance to the ordinary one, but he has contrived to double its powers by the following means: Having prepared the piston cylinder, which may be 12 feet high, he cuts from the bottom thereof about three feet; at the end of the great cylinder he places an atmospheric valve, and to the top of the small cylinder a serving valve. In the bottom of the small cylinder, which contains the serving valve, is inserted an oblong elliptical curved tube, of equal calibre with the principal cylinder, and the other end is again inserted in the top of the great cylinder. This tube is divided in the same manner as the first cylinder, with atmospheric and serving valves, exactly parallel with the valves of the first cylinder. The pump, thus having double valves, produces double effects, which effects may be still farther increased by extending the dimensions.

The cylinder is screwed for service on a male tube screw, which projects from the side of a reservoir or water cistern, and is worked by the hand. The piston-plunger is worked by a toothed seg-

ment-wheel, similar to the principle of the one used in working the chain-pumps of ships belonging to the royal navy *plate CLXXXVII fig. 2.*; and the wheel receives motion from a hand winch, which is considerably accelerated by a fly-wheel of variable dimensions, at the opposite end.

This pump, in addition to its increased powers, possesses another very great advantage. By screwing to it the long leather tube and fire-pipe of the common engine, it is in a few minutes converted into an effective fire-engine. Hence, whoever possesses one, may be said to have a convenient domestic apparatus against fire. Three men can work it; one to turn the winch, another to direct the fire-pipe, and a third to supply the water.

SECT. IX. *Of the FORCING PUMP.*

THE FORCING PUMP is so called, because it not only raises the water into the barrel, like the former, but afterwards forces it up into a reservoir in a lofty situation. The nature and operation of this pump will be evident, by attending to the working of the model, *fig. 4.* The pipe and barrel are the same as in the other pump, but the piston G is solid, having no valve; so that no water can get above it. At the bottom of the barrel B a pipe MM is fixed, and at right angles to this pipe a cistern or air vessel KK; at the bottom of the air vessel there is a valve *b*; from the top a small pipe O H I is inserted, so as nearly to reach the bottom of the air vessel, and at the same time be air tight at top.

In working this pump, the pipe valve *a* rises when we draw the piston up; but falls down, and stops the hole, the moment the piston is at its greatest height. Now as the water, which has been raised above this valve, cannot get back again into the pipe, but has a free passage by the pipe M M, that opens into the air vessel, it is forced into this vessel by depressing the piston, and retained therein by its valve *b*; which shuts the moment the piston begins to be raised, because the pressure of the water against the under side exists no longer.

The water, being thus forced into the air vessel by repeated strokes of the piston, we suppose to have now got above the lower end, I, of the pipe, and that it begins to condense the air in the air-vessel; for the air has no way to get out of this vessel, but through the tube O H I of the pipe, and is prevented from escaping this way when the mouth of this tube is covered with water. It is also gradually more and more condensed as the water rises in this vessel; till at last it presses so strongly upon the water as to force it up through the pipe O H I; whence it spouts at F in a jet to a great height, and is supplied by alternately raising and depressing the piston. The higher the surface of the water is raised in the air vessel, the smaller is the space into which the air is condensed; and consequently its spring will be stronger, and the pressure greater upon the water, which will be thereby driven with the greater force through the pipe; and as the spring of the air continues to act even while the piston is rising, the stream will be uniform as long as the piston is worked. The valve of the pipe opens to let the water follow the piston in rising. Whilst this valve is open, that of

the air vessel is closed, to prevent the water, which is forced out of the air-vessel, from running back by its pipe into the air-vessel.

The effect of this kind of pump is not limited to raising water to any particular altitude; for the condensation of the air may be raised to any degree. If the condensation of the air is double to that of the atmosphere, its elastic force will raise the water to about the height of 34 feet. If the condensation be increased threefold, the altitude to which water may be raised by it will be about twice the former height, or 68 feet; the altitude of the raised water, being increased 34 feet for each addition of unity to the number which expresses the condensation of the air.

The engines used for EXTINGUISHING FIRE are made upon this construction; and consist of two barrels, by which water is alternately driven into a close air-vessel. The forcing the water thence condenses the air, which compresses the water so strongly, that it rushes out with great impetuosity and force through a pipe that comes down into it, and makes a continued uniform stream by the condensation of air upon its surface. See SECT. XI.

SECT. X. *Of OTHER PUMPS which act by the PRESSURE of the ATMOSPHERE.*

M. DE LA HIRE'S PUMP is calculated to raise water as fast by the descent as the ascent of the piston. The trough in which the two pipes are placed represents the well; one of the pipes, B, *fig. 5.* is fitted to the lower end of the barrels, in which the piston works; the top of the other pipe, C, is so connected with a smaller one, as to communicate with the upper part of the barrel. There is a valve on the top of the pipes B, C, and also on the two pipes E, F, which proceed from the pump-barrel into the air-vessel P. The piston is solid, or without any valve or opening.

As the piston rises, the air, pressing on the surface of the water in the trough, forces it up the pipe B, at the bottom of the barrel, and fills it with water up to the piston. The valves *e* and *f* lie close and air-tight at the top of their respective pipes E and F. When the piston stops at its greatest height, the valve at the bottom of the barrel closes, and prevents the water from being forced back. Hence, as the piston is depressed, it forces all the water in the barrel up through the lower crooked pipe F, and through its valve into the air-vessel. The piston rod moves through what is called a collar of leather, which makes it air-tight.

During the descent of the piston, the valve upon the upper crooked pipe falls down, and the pressure of the air on the water in the trough raises the water through this pipe C, and the valve at the top of it, which is opened upwards by the power of the ascending water; and this water runs into the barrel of the pump, and fills all the space therein above the piston. As soon as the piston is as low as it can go, the valve at the end of the upper pipes D, falls down and closes it, so that no water can be forced back through it. As the piston is raised, all this water is forced through the upper pipe E, and after opening its valve, *e*, into the air-vessel P.

Thus, as the piston descends, it forces all the water

Mr Taylor's new Hand Pumps.

Tantalus's Cup.

Clepsydra.

Fig. 8.

Fig. 1.

Fig. 2.

Fig. 3.

Fig. 7.

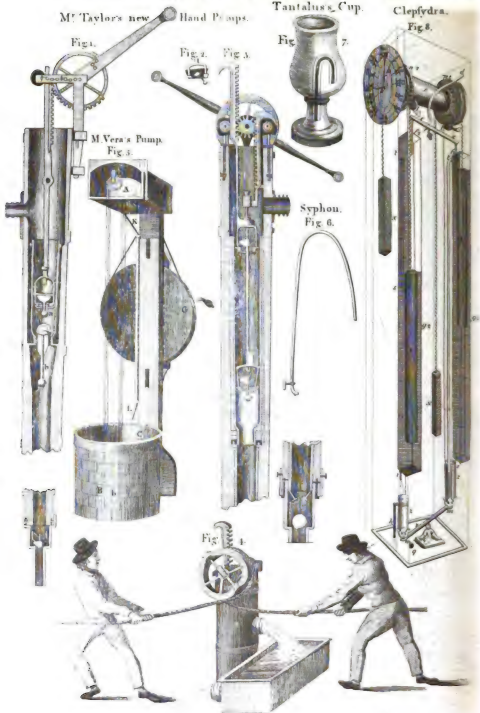
M. Vera's Pump.

Fig. 5.

Syphon.

Fig. 6.

Fig. 4.



water below it up the pipe F; and, as it rises, it forces all the water above it up the pipe E; so that there is as much water forced up into the air-vessel by the ascent as by the descent of the piston. The air is compressed in the air-vessel as in the preceding case; and the water, being equally forced in, rushes out with a constant and very nearly equal stream. It is evident, from what has been already observed, that the top of the pipe that opens into the upper part of the barrel should never exceed 32 feet.

The **NEW HAND-PUMP** was invented by Mr **WALTER TAYLOR** of Southampton, and is now used by the navy. Every friend of mankind must rejoice, that the accidents to which ships that spring a leak at sea were liable from the imperfections of the chain-pump, are happily removed by this ingenious contrivance. It seems rather surprising that the common pump, whose effects are so well known, should have remained for centuries inadequate to the purposes of the navy. The mechanism adapted by Mr Taylor is so important, and, in various particulars, so different from what is in general applied to the common pump, that it may with great propriety be considered as a new invention.

These pumps have been in general use in the navy these 10 or 12 years, and have answered every expectation he at first formed, though he has made many improvements on them during that period. In the plate are three figures, which will afford a general idea of these pumps; copied by Mr Adams's direction from drawings communicated to him by Mr Taylor. *Fig. 1. pl. CLXXXVIII.* is a section of one of these pumps, of a simple construction. The piston is represented as descending into a chamber properly adapted to it. At *a* and *b* we have a view of Mr Taylor's pendulum valves; which, from their form, disengage themselves from chips, gravel, sand, &c. The piston is also so contrived, that no chips, gravel, or sand, can get between the leather and lower part of the piston; to both which defects the former constructions were liable. *Fig. 2.* is a separate view of the pendulum valve.

A pump, working with one piston-rod, is shewn at *fig. 1.* and at *fig. 3.* is a pump working with two piston-rods; the one rising as the other falls; in *fig. 1* and *3* the rods are supposed to be worked by levers. By a judicious application of ropes, to be carried on either deck (see *fig. 4.*), Mr Taylor is enabled, where men are plenty, as in a man of war, to raise any quantity of water. The drawing is taken from a pump with a seven-inch bore, and heaves one ton per minute 24 feet high, with ten men, five only working at a time. One has lately been constructed by Mr Taylor to heave 5 tons per minute 24 feet high. The pumps are also so constructed that a copper pump may be taken out of the wooden case, when necessity requires, to make two pumps for separate work.

HESSIAN PUMP.—ABC, DE, *fig. 6* and *7, pl. CLXXXVII.* are two tin vessels, soldered together, but communicating with each other by a hole at the bottom. The larger vessel is furnished with a rim, to receive the water thrown up by the circulating tubes, and convey it into the vessel DE:

m, n, o, p, fig. 8, represent 4 tubes of metal or glass, open at both ends, but bent at top, and fixed in an angular position to the axis KL. When in their place, the extremity L of the axis rests upon a point at the bottom of the large vessel, while the upper part is steadied, and kept in a vertical position, by passing through a hole in a bar going over the large vessel ABC.

To shew the operation of this pump, fill the vessels about two-thirds with water, and then make the tubes circulate rapidly by turning the handle S, and the rotatory centrifugal motion will raise the water, and discharge it into the small vessel DE, by the pipe *b*.

VERA'S PUMP is an engine to raise water by means of hair-ropes. A and B, *fig. 5, pl. CLXXXVIII.* are three hair-ropes passing over the pulleys *b* and *d*, each of which has three grooves. The lower pulley, *b*, is immersed in the water, and is kept therein by a weight suspended from it. These pulleys are turned round with great rapidity by means of two multiplying wheels, one of which is seen at G. By turning the pulleys, the cords revolve also with great rapidity, and the ascending sides carry up a considerable quantity of water, which they discharge with violence into the reservoir H, from whence it is conveyed into any convenient place by the pipe KL. The ropes should not be more than an inch asunder.

At Winds, there are two of these machines. The depth of the well where one of them is fixed is 95 feet, and the quantity of water raised by the utmost efforts of a man is about 9 gallons per minute.

In the beginning of the motion, the column adhering to the rope is always less than when it has been worked for some time, and continues to increase till the surrounding air partakes of its motion.

SECT. XI. Of ENGINES for EXTINGUISHING FIRE.

FIRE ENGINES are, in their external figure, their operation, and their uses, too generally known to need a very minute description. They consist either of forcing or lifting pumps; and being made to raise water with great velocity, their execution in great measure depends upon the length of their levers, and the force wherewith they are wrought.

Formerly the attempts to extinguish fires were made with the common squirting fire engine; which consists of the frame of a lifting pump, wrought by levers acting always together. During the stroke, the water raised by the piston spouts with force through a pipe made capable of any degree of elevation, by means of a yielding leather neck, or by a ball and socket, capable of turning every way, screwed on the top of the pump. Between the strokes on this machine the stream is discontinued. The engine is supplied by water poured in with buckets above; the dirt and filth whereof are kept from choking the pump by a strainer.

A considerable improvement afterwards was made in these machines, to keep them discharging a continual stream. In doing this they do not throw out more water than the squirting ones of

E c c c 3 the

the same size and dimensions; but the velocity of the water, and of course the friction of all the parts, being less violent, the stream is more even and manageable, and may be directed to any part with greater ease and certainty, than if it come only forth by starts. The machine, thus improved, is therefore better adapted to the purpose intended than the former, especially in the beginning of the conflagration.

In this engine, the stream is made continual, from the spring of air confined in a strong metal vessel fixed between two forcing pumps, wrought with a common double lever moving on a centre. The pistons both suck and force alternately, and have their respective valves in proper situations.

The water to supply this engine (if there be no opportunity of putting the end of a sucking-pipe, occasionally to be screwed on, into a moat or canal, which would spare much hurry and labour in cases of fire), is poured into the body of the machine; and being strained through a wire grate, is, by the pressure of the atmosphere, raised through the valves into the barrels, when either of their forcers ascend; whence again it is powerfully pushed forth, when they descend, into the air-vessel through the valves by turns; by the force whereof the common air between the water and the top of the air-vessel becomes from time to time forcibly crowded into less room, and much compressed; and the air being a body naturally endow'd with a strong and lively spring, and always endeavouring to dilate itself every way alike in such circumstances, bears strongly both against the sides of the vessel wherein it is confined, and the surface of the water thus injected; and so makes a constant regular stream to rise through the metal pipe, which may be led about into rooms and entries, as the case requires.

Should the air contained in this vessel be compressed into half the space it took up in its natural state, the spring thereof will be much about doubled; and as before it equalled, and was able to sustain the pressure of a single atmosphere, it having now a double force, by the power of that spring alone will throw water into air, of the common degree of density, about 30 feet high. And should this compressure be still augmented, and the quantity of air which at first filled the whole vessel be reduced into one 3d of that space, its spring will be then able to resist, and consequently to raise the weight of a treble atmosphere; in which case, it will throw up a jet of water 60 feet high. And should so much water again be forced into the vessel as to fill three parts of the capacity, it will be able to throw it up about 90 feet high; and wherever the service shall require a still greater rise of water, more water must be forced into this vessel; and the air therein being thus driven by main force into a still narrower compass, at each explosion, the gradual restitution thereof to its first dimensions is what regularly carries on the stream between the strokes, and renders it continual during the operation of the machine.

But the improvements made on fire-engines have been so considerable as to render either of the former little worthy of notice. To describe each, however, would require an unreasonable extension of this section; and for this reason,

though all may have their degrees of merit, we shall confine ourselves to the description of the engine invented by Rowntree and Co. in Black-Friar Road, London, which is reckoned the best on many accounts.

Fig. 1, in plate CLXXXIX. presents an end view of the working part of this engine, supposing the engine cut down the middle. A is a metal cylinder; B a piston or plunger acting in a circular direction by means of the levers CC, fixed upon the ends of its axis DD; the lower valve-boxes on the outside the cylinder, with each a valve, EE. These boxes are large, and so constructed as to prevent the metal cylinder from being clogged up with gravel, sand, or dirt, which frequently is the cause of other engines becoming useless after working a short time. These boxes have each a clack-door on the outside, which screws off for the convenience of taking out the gravel, sand, or other dirt which may have collected there; by which means the engine is always kept in a working state.

These clack-doors are shewn at A, *fig. 1.* E the upper box with its valves FF. G the air-vessel. H the discharge pipe, and I the pipe that conveys the water to the engine, commonly called the suction pipe. *Fig. 3.* represents a side view of the working parts. A the metal cylinder. B the piston and axle. F the upper valve box. HH the discharge pipes covered with caps KK, which screw off when the engine is played, and the leather pipes and branches are screwed on. G the air-vessel. I I the suction pipe. L, L, L, L, springs fixed to the side of the wood cistern. *Fig. 4* is a perpendicular view, where AA represents the cylinder; B the piston and axle; D, D the valve boxes; C, C, C, C, C, C, C, C, the levers fixed on the piston-axle, and connected by the bars PP; OO bearings for the axle of the piston.

At *fig. 2*, the engine is shown in profile with its handle, &c. ready for working; M a wooden cistern; L, L, L, L, four springs firmly fixed to the sides of the cistern, on which the levers C, C, C, C, C, C, C, C, strike. In working, these springs help to return the stroke, so that the arms of the men employed are effectually relieved from that heavy shock attendant on the use of all other engines. P the bars which connect the levers C, C, C, &c. and at a small distance from which the wooden handles N, N are fixed; K, K the caps on the discharging pipes, which are to be taken off to fix the leather pipes or branches on, when the engine is to be put in action.

This engine has been proved, to the satisfaction of the best judges, to be, in point of simplicity and execution, the most complete machine for extinguishing fires ever yet invented; and has accordingly been adopted, in preference to all others, by the principal fire offices in London.

SECT. XII. Of the SYPHON.

A SYPHON is an instrument used to decant fluids, or convey them from one place, over an obstacle that is higher than their surface, to another that is lower. Its form is exceedingly simple, being only a crooked tube, one extremity of which descends lower than the other. Its effects are accounted for, from the gravitation of fluids of different weights upon one another. If one leg

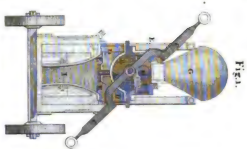
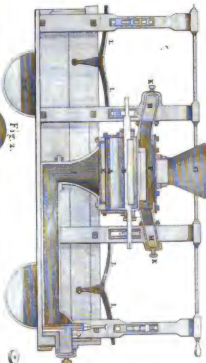


Fig. 1.



ROWNTREE'S

Fig. 2. FIRE ENGINE.



Fig. 3.

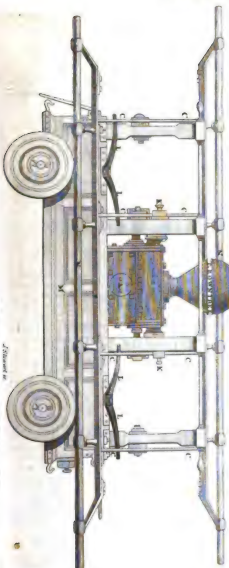


Fig. 4.

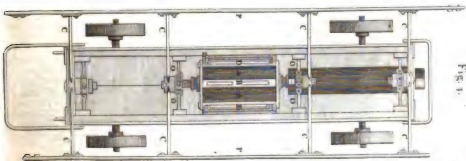


Fig. 5.



of a syphon be immersed in a vessel of water, and the other leg hang out of it, in such a manner that the lower end be below the surface of the water; on opening both the orifices at the same instant, the water will be found to flow out at the lower orifice, till its surface has sunk down to the orifice of the leg in the water.

On examining this experiment, we find, that the columns of air pressing on the two equal orifices differ from each other in length only by the perpendicular distance between the surface of the water, and the horizontal plane of the lower orifice of the syphon; which space, compared with the whole height of the atmosphere, is too inconsiderable to be taken into the account; and we may therefore conclude, that the action of the atmosphere on both the orifices is equal.

As we supposed the tubes full of water when the holes are first opened, these equal pressures of the atmosphere will be counteracted by the weight of two different columns of water; one in the shorter, the other in the longer leg of the syphon. The difference of the force of these counteracting pressures is equal to the weight of a column of water whose base is equal to the diameter of the tube, and whose height is equal to the perpendicular height of the surface of the water from the orifice of the longer leg. Now equal pressures of the atmosphere will be counteracted by the unequal forces of gravitating waters, which will make the opposite pressures of the vertex unequal; and as the superior weight of the longer column carries it downwards, there is less pressure on that side of the vertex; the water will be pressed forwards, and continue to flow till the water be fallen to the bottom of the immersed leg, or (if it be the longer leg) as low as the end of the flowing one; for the descent of the water in the longer leg, by its own gravity, would leave a vacuum in the tube, if not immediately succeeded by other water. This descent gives the atmosphere, which urges the water up the syphon, the same power to act, as if it were not at all opposed at the issuing orifice.

For the same reason that the atmosphere urges the water in the vessel after that which descends, it would fill the whole syphon, provided it were void of air; and by sucking the air out of the smaller kind of these instruments with the mouth, through a pipe placed for that purpose by the side of the issuing leg, they are easily set a-running. In larger syphons, for the draining of pits, quarries, &c. the evacuation is effected by a pump placed in like manner at the issuing end.

The DISTILLER'S SYPHON is usually about an inch in diameter, and three feet in length, with a cock fixed into the issuing end. To use it, the cock is shut, and the contrary end is put into the bung-hole, till the liquor reach within about 5 or 6 inches of the bend. Then, on opening the cock pretty quickly, the contents flow out of the syphon in the usual manner. By the immersion of the drawing leg, the liquor is prevented by the pent-up air from rising as high within the syphon as it is on the outside. On opening the cock, the ambient fluid obtains power to raise that within the tube to its own level; but, by a law already explained, the contained liquor, before it rises as

high as that of the other, will have acquired a velocity nearly sufficient to carry it as much above that surface as it was before below it. Hence the fluid shoots over the bend; and there falling into a tube with a contracted orifice, the syphon is soon filled, and of course continues to flow. See *plate CLXXXVIII. fig. 6.*

GRAVESANDE'S SYPHON is a syphon for raising water into a cistern by means of the expenditure of other water through the outer leg, and may be applied to many cases where water, &c. is to be raised 10 or 20 feet, and where there is at the same time water sufficient to supply the lower reservoir. This syphon has lately been much improved. See *Gravesande's Elem. of Philos. i. 235.*

Several entertaining deceptions have been practised by means of the syphon. One of the most usual is that of TANTALUS'S CUP, a view of which is given in *pl. CLXXXVIII. fig. 7.* An explanation is not necessary, as its operation will be evident at the first view. It is usual to conceal the syphon in the figure of a man, representing Tantalus; and when the cup is filled with water as high as his mouth, that is, a little above the curve of the syphon, the latter beginning to act at length discharges the whole contents of the cup. Similar deceptions have been practised by concealing the syphon in the handle of a drinking vessel.

We shall conclude this part of our subject with some account of a CLEPSYDRA invented by Mr C. HAMILTON, and depending on the action of syphons. See in *plate CLXXXVIII.* a figure of this machine, of which the following is an explanation:

An open canal *cc*, supplied with a constant and equal stream by the syphon *d*, has at each end, *f*, *f*, open pipes of exactly equal bores, which deliver the water that runs along the canal *cc*, alternately into the vessel, *g* 1, *g* 2, in such a quantity as to raise the water from the mouth of the tantalus *t* exactly in an hour. The canal *cc* is equally poised by the two pipes *f* 1, *f* 2, upon a centre *n*; the ends of the canal *c* are raised alternately, as the cups *z* *z* are depressed, to which they are connected by lines running over the pulleys *h*, *h*. The cups *z* *z* are fixed at each end of the balance *mm*, which moves up and down upon its centre *v*; *n* 1, *n* 2, are the edges of two wheels or pulleys, moving different ways alternately, and fitted to the cylinder *o* by oblique teeth, both in the cavity of the wheel, and upon the cylinder, which, when the wheel *n* moves one way, that is, in the direction of the minute hand, meet the teeth of the cylinder and carry the cylinder with it; and when *n* moves the contrary way, slip over those of the cylinder, the teeth not meeting, but receding from each other. One or other of these wheels *n* *n* continually moves *o* in the same direction, with an equable and uninterrupted motion. A fine chain goes twice round each wheel, having at one end a weight *x*, always out of water, which equi-ponderates with *y* at the other end, when kept floating on the surface of the water in the vessel *g*, which *y* must always be; the two cups *z*, *z*, at each end of the balance, keep it in equilibrio, till one of them is forced down by the weight and impulse of the water, which it receives from the tantalus *t* *t* *t*; each of the cups *z*, *z*, has likewise a tantalus of its own *h* *h*, which empties it after the wa-

ter has done running from g , and leaves the two cups again in equilibrio: q is a drain to carry off the water. The dial-plate, &c. needs no description. The motion of the *clepsidra* is effected thus: As the end of the canal ee , fixed to the pipe f_1 , is in the figure the lowest, all the water supplied by the syphon runs through the pipe f_1 into the vessel g_1 , till it runs over the top of the tantalus t ; when it immediately runs out at i into the cup z , at the end of the balance m , and forces it down; its balance moving on the centre v . When one side of m is brought down, the string which connects it to f_1 , running over the pulley l , raises the end f_1 of the canal e , which turns upon its centre r , higher than f_2 ; consequently, all the water which runs through the syphon d , passes through f_2 into g_2 , till the same operation is performed in that vessel, and so on alternately. As the height the water rises in g in an hour, viz. from s to t , is equal to the circumference of n , the float y , rising through that height along with the water, lets the weight x act upon the pulley n , which carries with it the cylinder o ; and this, making a revolution, causes the index k to describe an hour on the dial-plate. This revolution is performed by the pulley n_1 ; the next is performed by n_2 , whilst n_1 goes back as the water in g_1 runs through the tantalus; for y must follow the water, as its weight increases, out of it. The axis o always keeps moving the same way; the index p describes the minutes; each tantalus must be wider than the syphon, that the vessels g, g may be emptied as low as s , before the water returns to them. Drawings of this instrument in different positions, with descriptions, are given in the *Philos. Transf.*

SECT. XIII. Of the VIBRATORY MOTION of WATER in a Syphon.

It is a known fact in Mechanics, that the vibrations of a pendulum are isochrone, or of the same duration, though the arches it describes are unequal. It is also acknowledged, that in their duration the vibrations of two unequal pendulums are to each other as the square root of their respective lengths. The motion of water vibrating in a syphon follows the same laws. To illustrate this, let us suppose *Inom*, pl. CXC. fig. 1. to be a syphon consisting of three parts or legs; two, *lnmo*, vertical, and one, *no*, horizontal; and that it be of an equal diameter throughout its whole extent. Let us further suppose, that the fluid, while at rest, occupies the space *anod*, the two surfaces, *ab, cd*, will be level. Now, if by any means the fluid be forced to descend to g in the leg na , it will rise to ef in the leg ln ; and as soon as this cause ceases to act, the fluid is left alone to the action of its gravity. The excess in length of the column en over the column ho , will force the fluid to descend even below the level of the other, on account of the acceleration it acquires in descending, which will raise the fluid in the other leg; and it will thus continue rising and falling alternately, forming oscillations similar to those of a pendulum; and the duration of each vibration will be precisely the same as the vibration of a pendulum, whose length is half the length of the column pqr of the fluid.

As the oscillations of water follow the same laws as those of a pendulum, if the length of the column of water is increased or diminished, the duration of the oscillations will be also augmented or diminished, and will be in a subduplicate ratio of this length.

SECT. XIV. Of the OSCILLATORY MOTION of WAVES.

SIR ISAAC NEWTON, in his *Principia*, compares the undulatory motion of waves to the vibratory one of water in a syphon. Let *ABCDEF*, fig. 14. pl. CLXXXVI. represent a stagnant water, whose surface is elevated and depressed by successive waves. Let *A, C, E*, be the convex, and *B, D, F*, the concave part of the waves. As waves are formed by the successive ascent and descent of the water, so that those parts which were the highest become the lowest alternately and successively; and as the moving force which makes the lowest parts rise, and the highest sink, is the weight of the elevated water, this ascent and descent may be considered as analogous to the vibratory motion of water in a syphon, and observes the same laws.

If, therefore, we have a pendulum, whose length is equal to half the transversal distance between the most convex point *A*, and the most concave point *B*, that is, equal to the half of *Ab*; the highest part will become the lowest during the vibration of such a pendulum, and in another vibration they will become the highest, going through its whole space while the pendulum performs two vibrations. And as a pendulum whose length is quadruple the preceding one, that is, which is equal to the width *AC* of the waves, would perform but one vibration while the other performed two, we conclude that the waves perform their vibrations in the same time as a pendulum whose length is equal to the breadth of the waves.

Hence it follows, that a wave, whose breadth is 3 feet $8\frac{1}{2}$ lines broad, by advancing its whole breadth in one second, would in a minute describe 183 feet 6 inches 10 lines; and in an hour, 11014 feet 2 inches. If the breadth was quadruple, it would describe the breadth in double the time; consequently the broader they are, the greater space they describe in a given time. In this view of the subject, we have assumed that the waves rose and fell in straight lines; but this is not exactly true, and consequently the deductions can only be considered as approximations towards the truth.

SECT. XV. Of the RESISTANCE of FLUIDS.

ONE of the most important problems in hydrostatics, is to determine the resistance that a body in motion meets from a fluid at rest; and to know the effort necessary to keep a body at rest in a fluid in motion. Water and air are two of the great inanimate agents in nature, and they are those which man renders most easily subservient to his purposes. Necessity first pointed out the use of those agents, and philosophy engaged him to investigate their properties. In this last respect, however, much of his labour has been spent in vain; particularly that which has been employed in the resolution of the above-mentioned problems. These have hitherto evaded every research, though they

they have engaged the attention, and exercised the talents, of the greatest mathematicians in Europe. It has been shewn, by many instances, that the philosophy of the ancients was neither so unreasonable, nor so limited, as it has often been represented. It does not, however, appear, that they were well versed in the science termed *mixed mathematics*, or mathematical philosophy; a science which consists in the application of calculation to the phenomena of nature. Among the branches of this science which they have the least studied, we may reckon that of the resistance of fluids; for we must confess, that they had obtained some knowledge thereof, as it was necessary for the construction of their ships, the principles of building which they had carried further than the moderns.

Modern mathematicians have attempted to discover the motions, and penetrate into the elements of bodies, by the aid of geometry and calculation. By these they endeavoured to investigate the nature of fluids, discover the working of the parts, and the action of those innumerable particles which constitute a fluid; particles which are, at the same time, united and separated, dependent and independent one of the other. But notwithstanding the aid of geometry and fluxions, they have made little or no progress in the knowledge of the resistance of fluids. Calculation determined their principles, whereas they should first have examined these principles by experiment and observation, instead of twisting experiments to make them subservient to the powers of calculation.

The great NEWTON, to whom philosophy and geometry are so much indebted, was the first who tried to determine, on mechanical principles, the resistance a body meets with when moving in a fluid medium. Unfortunately for science, his labours were not successful. His first theory consists of ingenious researches, that may awaken curiosity; but which are not applicable to nature; his 2d, though more conformable to the nature of fluids, is too complicated, and subjected to too many difficulties, to be reduced to practice.

Many able geometers have since his time endeavoured to render this theory more perfect, particularly BERNOULLI, D'ALEMBERT, and EULER, who have made the most profound researches, but too complicated for practice. New experiments were afterwards made by these gentlemen, which were so far from according with the theory, that they contradicted some of its most important rules. M. BOSSUT and BORDA endeavoured in vain to solve these difficulties, and remove these contradictions.

In 1775 Messrs D'Alembert, Condorcet, and Bossut instituted, by order of government, a set of experiments on the impact of fluids, which they published in a work of that subject: But after a number of experiments, they were obliged to confess, that the generally received theory was found to be essentially defective. The importance of this subject is so great, that it is to be hoped the society lately established for promoting the branches of science relative to naval affairs, will extricate this part from its present opprobrious state. But though the theory delivered by Sir I. Newton is confessedly imperfect, as another and more per-

fect one has not been established, it is necessary in this place to give a short account of its principles.

A body cannot move forward in water or any other fluid, without removing the parts of the fluid which lie before it out of the way; but as these particles possess that general property of matter which is called its *inertia*, this resistance will be made by the most perfect as well as the most imperfect fluid, by air as well as by liquid honey. For if a body move in a fluid, it must give motion to a certain quantity of that fluid, and the re-action of that quantity will destroy part of the motion of that body. But by displacing the fluid, and communicating motion, it loses an equal quantity of its own motion, from whence we obtain some idea of the resistance of the fluid: much here will, however, depend on the form, magnitude, &c. of the moving body, and the velocity of its motion; for a greater body will displace a greater quantity of the fluid than a smaller one, every thing else being the same; and the greater the velocity wherewith a body moves in a fluid, the more motion will be communicated thereto, and consequently lost to the body.

Another cause of resistance arises from the tenacity of the parts of a fluid; for, as a body cannot move forward in a fluid till the parts that lie before it are removed out of the way, the adhesion or tenacity must necessarily resist its motion. A third cause of resistance is the friction of the body against the particles of a fluid; but this, from the nature of fluids, is deemed to be very inconsiderable. The resistance also depends on the density of the fluid, every thing else being the same; for it is manifest, that it will require more force to displace a given quantity of mercury than the same quantity of water, and a quantity of water than an equal quantity of air.

But the principal resistance which fluids give to bodies in motion, is supposed to arise from the inertia of their parts, and this depends on the velocity of the moving body, and that for two reasons: 1st, The quantity of fluid moved out of its place, in any determinate space of time, must be greater in proportion as the body moves with greater velocity through the fluid: and, 2dly, The velocity with which each particle of the fluid is moved, will also be proportional to the velocity of the body; for it communicates a greater or less quantity of motion to each particle in proportion to the velocity of its motion, and will therefore be resisted on this account also in the proportion of the velocity; as the resistance which any body makes against being put in motion, is proportional both to the quantity of matter moved, and the velocity it is moved with. But as the resistance of a fluid is as the velocity of the body moving therein, it will be doubly increased, 1. Because the number of particles moved is as the velocity of the moving body: 2. Because the resistance arising from a given number of particles is also as the velocity of the moving body. Therefore the resistance is considered as being in a duplicate proportion of the velocity of a moving body, or as the square thereof.

A cylinder moving in a fluid, in the direction of its axis, is resisted by a force equal to the weight of a column of a fluid, the base of which is the base of the cylinder, and altitude equal to the space

space through which a body must fall freely from rest to acquire the velocity of the cylinder's motion. A sphere moving in a fluid is opposed by a resistance, which is to the force which resists a cylinder moving in the direction of its axis with the same velocity, in the proportion of 1 to 2.

Two suppositions are generally taken for granted, in proving the propositions on the resistance of fluids: 1. That the fluid in which the body moves is so compressed, that its pressure on every part of the moving bodies shall be the same as when they are at rest: 2. That the hinder part of the solids contribute nothing to the resistance, which will be the same as if the anterior part only were exposed to the fluid. This last supposition is not admissible, for the hinder part of most solids contributes to lessen the resistance by the power it receives from the returning curves of the fluid.

The theory of resistances opposed to bodies moving in perfect fluids, could not even be demonstrated by Sir I. Newton but under certain conditions and restrictions: 1. The particles of fluid wherein the bodies move are supposed to be perfectly non-elastic: 2. The fluid is imagined to be infinitely compressed. The second condition is allowed not to obtain in any fluid whatsoever, and it is doubted whether the first is strictly applicable even to the most perfect known fluids. It is certain, that the resistance of fluids depends on the cohesion, tenacity, and friction, as well as the inertia of the matter moved; but the illustrious author of the theory here slightly touched upon, considered the geometrical estimation of these circumstances as of no use in physical inquiries. He therefore chiefly noticed the properties of retardation, which bodies suffer when moving through fluids, the cohesion and friction among whose parts were in a physical sense evanescent.

The doctrine of hydrostatics and hydraulics, like every other part of philosophy, serves to shew the weakness and imperfection of human knowledge, and how ignorant we are even of those subjects in which we are deeply interested, and with which we are continually engaged. It also shews us how long human ingenuity may be exercised, without improving the science on which it is employed. In most other branches of natural science new discoveries are made, and new phenomena are brought to light, which enlarge the boundaries of knowledge, though they convince us of greater objects and numerous phenomena, that remain concealed from our observation; but in hydrostatics and hydraulics, little new has been discovered, and a general shade of ignorance seems to be cast over the whole science.

SECT. XVI. *Of a New Principle in Hydraulics.*

In the *Repertory*, Vol. VI. is given a specification of the Patent granted to Mr JOHN RICHMOND, of London, for his discovery of the application of a principle in hydraulics, suitable to an hydraulic machine which he invented for raising water, from all depths, out of mines, pits, or wells, and for other purposes.

"The machine or engine (he says) is to consist of three working pumps, tubes, or barrels, of any

size and diameter that may be found most convenient for use, and suitable to the purpose and situation of the place where they may be wanted. These are to be joined together as pumps usually are, or in any manner found most convenient to keep them firm and tight in an upright position. But the upper and lower pumps, tubes, or barrels, are to be of equal bores, and the middle one is to be of a diameter that shall contain a larger quantity of water, in any given length of pipe, than what either of the other two can contain, even to double the quantity, or more, and is to be open at top, so as to admit of a free passage for air, notwithstanding its junction with the upper pump, tube, or barrel, by means of a hollow trumpet-tube herein after mentioned; but it is to be close at the bottom, where it joins the lower pump, tube, or barrel, excepting a hole to be left for the pump-rod to pass through. By these means, the hydrostatic paradox is introduced to act upon the bottom part of a hollow tube, which is to be worked within the upper and middle pump, tube, or barrel, and to be of a length sufficient to make the full stroke of the engine, of whatsoever length it may be; with its lower end of a diameter sufficient to fill the bore of the middle pump, tube, or barrel, and its upper end to fill the bore of the upper pump, tube, or barrel, in the form of a trumpet, or any such-like form, in order to admit the motion up and down to the full extent of the engine's stroke, and to receive the pressure of the water underneath on its expanded bottom, which may be opened and shut with a valve, or not, as may be found most beneficial. From the middle pump, or tube, to the lower one, a communication is to be made by a hole, as before mentioned, through which the pump-rod is to pass, connected with the aforesaid moveable tube, and to be fixed to a moveable bucket and valve, which is to be worked in the lower pump, tube, or barrel; the lower end of which pump, tube, or barrel, is to be immersed in the water, and to have a fixed box, and a valve, in the like manner as other pumps have, for the purpose of lifting water. The pump-rod, which is to be carried through the upper pump, tube, or barrel, to the top of the pit or well, or to the ends of the pumps, tubes, or barrels, for the purpose of working the machine, either by fire, water, wind, horse, man's labour, or other motive force, is to be connected with the moveable tube before mentioned, so as to lift it up and down, to make a stroke of the machine. To the three pumps, tubes, or barrels, before mentioned, is to be added a lateral pump, tube, or barrel, of the same bore as the upper and lower pumps, tubes, or barrels, and to communicate with them by a junction at each end. One end is to open into the lower pump, tube, or barrel, just above the stroke of the bucket which draws the water from below; and the other end is to open into the upper pump, tube, or barrel, just above the stroke of the moveable tube before mentioned; by which means the water drawn at every stroke of the machine, from the lower pump, tube, or barrel, through the latter pump, tube, or barrel, is carried into the pumps, tubes, or barrels, that may be added above, to discharge the water to any

HYGROMETER.

Plate CXC.

Fig. 1.

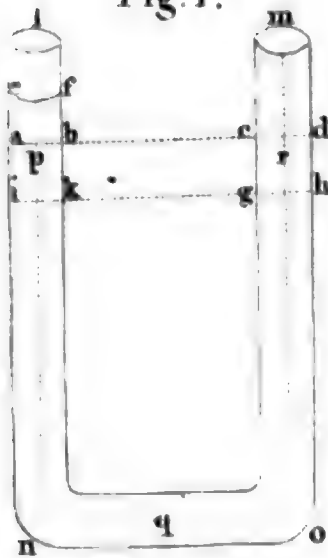


Fig. 2.

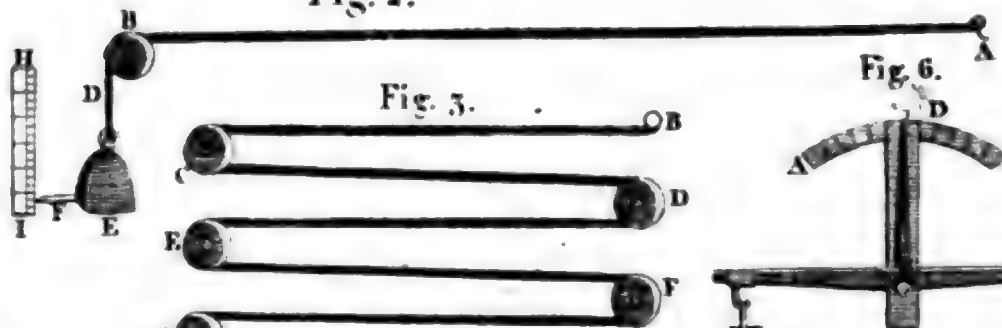


Fig. 3.

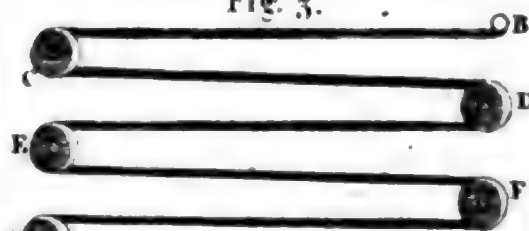


Fig. 6.

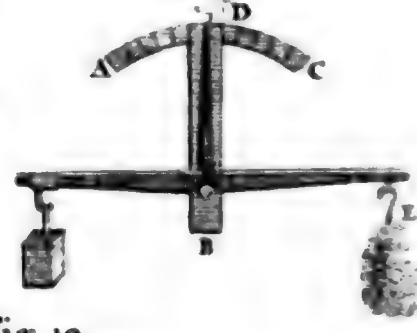


Fig. 5.

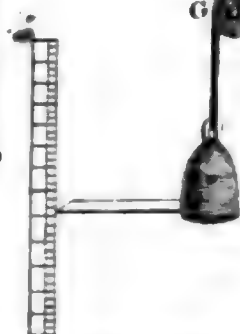


Fig. 10.

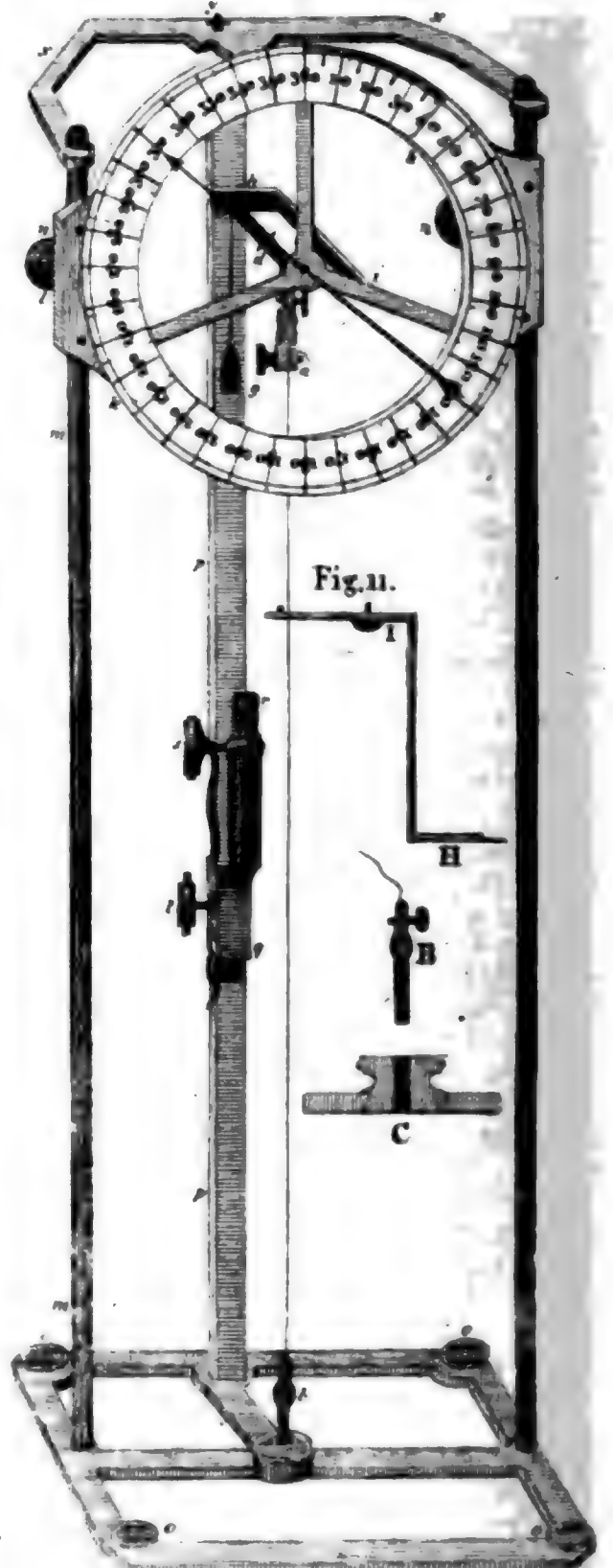


Fig. 9.



Fig. 4.

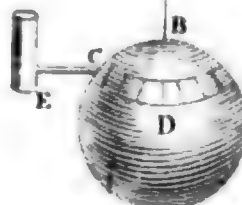


Fig. 8.

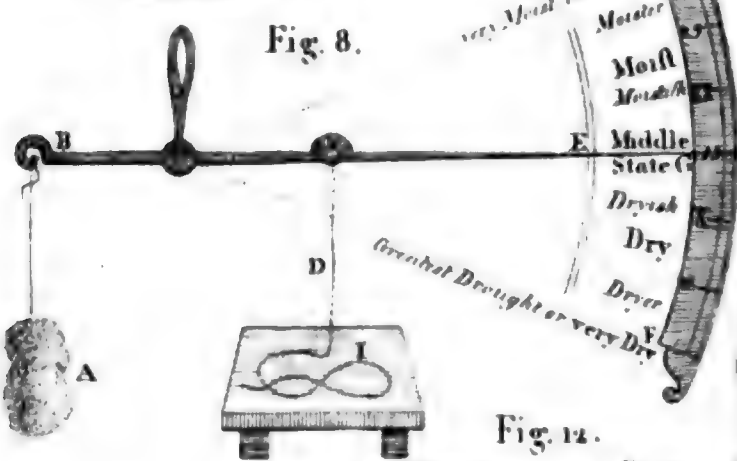


Fig. 12.

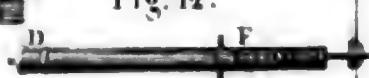


Fig. 7.



any height. But, in order to procure the counterbalance of water which is the object of this invention, or of weights equal thereto, to act with the advantage of the hydrostatic paradox, or by any means to assist the lift of the pump by a counterbalance of the water contained therein, there must be a horizontal tube of communication between the said middle pump, tube, or barrel, and another upright pump, tube, or barrel, of the same dimensions and bore as the middle pump, tube, or barrel, before mentioned; and such upright pump, tube, or barrel, is also to be connected with other pipes, &c. in like manner as before described, when the machinery is to be worked by double pumps, which in deep mines may be the most effectual manner of working;

but, if by single pumps, weights must be added on the surface of the water in the upright pump, tube, or barrel, joined as before mentioned, till they shall balance the whole column of the water, in like manner as if pumps, tubes, or barrels, were carried to a level of the other pumps, tubes, or barrels, to form the machinery of working with double pumps. In constructing the double pumps, there may be a horizontal tube of communication between the two upper pumps, tubes, or barrels, a little above the highest ascent of the moveable middle tube in each pump."

Several other hydraulic and hydrostatic inventions not specified here will be found described in their order in the work. See also PNEUMATICS, SPECIFIC GRAVITY, WATER-WORKS, &c.

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HYDROTHORAX, a collection of water in the breast. See MEDICINE, *Index*.

* **HYDROTICK**, *n. f.* [*ὑδρῆς*: *hydrotique*, Fr.] Purger of water or phlegm.—He seems to have been the first who divided purges into *hydroticks* and purgers of bile. *Arbutnot on Coins*.

HYDRUNTUM, in ancient geography, a noble and commodious port of Calabria, from which there was a shorter passage to Apollonia. (*Pliny*.) Famous for its antiquity, and for the fidelity and bravery of its inhabitants; now called **OTRANTO**. Lon. 19. 15. E. Lat. 40. 12. N.

(1, 2.) **HYDRUS**, in ancient geography, a river and hill of Calabria, near **HYDRUNTUM**, to which they gave name.

(3.) **HYDRUS**, in astronomy, the *Water Snake*, a new constellation. See ASTRONOMY, § 549.

HYEMAL, [from *hyems*, winter, Lat.] of or belonging to winter. It is chiefly used of the winter solstice. See SOLSTICE.

HYEMANTES, in the primitive church, offenders guilty of such enormities that they were not allowed to enter the porch of the churches with other penitents, but were obliged to stand without, exposed to the inclemency of the weather, even in winter.

(1.) * **HYEN** } *n. f.* [*hyene*, Fr. *hyena*, Lat.]

(1.) * **HYENA**. } An animal like a wolf, said fabulously to imitate human voices.—I will weep when you are disposed to be merry; I will laugh like a *hyen*, when you are inclined to sleep. *Shak*.

A wonder more amazing would we find;

Th' *hyena* shews it, of a double kind:

Varying the sexes in alternate years,

In one begets, and in another bears. *Dryd. Fab.*

—The *hyena* was indeed well joined with the beaver, as having also a bag in those parts, if thereby we understand the *hyena odorata*, or civet-cat. *Brown's Vulgar Errors*.—

The keen *hyena*, fellest of the fell. *Thomson*.

(2.) **HYENA**. See CANIS, § I. N^o vii.

HYGELA, or, } [*Ἥγεια*, Gr.] in the mythology

HYGIÆA, } gy, the daughter of *Æsculapius*, and the goddess of HEALTH, among the ancient Greeks, called by the Romans *Salus*. See SALUS.

(1.) **HYGIEINE**, [*Ἥγιεινα*, of *ὑγιος*, healthy,] that branch of medicine which respects health, and dis-

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covers proper means for its preservation. Its objects are the non-naturals. See DIET, EXERCISE, &c.

(2.) **HYGIEINE**, in a more extensive sense, is divided into 3 parts; *prophylactice*, which foresees and prevents diseases; *syncretice*, which preserves health: and *analeptice*, which cures diseases, and restores health.

HYGINUS, Caius Julius, a grammarian, the freed-man of Augustus, and the friend of Ovid, was born in Spain, or, according to others, in Alexandria. He wrote many books, all of which are lost, except his *Fabularum Liber*, and *Astronomicon Poeticon*, lib. iv. and even these are come down to us very imperfect. The best edition is that of Munkler, in the *Mythographi Latini*; 2 vols. 8vo. 1681.

(1.) * **HYGROMETER**. *n. f.* [*υγρῆς* and *μετρεῖν*; *hygrometre*, Fr.] An instrument to measure the degrees of moisture.—A sponge, perhaps, might be a better *hygrometer* than the earth of the river. *Arbutnot on Air*.

(2.) The **HYGROMETER**, **HYGROSCOPE**, or **NOTIOMETER**, is used for measuring the degrees of dryness and moisture of the atmosphere, as the barometer and thermometer measure its different degrees of gravity and warmth, although this instrument is far from being yet so perfect as these. There are three general principles on which hygrometers have been constructed: 1. The lengthening and shortening, or twisting and untwisting of strings by dryness and moisture; 2. The swelling and shrinking of solid substances by moisture or dryness; and, 3. By the increase or decrease of the weight of particular bodies, which absorb the humidity of the atmosphere.

(3.) **HYGROMETERS**, DIFFERENT KINDS OF. There are various kinds of hygrometers; for whatever body either swells by moisture, or shrinks by dryness, is capable of being formed into a hygrometer. Such are woods of most kinds, particularly deal, ash, poplar, &c. Such also is catgut, the beard of a wild oat, and twisted cord, &c. The best and most usual contrivances for this purpose are as follow: 1. Stretch a common cord, or a fiddle-string, ABD (*Pl. CXC. Fig. 2.*) along a wall, passing it over a pulley B; fixing it at one end A, and to the other end hanging a weight E, carry-

F f f f

ing

ing a style or index F. Against the same wall fit a plate of metal HI, graduated, or divided into any number of equal parts; and the hygrometer is complete. For it is constantly observed, that moisture sensibly shortens cords and strings; and that, as the moisture evaporates, they return to their former length again. The same is observed of a fiddle-string: and hence such strings are apt to break in damp weather, when not slackened by the screws of the violin. Hence it follows, that the weight E will ascend when the air is more moist, and descend again when it becomes drier; by which means the index F will be carried up and down, and, by pointing to the several divisions on the scale, will shew the degrees of moisture or dryness. 2. For a more sensible and accurate hygrometer, strain a whipcord or catgut over several pulleys B, C, D, E, F, *fig.* 3. and proceed as before for the rest of the construction. Nor does it matter whether the several parts of the cord be parallel to the horizon, as expressed in the annexed figure, or perpendicular to it, or in any other position: the advantage of this over the former method being merely the having a greater length of cord in the same compass; for the longer the cord, the greater is the contraction and dilation, and consequently the degrees of variation of the index over the scale, for any given change of moisture in the air. 3. Fasten a twisted cord, or fiddle-string, AB, *fig.* 4. by one end at A, sustaining a weight at B, carrying an index C round a circular scale DE described on a horizontal board or table. Hence, upon an increase or decrease of the humidity of the air, the index will shew the quantity of twisting, and consequently the increase or decrease of moisture or dryness. 4. Those Dutch toys called weather-houses, where a small image of a man, and one of a woman, are fixed upon the ends of an index, are constructed upon this principle. For the index, being sustained by a cord or twisted catgut, turns backwards and forwards, bringing out the man in wet weather, and the woman in dry. 5. Fasten one end of a cord, or catgut, AB, *fig.* 5, to a hook at A; and to the other end a ball D of about 1 lb. weight; upon which draw two concentric circles, and divide them into any number of equal parts, for a scale; then fit a style or index EC into a proper support at E, so as the extremity C may almost touch the divisions of the ball. Here the cord twisting or untwisting will indicate the change of moisture, by the successive application of the divisions of the circular scale, as the ball turns round, to the index C. 6. A hygrometer may be made of the thin boards of ash or fir, by their swelling or contracting. But this, and all the other kinds of this instrument, above described, become in time sensibly less and less accurate; till at last they lose their effect entirely, and suffer no alteration from the weather. But the following sort is much more durable, serving for many years with tolerable accuracy. To the extremity of the balance, *fig.* 6, fix at E a sponge, or other body, that easily imbibes moisture. To prepare the sponge, it may be proper first to wash it in water very clean; and, when dry again, in water or vinegar in which there has been dissolved sal ammoniac, or salt of tartar; after which let it dry again. Now, if the air be-

come moist, the sponge will imbibe it and grow heavier, and consequently will preponderate, and turn the index towards C; on the contrary, when the air becomes drier, the sponge becomes lighter, and the index turns towards A; thus showing the state of the air. 7. Mr Gould, in the *Philos. Transf* instead of a sponge, recommends oil of vitriol, which grows sensibly lighter or heavier from the degrees of moisture in the air; so that being saturated in the moistest weather, it afterwards retains or loses its acquired weight, as the air proves more or less moist. The alteration in this liquor is so great, that in 57 days it has been known to change its weight from 3 drachms to 9; and has shifted the tongue or index of a balance 30 degrees. So that in this way a pair of scales may afford a very nice hygrometer. Mr Gould adds, that oil of sulphur or campanum, or oil of tartar per deliquium, or the liquor of fixed nitre, may be used instead of the oil of vitriol. This balance may be contrived in two ways; by either having the pin in the middle of the beam, with a slender tongue a foot and a half long, pointing to the divisions on an arched plate, as represented in *fig.* 6. Or the scale with the liquor may be hung to the point of the beam near the pin, and the other extremity made so long, as to describe a large arch on a board placed for that purpose; as in *fig.* 7-9. Mr Anderson has proposed some improvement in the sponge hygrometer. He directs the sponge A (*fig.* 8.) to be so cut, as to contain as large a superficies as possible, and to hang by a fine thread of silk upon the beam of a balance B, and exactly balanced on the other side by another thread of silk at D, strung with the smallest lead shot, at equal distances, so adjusted as to cause an index E to point at G, the middle of a graduated arch FGH, when the air is in a middle state between the greatest moisture and the greatest dryness. Under this silk so strung with shot, is placed a little table or shelf I, for that part of the silk or shot to rest upon which is not suspended. When the moisture imbibed by the sponge increases its weight, it will raise the index, with part of the shot, from the table, and *vice versa* when the air is dry. *Philos. Transf.* vol. 44, p. 96. 9. From a series of hygroscopical observations, made with an apparatus of deal wood, described in the *Philos. Transf.* N^o 480, Mr Coniers concludes, 1st, That the wood shrinks most in summer, and swells most in winter, but is most liable to change in the spring and fall. 2^d, That this motion happens chiefly in the day-time, there being scarce any variation in the night. 3^d, That there is a motion even in dry weather, the wood swelling in the morning, and shrinking in the afternoon. 4th, That the wood, by night as well as by day, usually shrinks when the wind is in the north, north-east, and east, both in summer and winter. 5th, That by constant observation of the motion and rest of the wood, with the help of a thermometer, the direction of the wind may be told nearly without a weather-cock. He adds, that even the time of the year may be known by it; for in spring it moves more and quicker than in winter; in summer it is more shrunk than in spring; and has less motion in autumn than in summer. See an account of a method of constructing these and other

Other hygrometers, in *Phil. Transf. Abr.* vol. 2, p. 30, &c. and plate I. annexed. (See also *Philos. Transf.* vol. 11, p. 647 and 715; vol. 15, p. 1032; vol. 43, p. 6; vol. 44, p. 95, 169, and 184; vol. 54, p. 259; vol. 61, p. 198; vol. 63, p. 404, &c.) 10. Drs Hales and Defaguliers contrived another form of sponge hygrometer, on this principle. They made an horizontal axis, having a small part of its length cylindrical, and the remainder tapering conically with a spiral thread cut in it, after the manner of the fuzee of a watch. See *fig. 9.* The sponge is suspended by a fine silk thread to the cylindrical part of the axis, upon which it winds. This is balanced by a small weight W, suspended also by a thread, which winds upon the spiral fuzee. When the sponge grows heavier, in moist weather, it descends and turns the axis, and so draws up the weight; which coming to a thicker part of the axis it becomes a balance to the sponge, and its motion is shewn by an attached scale; and *vice versa*, when the air becomes drier. Salt of tartar, or any other salt, or pot ashes, may be put into the scale of a balance, and used instead of the sponge. (*Defagul. Exper. Philos.* vol. 2, p. 300) 11. Mr Ferguson made an hygrometer of a thin deal pannel; and to enlarge the scale, and so render its variations more sensible, he employed a wheel and axle, making one cord pass over the axle, which turned a wheel ten times as large, over which passed a line with a weight at the end of it, whose motion was therefore ten times as much as that of the pannel. The board should be changed in 3 or 4 years. See *Philos. Transf.* vol. 54, art. 47. 12. Mr Smeaton gave also an ingenious and elaborate construction of an hygrometer; which is described in *Philos. Transf.* vol. 61, art. 24.—See § 4, 5.

(4.) **HYGROMETERS, M. DE LUC'S NEW INVENTIONS AND DEFENCES OF.** M. De Luc's contrivances for an hygrometer are very ingenious. Finding that even ivory swells with moisture, and contracts with dryness, he made a small and very thin hollow cylinder of ivory, open only at the upper end, into which is fitted the under or open end of a very fine long glass tube, like that of a thermometer. Into these is introduced some quicksilver, filling the ivory cylinder, and a small part of the length up the glass tube. The consequence is this: When moisture swells the ivory cylinder, its bore or capacity grows larger, and consequently the mercury sinks in the fine glass tube; and *vice versa*, when the air is drier, the ivory contracts, and forces the mercury higher up the tube of glass. An instrument thus constructed is in fact also a thermometer, and must necessarily be affected by the vicissitudes of heat and cold, as well as by those of dryness and moisture. The ingenious contrivances in the structure and mounting of this instrument are described in the *Philos. Transf.* vol. 63, art. 33; where it may be seen how the above imperfection is corrected by some simple and ingenious expedients, employed in the original construction and subsequent use of the instrument; in consequence of which, the variations in the temperature of the air, though they produce their full effects on the instrument, as a thermometer, do not interfere with or embarrass its in-

dications as a hygrometer. 14. In the *Philos. Transf.* for 1791, Mr De Luc has given a second paper on hygrometry. This has been chiefly occasioned by a memoir of M. de Saussure on the same subject, entitled *Essai sur l'Hygrometrie*, in 4to, 1783. In this work, Saussure describes a new hygrometer of his construction, on the following principle: It is a known fact, that a hair will stretch when moistened, and contract when dried; and M. de Saussure found, by repeated experiments, that the difference between the greatest extension and contraction, when the hair is properly prepared, and has a weight about 3 grains suspended by it, is nearly one 40th of its whole length, or one inch in 40. This circumstance suggested the idea of a new hygrometer. To render these small variations of the length of the hair perceptible, an apparatus was contrived, in which one of the extremities of the hair is fixed, and the other, bearing the counterpoise above-mentioned, surrounds the circumference of a cylinder, which turns upon an axis to which a hand is adapted, marking upon a dial in large divisions the almost insensible motion of this axis. About 12 inches high is recommended as the most convenient and useful; and to render them portable, a contrivance is added, by which the hand and the counterpoise can be occasionally fixed. But M. De Luc, in his *Idées sur la Meteorologie*, vol. 1. anno 1786, shews that hairs, and all the other animal or vegetable hygroscopic substances, taken lengthwise, or in the direction of their fibres, undergo contrary changes from different variations of humidity; that when immersed in water, they lengthen at first, and afterwards shorten; that when they are near the greatest degree of humidity, if the moisture be increased, they shorten themselves; if it be diminished, they lengthen themselves first before they contract again. These irregularities, which render them incapable of being true measures of humidity, he shews to be the necessary consequence of their organic reticular structure. M. de Saussure takes his point of extreme moisture from the vapours of water under a glass bell, keeping the sides of the bell continually moistened; and affirms, that the humidity is there constantly the same in all temperatures; the vapours even of boiling water having no other effect than those of cold. De Luc, on the contrary, shews that the differences in humidity under the bell are very great, though De Saussure's hygrometer was not capable of discovering them; and that the real undecomposed vapour of boiling water has the directly opposite effect to that of cold, the effect of extreme dryness; and on this point he mentions an interesting fact, communicated to him by Mr Watt, viz. that wood cannot be employed in the steam engine, for any of those parts where the vapour of the boiling water is confined, because it dries so as to crack as if exposed to the fire. To these charges of M. De Luc, a reply was made by M. De Saussure, in his *Defence of the Hair Hygrometer*, in 1788; where he attributes the general disagreement between the two instruments to irregularities of M. De Luc's; and assigns some aberrations of his own hygrometer, which could not have proceeded from the above cause, but to its having been out of order, &c.

This drew from M. De Luc a 2d paper on hygrometry, published in the *Philos. Transf.* for 1791, p. 1. and 389. This author here resumes the four fundamental principles which he had sketched out in the former paper, viz. 1st, That fire is a sure, and the only sure means of obtaining extreme dryness. 2d, That water, in its liquid state, is a sure, and the only sure means of determining the point of extreme moisture. 3d, That there is no reason, *a priori*, to expect from any hygroscopic substance, that the measurable effects, produced in it by moisture, are proportional to the intensities of that cause. But, 4th, perhaps the comparative changes of the dimensions of a substance, and of the weight of the same or other substances, by the same variations of moisture, may lead to some discovery in that respect. On these heads M. De Luc expatiates at large, shewing the imperfections of M. De Saussure's principles of hygrometry, and particularly as to a hair, or any such substance when extended lengthwise, being properly used as an hygrometer. On the other hand, he shews that the expansion of substances across the fibres, or grain, renders them, in that respect, by far the most proper for this purpose. He chooses such as can be made very thin, as ivory or deal shavings, but above all he finds whalebone to be by far the best. For the reasonings of these ingenious philosophers on this interesting subject, see the publications above quoted; also the *Monthly Review*, vol. 51, p. 224; vol. 71, p. 213; vol. 76, p. 316; vol. 78, p. 236; and vol 6, of the new series for 1791, p. 133.

(5.) **HYGROMETERS, M. DE SAUSSURE'S.** Notwithstanding M. De Luc's objections above stated (§ 4.) to M. De Saussure's hygrometers, they merit a particular description. In *plate CXC. fig. 10*, there is a representation of his whole original instrument, with the hair and other appendages complete. The lower extremity of the hair *a b* is held by the chaps of the screw pincers *b*. These pincers are represented more distinctly at B: by a screw at its end, it fastens into the nut of the bottom plate C. This nut of the plate turns independently of the piece that supports it, and serves to raise or depress the pincers B at pleasure. The upper extremity *a* of the hair is held by the under chaps of the double pincers *a*, represented aside at A. These pincers fasten the hair below, and above fasten a very fine narrow slip of silver, carefully annealed, which rolls round the arbor or cylinder *d*, a separate figure of which is shown at DF. This arbor, which carries the needle or index *e e*, or E in the separate figure, is cut in the shape of a screw; and the intervals of the threads of this screw have their bases flat, and are cut square so as to receive the slip of silver that is fastened to the pincers *a*, and joined in this manner with the hair. M. De Saussure observes, that hair alone fixed immediately to the arbor would not do; for it curled upon it, and acquired a stiffness that the counterpoise was not able to surmount. The arbor was cut in a screw form, in order that the slip of silver in winding upon it should not increase the diameter of the arbor, nor ever take a situation too oblique and variable. The slip is fixed to the arbor by a small pin F. The other

extremity of the arbor D is shaped like a pulley, flat at the bottom so as to receive a fine supple silken string, to which is suspended the counterpoise *g* in the large figure, and G in the side one. This counterpoise is applied to distend the hair; and acts in a contrary direction to that of the hair, and the moveable pincers to which the hair is fixed. If then the hair should be loaded with the weight of 4 grains, the counterpoise must weigh 4 grains more than the pincers. The arbor at one end passes through the centre of the dial, and turns therein, in a very fine hole, on a pivot made very cylindrical and well polished: at the other end is also a similar pivot, which turns in an hole made in the end of the arm *b* of the cock *b i*, H I. This cock is fixed behind the dial by means of the screw I. The dial *k e e k*, divided into 360 degrees, is supported by two arms *l l*; these are soldered to two tubes, which inclose the cylindrical columns *m m m m*. The setting screws *n n* move upon these tubes, and serve thereby to fix the dial and arbor to any height required. The two columns which support the dial are firmly fastened to the case of the hygrometer, which rests upon the four screws *o o o o*; by the assistance of these screws, the instrument is adjusted, and placed in a vertical situation. The square column *p p*, which rests upon the base of the hygrometer, carries a box *q*, to which is fixed a kind of port-crayon *r*, the aperture of which is equal to the diameter of the counterpoise *g*. When the hygrometer is to be moved from one place to another, to prevent a derangement of the instrument from the oscillations of the counterpoise, the box *q*, and the port-crayon *r*, must be raised up so as the counterpoise may fall into and be fixed in it, by tightening the screw *s*, and the box and counterpoise together by the screw *t*. When the hygrometer is to be used, the counterpoise must be disengaged by lowering the box. At the top of the instrument is a curved piece of metal *x, y, z*, which is fastened to the three columns just described, and keeps them together. It has a square hole at *y*, which serves to hang up the hygrometer by when required. The variations of which this hygrometer is capable are, *ceteris paribus*, as much greater as the arbor round which the slip of silver winds is than a smaller diameter, and as the instrument is capable of receiving a longer hair. M. De Saussure has had hygrometers made with hairs 14 inches long, but he finds one foot sufficient. The arbor is three 4ths of a line in diameter at the base between the threads of the screw or the part on which the slip winds. The variations, when a hair properly prepared is applied to it, are more than an entire circumference, the index describing about 400 degrees in moving from extreme dryness to extreme humidity. M. De Saussure mentions an inconvenience attending this hygrometer, viz. its not returning to the same point when moved from one place to another; because the weight of three grains that keeps the silver slip extended, cannot play so exactly as to act always with the same precision against the arbor round which it winds. But this weight cannot be sensibly increased without still greater inconveniences: he therefore observes, that this hygrometer is well calculated for a fixed situation.

Fig. 1.

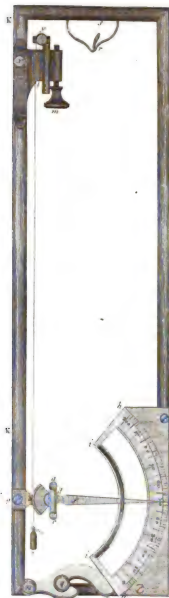


Fig. 3.

Mr. Cornsby's Hygrometer.

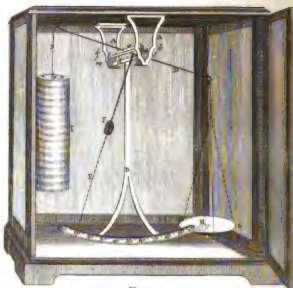


Fig. 2.



Jack for raising heavy Weights.

Fig. 4.



Fig. 5.



tuation in any observatory, and for various hygrometrical experiments; since, instead of the hair, there may be substituted any other substance of which a trial may be wanted; and it may be kept extended by a counterpoise more or less heavy as they may require: but the instrument will not admit of being moved, nor serve even for experiments which may subject it to agitation. To obviate this objection, M. De Saussure has contrived another apparatus more portable and convenient, and which, if not so extensive in its variations, is in fact very firm, and not in the least liable to be deranged by carriage and agitation. This he calls the *portable hygrometer*, in distinction from the preceding, which he calls the *great hygrometer*, or the *hygrometer with the arbor*. Fig. 1. pl. CXCI. is a representation of this hygrometer. The chief part is its index *abce*; an horizontal view of which, and the arm that carries it, is seen in fig. 2, GBDEF. This index carries in its centre D a thin tube hollow throughout, and projecting out on each side of the needle. The axis which passes through it, and round which the index turns, is made thin in the middle of its length and thick at the ends; so that the cylindrical tube which it passes through touches it only at two points, and acts upon it only at its extremities. The part *de* DE of the index serves to point out on the dial the degrees of moisture and dryness; the opposite part *db* DB serves to fix both the hair and counterpoise. This part, which terminates in a portion of a circle, and is about a line in thickness, is cut on its edge in a double vertical groove, which makes this part similar to the segment of a pulley with a double neck. These two grooves, which are portions of a circle of two lines radius, and have the same centre with that of the index *d*, serve in one of them to contain the hair, and in the other the silk, to the end of which the counterpoise is suspended. The same index carries vertically above and below its centre two small screw pincers, situate opposite to the two grooves: that above at *a*, opposite to the hindmost groove, serves to fix the silk to which the counterpoise is suspended; and that below at *b*, opposite to the hithermost groove, serves to hold one of the ends of the hair. Each of these grooves has its partitions cut, as seen in the section B, and its bottom made flat, that the hair and silk may have the greatest freedom possible. The axis of the needle DD goes through the arm *gf* GF, and is fixed to this arm by the tightening screw *f* F. All the parts of the index should be in perfect equilibrium about its centre; so that when it is on its pivot without the counterpoise, it will rise indifferently in any position. When the hair is fixed by one of its extremities in the pincers *a*, and by the other end on the pincers *y* at the top of the instrument, it passes in one of the necks of the double pulley *b*, whilst the counterpoise, to which the silk is fixed in *a*, passes in the other neck of the same pulley: the counterpoise serves to keep the hair extended, and acts always in the same direction and with the same force, whatever the situation of the index may be. When therefore the dryness contracts the hair, it overpowers the gravity of the counterpoise, and the index descends: when, on the contrary, the humidity relaxes the

hair, it gives way to the counterpoise, and the index ascends. The counterpoise should weigh but three grains; so that the index should be made very light and very easy in its motion, in order that the least possible force may move it and bring it back again to its point when drawn aside. The dial *bcb* is a circular arch, the centre of which is the same with that of the index. This arch is divided into degrees of the same circle, or into 100ths of the interval between the limits of extreme dryness and humidity. The interior edge of the dial carries at the distance *bi* a kind of projecting bridle or stay *ii*, made of brass wire, curved to the arch, and fixed in the point *ii*. This bridle retains and guards the index, at the same time leaving it to play with the requisite freedom. The screw-pincers *y*, in which is fastened the upper extremity of the hair, is carried by a moveable arm, which ascends and descends at pleasure the length of the frame K K. This frame is cylindrical everywhere else, except its being here flattened at the hinder part to about half its thickness, in order that the piece with the screw, which carries the arm, should not project out underneath, and that the arm may not turn. The arm may be stopped at any desired height by means of the pressing screw *x*. To give the instrument a very small and accurate motion, so as to bring the index exactly to the part that may be wanted, the slide-piece *l*, which carries the pincers *y*, to which the hair is fixed, is to be moved by the adjusting screw *m*. At the base of the instrument is a great lever *no p q*, which serves to fix the index and its counterpoise when the hygrometer is to be moved. The lever turns on an axis *n*, terminated by a screw which goes into the frame; in tightening the screw, the lever is fixed in the desired position. When the motion of the index is to be stopped, the intended position is given to this lever, as represented in the dotted lines of the figure. The long neck *p* of the lever lays hold of the double pulley *b* of the index, and the short neck *o* of the counterpoise: the tightening screw *q* fastens the two necks at once. In confining the index it must be so placed, that the hair be very slack; so that, if whilst it is moved the hair should get dry, it may have room to contract itself. Afterwards, when the instrument is placed for use, the first thing is to relax the screw *n*, and turn back the double lever, taking great care not to strain the hair. It is better to apply one hand to the index near its centre, whilst the other is disengaging the pulley and the counterpoise from the lever that holds them steady. The hook *r* serves to suspend a thermometer upon; it should be a mercurial one, with a very small naked bulb or ball, so as to show in the most sensible manner the changes of the air: it should be mounted in metal, and guarded in such a manner as not to vibrate so as to break the hair. Lastly, a notch is made under the frame *s* to mark the point of suspension, about which the instrument is in equilibrium, and keeps a vertical situation. The whole instrument should be made of brass; though the axis of the index and its tube work more pleasantly if made of bell metal. The extent of this hygrometer's variation is not more than the 4th or 5th part of the hygrometer

rometer with the arbor. It may be augmented by making the segment of the pulley to which the hair is fixed of a smaller diameter; but then the hair, in moving about it, would fret and contract stiffness, which would cause it to adhere to the bottom of the neck. M. Saussure is of opinion, that the radius of this pulley should not be less than two lines, at least that there should be adapted a plate of silver or some other contrivance; but then the hygrometer would be too difficult to construct, and it would require too much attention and care on the part of those who use it; his object was, to make an instrument generally useful, easy, and convenient. The hygrometer with the arbor may be used for observations which require an extreme sensibility. Both are accurately made by Mr Wm. Jones, Holborn, London. The variations of this instrument may be augmented by making it higher, because in that case longer hairs may be adapted: but it will be then less portable. Besides, if the hair is too long when observations are made in the open air, the wind communicates to the index inconvenient vibrations. It should not therefore exceed a foot in height. When it is of this dimension, a hair properly prepared can be applied to it, and its variations from extreme dryness to extreme humidity are 80 or even 100 degrees; which on a circle of 3 inches radius forms an extent sufficient for observations of this kind. M. Saussure has even made smaller instruments to be carried in the pocket, and to make experiments with under small receivers; they were only 7 inches high by two inches broad; which, notwithstanding their variations, were very sensible. In the preparation of the hair, it is necessary to free it of its natural unctuousity, which in a great measure deprives it of its hygrometrical sensibility. A number of hairs are boiled in a ley of vegetable alkali; and among these are to be chosen for use such as are most transparent, bright, and soft: particular precautions are necessary for preventing the straining of the hair, which renders it unfit for the intended purpose. The two fixed points of the hygrometer are the extremes both of moisture and dryness. The former is obtained by exposing it to air completely saturated with water, by placing it in a glass receiver standing in water, the sides of which are kept continually moistened. The point on the dial, at which the hand after a certain interval remains stationary, is marked 100. The point of extreme dryness, not absolute dryness, for that does not exist, but the greatest degree of it that can be obtained, is produced by introducing repeatedly into the same receiver containing the instrument, and standing now upon quicksilver, certain quantities of deliquescent alkaline salts, which absorb the moisture of the air. The highest point to which the hand can be brought by this operation, not only when it will rise no higher, but when it becomes retrograde from the dilatation occasioned by heat, is 0; and the arch between these two points is divided into 100 equal parts, or degrees of the hygrometer; the arch *pp*, upon which the scale is marked in the instrument, being part of a circle of three inches diameter: hence every degree measures about $\frac{1}{3}$ of a line. This hygrometer is considered by M.

Saussure, as possessed of every property requisite for such an instrument: as, 1. It points out the smallest variation of moisture in the air: 2. its indications are quick: 3. it is always consistent: 4. several of them agree: 5. it is affected only by aqueous vapours: and 6. its variations are in proportion to those of the air.

(6.) **HYGROMETERS, Mr COVENTRY'S.** The best hygrometer upon the 3d principle, viz. that of the alteration of the weight of substances, by attracting the moisture of the air, and for ascertaining the quantity as well as the degree of moisture in the variation of the hygrometer, is that of Mr Coventry of Southwark, London. The account he gives of it is as follows: "Take two sheets of fine tissue paper, such as is used by hatters; dry them carefully at about two feet distance from a tolerably good fire, till after repeatedly weighing them in a good pair of scales no moisture remains. When the sheets are in this perfectly dry state, reduce them to exactly 50 grains; the hygrometer is then fit for use. The sheets must be kept free from dust, and exposed a few minutes in the open air; after which may be always known, by weighing them, the exact quantity of moisture they have imbibed. For many years (adds he) the hygrometer has engrossed a considerable share of my attention; and every advantage proposed by others, either as it respected the substances of which the instrument was composed, or the manner in which its operations were to be discerned, has been impartially examined. But I have never seen an hygrometer so simple in itself, or that would act with such certainty or so equally alike, as the one I have now described. The materials of which it is composed being thin, are easily deprived wholly of their moisture; which is a circumstance essentially necessary in fixing a *datum* from which to reckon, and which, I think, cannot be said of any substance hitherto employed in the construction of hygrometers: with equal facility they imbibe or impart the humidity of the atmosphere, and show with the greatest exactness when the least alteration takes place." For easier weighing the paper, take a piece of round tin or brass the size of a crown-piece, through the centre of which drill a hole, and also three others round it at equal distances: then cut about 100 papers; and after putting them under the tin or brass, drive through each hole a strong pin into a board, in order to round them to the shape of the plate: the papers must then be separated and exposed to the air a few hours with that already weighed, and so many of them taken as are equal to the weight already specified. This done, thread them together through these holes made by the pins, putting between every paper on each thread a small bead, to prevent the papers from touching each other, and also that the air may be more readily admitted. The top of the hygrometer is covered with a card cut to the same size; and which, by its stiffness, supports all the papers, and keeps them in proper shape. Before the papers are threaded, the beads, silk, card, and a thin piece of brass about the size of a sixpence, which must be placed at the bottom, and through which the centre string passes, must be weighed with the greatest exactness, to bring them to a certain weight, suppose 50 grains; now the

the paper in its driest state being of equal weight, they will weigh together 100 grains; consequently what they weigh more at any time is moisture. To obviate the difficulty of trying experiments with weights and scales, Mr Coventry contrived a machine or scale by which to determine at one view the humidity or dryness of the atmosphere. This, with its case, is represented by *fig. 3, pl. CXCI*. The front and back of the case are glass; the sides fine gauze, which excludes the dust and admits the air; the case is about 10 inches high, 8 inches broad, and 4 inches deep. A, a brass bracket in front, behind which, at about $3\frac{1}{2}$ inches distance, is another; these support the axis of the index E, also of the beam D, and another which supports the stem B, to which the ivory scale of divisions C is fixed. G, a brass scale suspended in the usual manner to the end of a beam D, and weighing exactly 100 grains. This scale is an exact counterpoise to the papers I and the different apparatus. The manner of suspension is as follows: The axis of the beam *g*, which is made of brass, instead of hanging on pivots as in common scales, turns with two steel edges *k*, fixed in the extremities of the brass axis: these edges are shaped like the edge of a knife, and act on two steel concave edges *l*, in order to render the friction as small as possible. D is a fine scale beam fixed at right angles with the axis *g*. E, the steel index fixed to the under side of the same axis. F, a brass sliding weight: *h* is the axis that holds the stem B to which the scale of divisions C is fixed. AA, the brass brackets which support the whole by four screws, two of which are seen at *i*, that screw the brackets to the top of the case. The axis of the scale of divisions is hung on pivots, one of which is seen at *m*, that, should the case not stand level, the stem B may always be in a perpendicular situation. The hygrometer, before use, should be thus adjusted: To the end of the beam where the hygrometer is suspended, hang a weight of 100 grains, which is equal to the weight of the scale; then move the sliding weight F up or down the index E, till one grain will cause the index to traverse neither more nor less than the whole scale of divisions; then add half a grain to the scale, in order to bring the index to 0; and the instrument, after taking off the 100 grain weight and hanging on the papers, is fit for use; then put grain weights in the scale till the index is brought within compass of the scale of divisions. Example: H is 3 grains on the brass scale, and the index points at 10; consequently there is 3 grains and 10 hundredths of a grain of moisture in the papers. If four grain weights are kept, *viz.* 1, 2, 4, and 5, they will make any number from 1 to 9, which are as many as will be wanted. Sometimes the index will continue traversing within the scale of divisions for many days without shifting the weights; but if otherwise, they must be changed as occasion may require. "One great advantage (says Mr Coventry) of this hygrometer, above all others that have attracted my notice, is that it acts from a certain *d-tum*, namely, the dry extreme; from which all the variations towards moist are calculated with certainty: and if constructed with that precision represented by the drawing, it will afford pleasure to the curious in

observing the almost perpetual alteration of the atmosphere, even in the most settled weather. In winter it will be constantly traversing from about 8 A. M. till 4 or 5 P. M. towards *dry*; and in summer, from about 4 A. M. till 6 or 7 P. M. when the weather is hot and gloomy, the hygrometer discovers a very great change towards moisture; and when clear and frosty, that it contains a much greater quantity of moisture than is generally imagined."

HYGROMETRICAL. *adj.* belonging to a hygrometer.

HYGROMETRY. *n. f.* the art or science of measuring the moisture of the atmosphere. See **HYGROMETER**, § 1—6.

(1.) * **HYGROSCOPE.** *n. f.* [*ὕγροσ* and *σκοπεῖν*; *hygroscope*, Fr.] An instrument to shew the moisture and dryness of the air, and to measure and estimate the quantity of either extreme. *Quincy.*—Moisture in the air is discovered by *hygroscopes*. *Arbutnot.*

(2.) **HYGROSCOPE** is commonly used in the same sense with **HYGROMETER**, but *Wolfius* makes a difference from the etymology of the words. The *hygroscope* (he says) only *shews* the changes of humidity or dryness in the air, but the *hygrometer measures* them.

HYGROSCOPICAL. *adj.* shewing the moisture or dryness of the atmosphere.

HYLA, in ancient geography, a river of Mysia Minor, famous for the death of **HYLAS**. It runs by Prusa, whence it seems to be the same with the **RYNDACUS**, which runs NW. into the Propontis.

* **HYLARCHICAL.** *adj.* [*ὕλη* and *αρχή*.] Presiding over matter.

HYLAS, in fabulous history, son of Theodamus, and favourite of Hercules. He was ravished by the nymphs of a fountain as he was taking out water; and afterwards drowned in the **HYLA**.

HYLE, a lake of Chesh. between Dee and Mersey.

HYLL, Alban, or Albayn, M. D. a physician of the 16th century, a native of Scotland, or, according to others, of Wales. He studied at Oxford, but graduated abroad. He wrote commentaries on Galen's works; and died at London in 1559.

HYLLUS, in fabulous history, the son of Hercules and Dejanira. See **HERACLIDÆ**.

HYLOGONES. See **ETHIOPIA**, § 3.

HYLOPATHIANS, ancient Greek philosophers, who derived all things from dead and stupid matter, in the way of qualities and forms, generable and corruptible. See **ANAXIMANDRIANS**, and *Cudworth's Intellectual System*, B. i. ch. 3.

HYLOZOISTS, [*ὕλη*, matter, and *ζωή*, life,] a sect of atheists among the ancient Greek philosophers, who maintained that matter had some natural perception, without animal sensation, or reflection in itself considered; but that this imperfect life occasioned that organization, whence sensation and reflection afterwards arose. Of these, some held only one life, which they called a **PLASTIC** nature, presiding regularly and invariably over the whole corporeal universe, which they represented as a kind of large plant or vegetable: these were called the *cosmoplastic* and *stoical* atheists, because the Stoics held such a nature, though

though many of them supposed it to be the instrument of the Deity. Others thought that every particle of matter was endued with life, and made the mundane system to depend upon a certain mixture of chance and plastic or orderly nature united together. These were called STRATONICI, from Strato Lampiscenus, a disciple of Theophrastus, called also *Physicus*, who was first a celebrated Peripatetic, and afterwards formed this new system of atheism for himself. See Cicero, *De Nat. Deorum*, lib. 1. cap. 13.

* HYM. *n. f.* A species of dog; unless it is by mistake for *Lym*.—

Avaunt, you curs!

Mastiff, greyhound, mungrel grim,

Hound or spaniel, brache or *bym*;

Or bobtail tike, or trundle tail,

Tom will make him weep and wail. *Shak.*

(1.) * HYMEN. *n. f.* [*ἡμν.*] 1. The god of marriage. 2. The virginal membrane.

(2.) HYMEN, or HYMENÆUS, in ancient mythology, the son of Bacchus and Venus, and the god of marriage. He was invoked in epithalamiums, and other matrimonial ceremonies. The poets crown this deity with a chaplet of roses, and represent him, enervated with pleasures, dressed in a yellow robe and yellow shoes, with a torch in his hand. The new-married couple bore garlands of flowers on the wedding day: which custom also obtained among the Hebrews, and even among Christians, during the first ages of the church, as appears from Tertullian. St Chrysostom also mentions these crowns of flowers; and to this day the Greeks call marriage *γῆραμος*, in respect of this crown or garland.

(3.) HYMEN, [*ἡμν.*] in anatomy, (§ 1, *def.* 2.) is a thin membrane or skin, sometimes circular, of different breadths, more or less smooth, and sometimes semilunar, formed by the union of the internal membrane of the great canal with that on the inside of the alæ, resembling a piece of fine parchment. This membrane is supposed to be stretched in the neck of the womb of virgins, below the nymphæ, leaving in some subjects a very small opening, in others a larger, and in all rendering the external orifice narrower than the rest of the cavity, and to be broke when they are deflowered; an effusion of blood following the breach. See ANATOMY, § 320. This membranous circle may likewise be ruptured by imprudent digital contact, and other accidents. The hymen is considered as the test of virginity; and when broke or withdrawn, shows that the person is not in a state of innocence. This opinion is very ancient. Among the Hebrews, it was the custom for the parents to save the blood shed on the consummation of marriage, as a token of the virginity of their daughter; and to send the sheets next day to the husband's relations. This is said to be still practised in Portugal, and some other countries. De Graaf and others deny the existence of such a membrane, but Dr Drake declares, that in all the subjects he had opportunity to examine, he did not miss the hymen so much as once, where he had reason to depend on finding it. The fairest view he ever had of it was in a maid who died at 30 years of age; in this he found it a membrane of some strength, furnished with fleshy fibres, in

figure round, and perforated in the middle with a small hole, capable of admitting the end of a woman's little finger, and situated a little above the orifice of the urinary passage, at the entrance of the vagina. In infants, it is a fine thin membrane, not very conspicuous, because of the natural strictness of the passage itself, which does not admit of any great expansion in so little room: which might lead De Graaf into a notion of its being only a corrugation. This membrane grows more distinct, as well as firm, by age. It is sometimes very strong, and even impervious. Mr Cowper relates a case of a married woman, 20 years of age, whose hymen was so impervious as to detain the menses, and to be driven out by the pressure thereof beyond the labia of the pudendum, not unlike a prolapsus uteri; on dividing it, a gallon of grumous blood came forth. The husband, being denied a passage that way, had found another through the meatus urinarius; which was found very open, and its sides extruded like the anus of a cock. Dr Monro, in his lectures, mentions a case of an impervious hymen, in a lady, who, being married to a surgeon, and for some time barren, was prevailed on by her husband to submit to an incision; after which she had several children.

HYMENÆA, the BASTARD LOCUST TREE; 2 genus of the monogynia order, belonging to the decandria class of plants; and in the natural method ranking under the 33d order, *Lomentaceæ*. The calyx is quinquepartite; there are 5 petals, nearly equal; the style is intorted; the legumen full of mealy pulp. There is but one species, viz.

HYMENÆA COURBARILLA, or the *courbaril*, a large tree which grows naturally in the Spanish West Indies. The trunk is covered with a light ash-coloured bark, is often more than 60 feet high, and 3 in diameter. The branches are furnished with dark green leaves, which stand by pairs on one common footstalk, diverging from their base in manner of a pair of shears when opened. The flowers come out in loose spikes at the ends of the branches, and are yellow, striped with purple. Each consists of five petals, placed in a double calyx, the outer leaf of which is divided into five parts, and the inner one is cut into five teeth at its brim. In the centre are ten declining stamens, longer than the petals, surrounding an oblong germen, which becomes a thick, fleshy, brown pod, four or five inches long and one broad; with a suture on both edges, and includes 3 or 4 purplish seeds, somewhat of the shape of Windsor beans, but smaller. The seeds are covered with a light brown sugary substance, which the Indians scrape off and eat with great avidity, and which is very pleasant and agreeable.—At the principal roots under ground, is found collected in large lumps a yellowish red transparent gum, which, dissolved in rectified spirit of wine, affords a most excellent varnish, and is the gum anime of the shops.

(1.) * HYMENEAL, HYMENEAN. *adj.* [*ἡμναιος*.] Pertaining to marriage.

The suitors heard, and deem'd the mirthful voice

A signal of her *hymeneal* choice: *Pope's Odyssey.*

(2.) * HYMENEAL. } *n. f.* A marriage song—

(2.) * HYMENEAN. } And heav'nly choirs the *hymenean* sung. *Milt.*

For

For her the spouse prepares the bridal ring;
For her white virgins *hymeneals* sing. *Pope.*

HYMENOPTERA, [from *ὑμν*, membrane, and *πτερον*, a wing,] In the Linnæan system of zoology, an order of insects, having 4 membranaceous wings; the tails of the females are furnished with stings, which in some are used for instilling poison, and in others for merely piercing the bark and leaves of trees, and the bodies of other animals, in which they deposit their eggs.

HYMETHUS, or } in ancient geography, a
HYMETTUS, } mountain of Attica near Athens, famous for its marble quarries, and for its excellent honey. See *BEE*, § II. 9. Pliny says that the orator Crassus first had marble columns from it.

(1.) * **HYMN**. *n. f.* [*hymne*, Fr. *ὑμνος*.] An encomiastic song, or song of adoration to some superior being.

As I earst, in praise of mine own dame,
So now in honour of thy mother dear,
An honourable *hymn* I eke should frame. *Spenser.*
Our solemn *hymns* to sullen dirges change:
Our bridal flow'rs serve for a buried corse.

Shak.

When steel grows

Soft as the parasite's silk, let *hymns* be made
An overture for the wars. *Shak. Coriolanus.*

—There is an *hymn* sung; but the subject of it is always the praises of Adam, and Noah, and Abraham, concluding ever with a thanksgiving for the nativity of our Saviour. *Bacon.*—

Farewell, you happy shades,

Where angels first should practise *hymns*, and
string

Their tuneful harps, when they to Heav'n would
sing. *Dryden.*

(2.) A **HYMN**, *Isidore* remarks, is properly a song of joy, full of the praises of God, and is distinguished from **THRENA**, which is mourning song, full of lamentation. St Hilary, Bp. of Poitiers, is said to have been the first that composed hymns to be sung in churches, and was followed by St Ambrose. In the Greek Liturgy there are 4 kinds of hymns; but the word is not taken in the sense of a praise offered in verse, but simply of a laud or praise. The angelic hymn, or *Gloria in excelsis*, makes the first kind; the *trifagion*, the second; the *cherubic hymn*, the third; and the hymn of *victory and triumph*, called *ὑμνος*, the last. The hymns of the ancients generally consisted of 3 sorts of stanzas; one of which, called **STROPHE**, was sung by the band as they walked from E. to W. another, called **ANTISTROPHE**, was performed as they returned from W. to E. the third part, or **EPODE**, was sung before the altar. The Jewish hymns were accompanied with trumpets, drums, and cymbals, to assist the voices of the Levites and people.

(1.) * **To HYMN**. *v. n.* [*ὑμνίζω*.] To praise in song; to worship with hymns,—

Whose business were to serve the Lord
High up in heav'n, with songs to *hymn* his throne.

Milton.

(1.) * **To HYMN**. *v. n.* To sing songs of adoration.—

They touch'd their golden harps, and *hymn*-
ing prais'd

God and his works.

Milton.

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He had not left alive this patient faint,
This anvil of affronts, but sent him hence,
To hold a peaceful branch of palm above,
And *hymn* it in the quire. *Dryden.*

* **HYMNICK**. *adj.* [*ὑμνικός*.] Relating to hymns.
He rounds the air, and breaks the *hymnick*
notes

In birds, heav'n's choristers, organick throats;
Which, if they did not die, might seem to be

A tenth rank in the heavenly hierarchy. *Donne.*

HYNE, **LOUGH**, a bay on the S. coast of Ireland, between Baltimore harbour and Toe Head.

HYNNERY, a town of Sweden, in Smaland.

HYOBANCHE, in botany: A genus of the angiospermia order, belonging to the didynamia class of plants. The calyx is heptaphyllous; the corolla ringent, with no under lip. The capsule bilocular and polyspermous.

HYOIDES, in anatomy, a bone at the root of the tongue. See **ANATOMY**, § 136.

HYOSCYAMUS, **HENBANE**: A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 18th order, *Luridæ*. The corolla is funnel-shaped and obtuse; the stamina inclining to one side; the capsule covered and bilocular. There are several species, one of which, *viz.*

HYOSCYAMUS NIGER, or common **HENBANE**, is a native of Britain. It grows on road-sides, and among rubbish. It is a biennial plant, with long fleshy roots which strike deep into the ground, sending out several large soft leaves, deeply slashed on their edges; the following spring the stalks come up, about two feet high, garnished with flowers standing on one side in a double row, fitting close to the stalks alternately. They are of a dark purplish colour, with a black bottom; and are succeeded by roundish capsules, which open with a lid at the top, and have two cells filled with small irregular seeds. The seeds, leaves, and roots of this plant, as well as of all other species of this genus, are poisonous; and many well attested instances of their bad effects are recorded; madness, convulsions, and death, being the common consequence. In a smaller dose, they occasion giddiness and stupor. It is said that the leaves scattered about a house will drive away mice.—The juice of the plant evaporated to an extract is prescribed in some cases as a narcotic; in which respect it may be a powerful medicine if properly managed. The dose is from half a scruple to half a dram. The roots are used for anodyne necklaces.—Goats are not fond of the plant; horses, cows, sheep, and swine, refuse it.

HYOSERIS, in botany: A genus of the polygamia æqualis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is naked, the calyx nearly equal; the pappus hairy, or scarce perceptible.

HYO-THYROIDEUS, in anatomy, one of the muscles belonging to the os hyoides. See **ANATOMY**, § 200.

* **To HYP**. *v. n.* [barbarously contracted from *hypocondriack*] To make melancholy: to dispirit.—I have been to the last degree *hyped* since I saw you. *Spektator.*

HYPÆA, one of the **STACHADES** islands.

GEE

HYPÆÆ

HYPÆPÆ, a city of ancient Lydia, sacred to Venus, and famous for beautiful women.

(1.) * **HYPALLAGE**. *n. f.* [υπαλλαγή.] A figure by which words change their cases with each other.

(2.) **HYPALLAGE** is a species of **HYPERBATON**. Virgil affords several examples: e. g. *Dare classibus austeris*, for *Dare classes austris*.

HYPANTE, or **HYPERPANTE**, a name given by the Greeks to the feast of the presentation of Jesus in the temple.—This word, which signifies *lowly* or *humble meeting*, was given to this feast from the meeting of old Simeon and Anna the prophets in the temple, when Jesus was brought thither.

HYPATIA, a learned and beautiful lady of antiquity, the daughter of **THEON**, a celebrated philosopher and mathematician, and president of the famous Alexandrian school, was born at Alexandria about the end of the 4th century. Her father, encouraged by her extraordinary genius, had her not only educated in all the ordinary qualifications of her sex, but instructed in the most abstruse sciences. She made such great progress in philosophy, geometry, astronomy, and the mathematics, that she was esteemed the most learned person of her time. At length she was thought worthy to succeed her father in that distinguished and important employment, the government of the school of Alexandria; and to teach out of that chair where Ammonius, Hierocles, and many other great men, had taught before; and this at a time too, when men of great learning abounded at Alexandria, and in many other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that she had a very crowded auditory. But although the flower of all the youth of Europe, Asia, and Africa, sat at the feet of this very beautiful instructor, greedily swallowing learning and philosophy from her mouth, and many of them, doubtless, love from her eyes; yet we are not sure that she ever listened to any solicitations, as Suidas, who talks of her marriage with Isidorus, relates that she died a maid. Her scholars were as eminent as they were numerous; one of them was the celebrated Synesius, afterwards Bp. of Ptolemais. This ancient Christian Platonist everywhere bears the strongest and most grateful testimony to the virtue of his tutors. He never mentions her without the most profound respect, and sometimes in terms of affection little short of adoration. But it was not Synesius only, and the disciples of the Alexandrian school, who admired Hypatia for her virtue and learning: never was woman more caressed by the public, and yet never woman had a more unspotted character, or more tragical end. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this often drew her among the greatest concourse of men, without the least censure of her manners. In a word, when Nicepho-

rus intended to pass the highest compliment on the princess Eudocia, he thought he could not do it better than by calling her another *Hypatia*. But while Hypatia reigned the brightest ornament of Alexandria, a kind of civil war which broke out between Orestes the governor, and Cyrill the patriarch (see **CYRILL**, N^o 2.) proved fatal to the lady. In 415, about 500 monks attacked the governor, and would have killed him, had he not been rescued by the townsmen; but the respect which Orestes had for Hypatia causing her to be traduced among the mob, they dragged her from her chair, tore her to pieces, and burned her limbs. Cyrill has been suspected of fomenting this tragedy. Cæcæ endeavours to remove the imputation of such a horrid action from the patriarch; and lays it upon the Alexandrian mob, whom he calls *levissimum hominum genus*, “a very trifling inconstant people.” But though Cyrill should neither have been the perpetrator, nor the contriver of it, yet he did not discountenance it as he ought; for he was so far from censuring the outrage, that he received the dead body of Ammonius, one of the most forward in that riot (who was justly punished with death), and even made a panegyric upon the ruffian, as if he had died a martyr for truth. Hypatia published Commentaries on *Apollonius's Conics*, *Diophantus's Arithmetic*, and other works.

HYPECOUM, WILD CUMIN: A genus of the digynia order, belonging to the tetrandia class of plants; and in the natural method ranking under the 24th order, *Carydales*. The calyx is diphyllous; the petals four; the exterior two larger and trifid; the fruit a pod. There are 4 species, all low herbaceous plants with yellow flowers, and easily propagated by seeds. The juice is of a yellow colour, resembling that of celandine, and is affirmed by some eminent physicians to be as narcotic as opium. From the nectarium the bees collect great quantities of honey.

(1.) **HYPER**, [υπερ,] a Greek preposition frequently used in composition, where it denotes excess; its literal signification being *above*, or *beyond*.

(2.) * **HYPER**. *n. f.* [A word barbarously curtailed by *Prior* from *hypercritick*.] A hypercritick; one more critical than necessity requires. *Prior* did not know the meaning of the word †.—

Criticks I read on other men,

And *hypers* upon them again.

Prior.

(1.) **HYPERBATON**, in grammar, a figurative construction, inverting the natural and proper order of words and sentences. The several species of the hyperbaton are, the anastrophe, the hysteron-proteron, the hypallage, synchysis, tmesis, parenthesis, and the hyperbaton strictly so called. See **ANASTROPHE**, &c.

(2.) **HYPERBATON**, strictly so called, is a long retention of the verb which completes the sentence. Instances occur in Virgil, wherein the verb is placed at the distance of 9 lines from the nominative.

* **HYPER**.

† Mr *Prior* certainly “knew the meaning of the word” as well as Dr *Johnson*, but he used his poetical licence, both in curtailing it, and giving it a sense somewhat new. Poets have long been allowed such liberties, especially in humorous Hudibrastic verses; but had the Doctor lived till the present period, he would have lost all patience with modern authors, who daily make much more barbarous innovations on the English language, both in speaking and writing, in plain prose. See Professor *Beattie's* remarks on this subject, under the various articles referred to, in our memoir of Prof. *BEATTIE*, § 2.

(1.) * **HYPERBOLA**. *n. f.* [*hyperbole*, Fr. *υπερβολη* and *βεβαιωσις*.] In geometry, a section of a cone made by a plane, so that the axis of the section inclines to the opposite leg of the cone, which in the parabola is parallel to it, and in the ellipsis intersects it. The axis of the hyperbolical section will meet also with the opposite side of the cone, when produced above the vertex. *Harris*.—Had the velocities of the several planets been greater or less than they are, or had their distances from the sun, or the quantity of the sun's matter, and consequently his attractive power, been greater or less than they are now, with the same velocities, they would not have revolved in concentric circles, but have moved in *hyperbolas* very eccentric. *Bentley*.

(2.) **HYPERBOLA**. See **CONIC SECTIONS**, *Ind.*

(1.) * **HYPERBOLE**. *n. f.* [*hyperbole*, French; *υπερβολη*.] A figure in rhetoric by which any thing is increased or diminished beyond the exact truth; as, *he runs faster than lightning*. *His possessions are fallen to dust*. *He was so giant, the case of a flag-gellet was a mansion for him*. *Shak.*—

Terms unsquar'd,

Which, from the tongue of roaring Typhon
dropt,

Would seem *hyperboles*. *Shak.*

Taffeta phrases, silken terms precise;

Three pil'd *hyperboles*, spruce affectation,

Figures pedantical, these summer flies,

Have blown me full of maggot ostentation. *Shak.*

—They were above the *hyperboles*; that fond poetry
bestows upon its admired objects. *Olanville*.—

Hyperboles, so daring and so bold;

Disdaining bounds, are yet by rules controll'd;

Above the clouds, but yet within our sight,

They mount with truth, and make a towering
flight. *Grav.*

—The common people understand railery; or at least rhetoric, and will not take *hyperboles* in too literal a sense. *Swift*.

(2.) **HYPERBOLE**, in rhetoric. See **ORATORY**. Lord Kames, in his *Elements of Criticism*, observes, that "An object uncommon with respect to size, either very great of its kind or very little, strikes us with surprise; and this emotion forces upon the mind a momentary conviction that the object is greater or less than it is in reality: the same effect, precisely, attends figurative grandeur or littleness, and hence the hyperbole, which expresses this momentary conviction. A writer, taking advantage of this natural delusion, enriches his description greatly by the hyperbole; and the reader, even in his coolest moments, relishes this figure, being sensible that it is the operation of nature upon a warm fancy. A writer is generally more successful in magnifying by a hyperbole than in diminishing. The reason is, that a minute object contracts the mind, and fetters its power of imagination; but that the mind, dilated and inflamed with a grand object, moulds objects for its gratification with great facility. Longinus cites the following ludicrous instance of a diminishing hyperbole from a comic poet: "He was owner of a bit of ground not larger than a Lacedemonian letter." But, for the reason now given, the hyperbole has by far the greater force in magnifying objects. It is unnecessary to quote ex-

amples. Homer, Virgil, Shakespeare, and all our best poets, abound with them. (See *Iliad*, iv. 308. *JEn.* iii. 421, 571, 619. vii. 808. *Hen.* V. act 1. sc. 1. &c.) Some are to be found even in Scripture. See *Gen.* xiii. 15, 16; and *John* xxi. 25. Quintilian is sensible that the hyperbole is natural: "For (says he), not contented with truth, we naturally incline to augment or diminish beyond it: and for that reason the hyperbole is familiar even among the vulgar and illiterate;" and he adds, very justly, "That the hyperbole is then proper, when the object of itself exceeds the common measure." But it is a capital fault to introduce a hyperbole in the description of an ordinary object or event; for in such a case, it is altogether unnatural, being destitute of surprise, its only foundation. Nor can a hyperbole ever suit the tone of any dispiriting passion: sorrow in particular will never prompt such a figure. Shakespeare himself sometimes errs in this respect. See *Richard II.* act 1. sc. 1. And *Jul. Cæs.* act 1. sc. 1. A writer who uses hyperboles ought always to have the reader in his eye: he ought never to venture a bold thought or expression, till the reader be warmed and prepared. For this reason, a hyperbole in the beginning of a work is not in its place. See *Hor. Carm. lib.* 2. ode 15. The nicest point of all is to ascertain the natural limits of a hyperbole, beyond which being overstrained, it has a bad effect. Longinus (ch. iii.) with great propriety cautions against this kind of hyperbole: he compares it to a bow-string, which relaxes by overstraining, and produces an effect directly opposite to what is intended. To ascertain any precise boundary, would be difficult. We shall therefore only give a specimen of an overstrained hyperbole. No fault is more common among writers of inferior rank; and instances are found even among those of the finest taste; witness the following hyperbole, too bold even for an Hotspur; who talking of Mortimer, says,

In single opposition, hand to hand,

He did confound the best part of an hour

In changing hardiment with great Glendower.

Three times they breath'd, and three times did
they drink,

Upon agreement, of swift Severn's flood;

Who then, affrighted with their bloody looks,

Ran fearfully among the trembling reeds,

And hid his crisp'd head in the hollow bank,

Blood-stained with these valiant combatants.

First Part Henry IV. act 1. sc. 4.

Lastly, A hyperbole, after it is introduced with all advantages, ought to be comprehended within the fewest words possible: as it cannot be relished but in the hurry and swelling of the mind, a leisurely view dissolves the charm, and discovers the prescription to be extravagant at least, if not ridiculous. Instances of this in modern poetry are numerous.

* **HYPERBOLICAL**, **HYPERBOLIC**. *adj.* [*hyperbolique*, French; from *hyperbola*, Lat.] 1. Belonging to the hyperbola; having the nature of an hyperbola.—Cancelled in the middle with squares, with triangles before, and behind with *hyperbolic* lines. *Grew's Museum*.—The horny or pellucid coat of the eye riseth up, as a hillock, above the convexity of the white of the eye, and

is of an *hyperbolic* or parabolical figure. *Ray on the Creation*.—2. [From *hyperbole*.] Exaggerating or extenuating beyond fact. It is parabolical, and probably *hyperbolic*, and therefore not to be taken in a strict sense. *Boyle*.

* **HYPERBOLICALLY**. *adv.* [from *hyperbolic*.] 1. In form of an hyperbola. 2. With exaggeration or extenuation.—Yet shall be solved, if we take it *hyperbolically*. *Brown*.—Scylla is seated upon a narrow mountain, which thrusts into the sea a steep high rock, and *hyperbolically* described by Homer as inaccessible. *Broome's Notes on the Odyssey*.

HYPERBOLIC CONOID, a solid formed by the revolution of a cone about its axis.

HYPERBOLICUM ACUTUM, a solid made by the revolution of the infinite area contained between the curve of the **HYPERBOLA** and its asymptote. This produces a solid, which, though infinitely long, and generated by an infinite area, is demonstrated by Torricelli to be equal to a finite solid body.

* **HYPERBOLIFORM**. *adj.* [*hyperbola* and *forma*.] Having the form, or nearly the form of the hyperbola.

HYPERBOLOID, a hyperbola of the higher kind, whose nature is expressed by this equation $ay^{m+n} = bx^m(a+x)^n$. It also means the **HYPERBOLIC CONOID**.

(1.) * **HYPERBOREAN**. *n. f.* [*hyperboréen*, Fr. *hyperboreus*, Lat.] Northern.

(2.) **HYPERBOREAN**, in ancient geography, was applied to those people and places which were situated to the N. of the Scythians. The ancients had very little acquaintance with these Hyperborean regions; all they tell us of them is very dubious, much of it false. Diodorus Siculus says, the Hyperboreans were thus called, because they dwelt beyond the wind Boreas; *υπερ* signifying *beyond*, and *βορρας*, *Boreas*, the *northwind*. This etymology is more natural than that of Rudbeck, who would have the word to be Gothic, and to signify *nobility*. Herodotus doubts whether there were any such nations as the Hyperborean. Strabo, who believes there are, does not take *Hyperborean* to signify *beyond Boreas* or the north; the preposition *υπερ*, he supposes only to form a superlative, and to mean *most northern*. Most modern geographers, as Hoffman, Cellarius, &c. place the Hyperboreans in the N. parts of Europe, among the Siberians and Samoieds; and think the Hyperboreans of the ancients were those who lived farthest to the N. The Hyperboreans of our days are those Russians who inhabit between the Volga and the White Sea. According to Cluvier, the name **CELTES** was synonymous with that of Hyperboreans.

HYPERCATALECTIC. *adj.* in Greek and Latin poetry, is applied to a verse that has one or two syllables too much, or beyond the regular and just measure; as,

Muse sorores sunt Minervæ.

HYPERCHIRIA, a title of Juno.

* **HYPERCRITICAL**. *adj.* [from *hypercritick*.] Critical beyond necessity or use.—We are far from imposing those nice and *hypercritical* punctilios which some astrologers oblige our gardeners to. *Evelyn*.—Such *hypercritical* readers will

consider my business was to make a body of refined sayings, only taking care to produce them in the most natural manner.

* **HYPERCRITICK**. *n. f.* [*hypercritique*, Fr. *υπερ* and *κριτικος*.] A critic exact or captious beyond use or reason.—Those *hypercriticks* in English poetry differ from the opinion of the Greek and Latin judges, from the Italians and French, and from the general taste of all ages. *Dryden*.

HYPERDULIA, in the Romish theology, [from *υπερ*, above, and *δουλα*, worship,] the worship rendered to the holy virgin. The worship offered to saints is called **DULIA**; and that to the virgin, *hyperdulia*, as being superior.

HYPERESIA, a town of Achaia.

HYPERIA, in ancient geography, the seat of the Phæaciens near the Cyclops. Some take it to be Camarina in Sicily; according to others, it is supposed to be **MELITA**, an adjoining island. This is confirmed by Appollonius Rhodius. The Phæaciens afterwards removed to Corcyra (see **CORCYRA**, N° 1.), being expelled by the Phœaciens, who settled in Melita for commerce and commodious harbours before the Trojan war. *Diod. Sic.*

HYPERICUM, **ST JOHN'S WORT**: A genus of the polyandria order, belonging to the polyadelphia class of plants; and in the natural method ranking under the 20th order, *Rotaceæ*. The calyx is quinquepartite; the petals 5; the filaments many, and coalited at the base into 5 pencils; the seed vessel is a pencil. Of this genus there are 29 species, most of them hardy, deciduous shrubs, and under-shrubby plants, adorned with oblong and oval simple foliage, and pentapetalous yellow flowers in clusters. The most remarkable are,

1. **HYPERICUM ANDROSÆMUM**, *tuscan*, or *park leaves*, has an upright under-shrubby stalk, two feet high, branching by pairs opposite; and at the ends of the stalks, clusters of small yellow flowers appearing in July and August, and succeeded by roundish berry-like black capsules. This plant is hardy, and grows naturally in many parts of Britain. It has long held a place in the medicinal catalogues; but its virtues are not much valued at present. The leaves given in substance are said to destroy worms. By distillation they yield an essential oil. The flowers tinge spirits and oils of a fine purple colour. Cows, goats, and sheep, eat the plant; horses and swine refuse it. The dried plant boiled in water with alum, dyes yarn of a yellow colour; and the Swedes give a fine purple tinge to their spirits with the flowers.

2. **HYPERICUM ASCYRON**, or *dwarf American St John's wort*, hath spreading roots, sending up numerous, slender, square stalks, a foot long: oval, spear-shaped, close-fitting, smooth leaves, by pairs opposite; and, at the end of the stalks, large yellow flowers. It is a hardy plant.

3. **HYPERICUM BALEARICUM**, or *wart-leaved St John's wort*, is a native of Majorca; and has a shrubby stalk, branching two feet high, with reddish scarified branches, small oval leaves warted underneath, and large yellow flowers appearing great part of the year. See N° 6.

4. **HYPERICUM CAMARIENSE**, has shrubby stalks, dividing and branching 6 or 7 feet high; oblong

oblong, close-fitting leaves by pairs; and, at the ends of the branches, clusters of yellow flowers appearing in June and July. This species and the *HIRACINUM* (N^o 5.) propagate by suckers.

5. *HYPERICUM HIRACINUM*, or *Sinking St John's wort*. It rises 3 or 4 feet high, with several shrubby two-edged stalks from the root, branching by pairs opposite at every joint; oblong, oval, close-fitting, opposite leaves; and at the ends of all the young shoots, clusters of yellow flowers. Of this there are 3 varieties; one with strong stalks, 6 or 8 feet high, broad leaves, and large flowers; the other with strong stalks, broad leaves, and without any disagreeable odour; the 3d has variegated leaves. All these varieties are shrubby and hardy plants. They flower in June and July in such numerous clusters, that the shrubs appear covered with them; and produce abundance of seeds in autumn. See N^o 4.

6. *HYPERICUM MONOGYNUM*, the *one-styled China hypericum*, has a shrubby purplish stalk, about 2 feet high; oblong, stiff, smooth, close-fitting leaves, of a shining green above, and white underneath; clusters of small yellow flowers, with coloured cups, and only one style, flowering the greatest part of the year. This species and the *BALEARICUM*, are propagated by layers and cuttings, planted in pots, and plunged in a hot-bed.

HYPERIDES, an orator of Greece, and a disciple of Plato and Isocrates, who governed the republic of Athens. He defended with great zeal and courage the liberties of Greece; but was put to death by Antipater's order, A. A. C. 322. He composed many orations, of which only one is extant. He was one of the ten celebrated orators of Greece; and though the intimate friend of Demosthenes, accused him of taking bribes, and got him banished.

(1.) *HYPERION*, a name of Apollo.

(2.) *HYPERION*, the son of Cœlus and Terra, and the father of Sol, Luna, and Aurora, by Thea.

HYPERIUS, Andrew Gerard, a learned divine of Ypres. He was educated in France; but embracing protestant principles, he came to England, and afterwards settled as professor of divinity at Marburg, where he died in 1564. His works make 7 vols folio.

* *HYPERMETER*. *n. f.* [ὕψις and μέτρον.] Any thing greater than the standard requires.—When a man rises beyond six foot, he is an *hyper-meter*, and may be admitted into the tall club. *Addison*.

HYPERMNESTRA, in fabulous history, one of the 50 daughters of Danaus king of Argos, the only one who refused to obey her father's bloody order. See *DANAIDES* and *DANAUS*.

HYPERPANTE. See *HYPANTE*.

* *HYPERSARCOSIS*. *n. f.* [ὕψις and σαρξ.] The growth of fungous or proud flesh.—Where the *hypersarcosis* was great, I sprinkled it with precipitate, whereby I more speedily freed the ulcer of its putrefaction. *Wise-man*.

HYPERTHYRON, in architecture, a sort of table, usually placed over gates or doors of the Doric order, above the chambrane, in form of a frieze.

HYPETHRE, in ancient architecture, two rows of pillars surrounding, and ten at each face

of a temple, &c. with a peristyle within, of 6 columns.

HYPHÆUS, a mountain of Campania.

(1.) * *HYPHEN*. *n. f.* [ὑφ.] A note of conjunction; as *vir-tue*, *ever-living*.

(2.) *The HYPHEN* is a character in grammar, implying that two words are to be joined or connected into one compound word, and marked thus -; as five-leaved, &c. It also serves to connect the syllables of such words as are divided by the end of the line.

(3.) *HYPHEN, IMPROPER USES OF THE*. No mark, character, or *accent* (as some encyclopædists style it), used in printing or literary composition, appears to be oftener misapplied than the hyphen is in most modern publications. Numberless examples daily occur, in works otherwise accurately as well as elegantly printed, of substantives and adjectives joined together by a hyphen, and consequently made *one compound word*, in opposition to one of the first and plainest rules of syntax—the agreement of the adjective with its substantive. Equally or rather much more numerous are the examples of innovation upon another plain rule of grammar, the concord of two substantive nouns, which in many modern publications are united by hyphens wherever they occur almost. Nor are even our *Dictionaries of Arts and Sciences*, which ought to afford examples of strict grammatical accuracy in every species of punctuation, free from these errors. Amongst innumerable examples of these blunders in the use of the hyphen, which have occurred to us in the course of this work, in perusing other *Encyclopædies*, we shall only enumerate a few, wherein the absurdity of joining the substantive and adjective in one word must appear self-evident to every reader;—"Animal-food, back-part, brute-creation, capital-piece, cast-iron, christian-name, city-friend, country-court, country-house, country-maid, cold-water, delicate-shape, dancing-women, dry-extreme, evil-spirits, flowering-shrubs, flowering-trees, fore-part, gold-thread, good-sense, hollow-trees, hot-bath, hoven-cattle, Hybla-major, Hybla-minor, ill-conduct, ill-health, inflammable-fluids, left-side, lower-deck, middle-age, military-way, mock-kings, nine-towns, one-half, one-third, one-fourth, one-fifth, plain-song, running-horses, she-gallants, slender-make, small-thread, south-side, strong-town, sunny-side, tame-fowl, three-quarters, upper-lips, upper-part, white-pease, writing-pen," &c. To these may be added a few additional examples of a different kind of *compounds* that occur in the same works, and which seem to set all grammatical construction and composition at defiance:—"Chemistry-Index, Medicine-Index, men-at-arms, Apostle's-creed, Lord's-prayer, child's-chair, sweet-milk-cheese," &c. In the above list of erroneous uses of the hyphen, none is more general, than that of the junction of the cardinal and ordinal numbers in expressing fractional parts, yet nothing can be more ungrammatical; for as in all such fractions, the word *part* is always understood, no substantive and adjective in any language can be more distinct than the cardinal and ordinal numbers are in all such expressions: and therefore to write, "one third, two fourths, three fifths, seven eighths," and the like, with hyphens,

is as ungrammatical, however common, as it would be to write "great man, virtuous woman, excellent monarch, or strong horse," joined together by hyphens. It is equally improper to join "country gentleman, country girl, country house, country maid, or country people," together with hyphens (all of which however we have seen thus printed), for the word *country* in all such instances is an adjective; and though "countryman" is a compound so long and universally established by custom, that it does not even require a hyphen, yet this does not authorise us to make compounds of distinct words, the very accent and pronunciation of which are different, from those of the established compound. *Pater-familias* and *mater-familias* are established compounds in the Latin language; but no grammarian will reckon these sufficient authority for making a compound of *pater patriæ*. Another improper use of the hyphen is, the inserting it between particular names of places and the words commonly added to them by way of distinction from other places of the same name. Thus "Berwick upon Tweed, Newcastle upon Tyne, Newcastle under Lyne, Bar sur Aube, Bar sur Seine," &c. are often printed with hyphens, though the words *upon, under, sur,* and all that follow them, are evidently no part of the names with which they are thus conjoined, but merely geographical distinctions.—But if these and other improper uses of the hyphen are become a kind of nuisance in printing, the total omission of it, which some modern authors have of late affected, is, if possible, a still greater. Dr Ash, whose industry, in the compilation of his *New and Complete Dictionary of the English Language*, merits great praise, says, in his advertisement prefixed to that work, "The use of the hyphen in compound words has, of late, been much discontinued. It has an awkward appearance in many instances, and is therefore generally omitted in this compilation."—With all due deference to the Doctor, we cannot admit, that either the use of the hyphen is much discontinued, or that a proper use of it is in any respect awkward. If indeed the use of it has been of late discontinued in proper compounds, this very discontinuance has probably increased the evil above remarked, of introducing it so frequently and so generally, in improper compounds, or rather between words that ought not to be compounded at all. If it has an awkward appearance to introduce it between substantives and adjectives (as we readily grant it has), it is surely still more awkward as well as ungrammatical, to print such substantives and adjectives in one word, as Dr Ash does in numberless instances, without either space or hyphen between them. BATTERING-RAM, BEAR-A-HAND, BROAD-CLOTH, and the like new compounds, we admit, look awkward, because they ought to be printed in distinct words; but we may submit it to the most ordinary reader, if it does not look much more awkward to print these words as Dr Ash does, "Batteringram, Bearahand, and Broadcloth:" (see our notes on these two last articles;) and we may submit it to all the literati in Great Britain or Europe, if such compounds as "*Communibus annis* and *Communibus locis*," were ever seen in print before the publication of Dr Ash's

Dictionary. No two words in any language can be more distinct than *communibus* and *annis* or *locis*. But the Doctor seems fond of *sesquipedalia verba*. We shall only add, on this omission of the hyphen, that we were surprised to find, in the charter of the *Board of Agriculture*, elegantly printed by Bulmer and Co. London, the word "Archbishop," a compound so long established as to require no hyphen, printed in two distinct words, "Arch Bishop;" which is almost as absurd, as if "agri" and "culture" had been printed separately.

(4.) **HYPHEN, PROPER USES OF THE.** After having expatiated so largely on the improper uses of this character, it will doubtless be expected, that we should give a few rules respecting the proper use of it. Here we are aware, that we are treading upon new ground, having met with no grammar or dictionary, that gives any explicit directions on the subject; which doubtless is one cause of the numerous innovations that have been of late introduced respecting it. But the few following directions we are persuaded will not be found inconsistent with the practice of the best authors in the Augustan age of British literature:

1. No adjective and substantive, retaining their original or ordinary signification, ought ever to be joined by the hyphen, because it is an infringement upon the first and plainest rule of syntax. (See § 3.)
2. All adjectives and substantives, which, in composition, lose either a part or the whole of their original or usual signification, ought to be joined by the hyphen, unless their use as compounds has been so universally established, that the hyphen is thrown out. Thus, though in "grandfather, grandson," &c. the hyphen is usually dropt, yet "great-grandfather, great-grandson, great-grandmother, great-great-grandfather," and all the other ascending and descending degrees of consanguinity above and below these, require hyphens; because neither greatness nor grandeur is intended to be expressed by them, but merely the degree of relationship. In like manner "father-in-law, mother-in-law, son-in-law," and the other degrees of affinity, require hyphens, although the original meaning of the primitives is in a considerable degree retained.
3. Two adjectives, or an adjective and participle, expressing one complex idea, though the usual meaning of both is preserved, ought always to be joined by a hyphen, unless established usage has thrown it out: Thus "high-swing, high-minded, high-seasoned, middle-aged," and all similar compounds, ought to retain the hyphen.
4. When a participle, or participial adjective, or any word with a participial termination, is preceded by a noun, and compounded to express a complex idea, they ought to be joined by hyphens: thus, "ash-coloured, long-faced, wry-necked, right-angled, rough-leaved," &c. ought to be with hyphens, without which indeed there can be no proper grammatical construction, the latter part of most of these compounds not being used as distinct words.
5. For the same reason all compound words, the first part of which are derived from the Latin or Greek, but retain their original terminations, ought uniformly to have hyphens; such as "Anglo-Americans, Anglo-Saxons, Crypto-Calvinists, Pseudo-Christians,

Christians, Demi-Arians, contra-indication, plano-convex," &c. as their first parts are not *words*. 6. Many cases occur in literary composition, in which an adjective and substantive are used *adjectively*, as a kind of temporary compound, expressing one complex idea, and are followed by a substantive: In all such cases, they ought to be conjoined by a hyphen. Thus, though *fresh* and *water* are distinct words, and ought not to be conjoined, when speaking of a river or spring affording fine *fresh water*, yet when used adjectively, of a "fresh-water lake," a "fresh-water fish," or "a fresh-water sailor," they form a temporary adjective, and ought to be conjoined by a hyphen. Authors and printers, by not attending to this distinction, have introduced much confusion in the use of this character. 7. The numeral adjectives are often used in this manner, in conjunction with nouns and participles, to express particular complex ideas, and to save circumlocution: Thus, a "one-horse chaise," a "two-year old lamb," the "three-coloured flag," a "four-wheeled" coach, a "five-fold treatise," a "six-pounder, twelve-pounder," &c. ought never to be wrote without hyphens. 8. All English names of plants and minerals fancifully composed of several words taken out of their obvious meaning, such as "Jack-by-the-hedge," &c. ought to be joined by hyphens, and not printed separately, as is often absurdly done. Thus, *cats-eye*, the name of a stone, *cats-head*, *cats-foot*, and *cats-tail*, names of plants, are not only printed without hyphens, in the 10th London edition of Johnson's Dictionary, 8vo, 1792, but even with an apostrophe before the *s*, as if they were distinct words, expressing those parts of a cat. 9. Another very proper use of the hyphen is much neglected, though, if uniformly attended to, it would be of considerable use. When a gentleman or lady, either by baptism or acquisition of fortune, or both, has acquired more than one name and surname, they ought to be distinguished by hyphens. Thus when one, unacquainted with the persons and characters, reads such names as, "Charles-James Fox," "Sir James Hunter-Blair, William-Charles, Little-Gilmour," "Lady Winifred Maxwell-Halkerston-Constable," &c. without hyphens, he is at a loss to know which is the Christian name and which the surname; but if all such names were uniformly distinguished by the hyphen, connecting the Christian names together and the surnames together, as above, no person could mistake the one for the other. 10. Another important use of the hyphen is also much neglected in modern printing, viz. to separate the two primitives in all compound words where the junction of certain letters either makes an awkward appearance, or leads to a false pronunciation. Of the former kind are names of places ending in *s*, compounded with *shire*, which ought to have a hyphen to prevent the awkward appearance of the triple *s*, such as "Ross-shire, Inverness-shire, &c." The triple *s* looks equally ill without a hyphen, such as "beecater," &c. in Dr Ash's Dictionary. Of the latter kind numberless instances occur, both in Johnson's and Ash's Dictionaries, of compounds where a hyphen would greatly assist pronunciation, by being placed between the two primitives, when the former ends

and the latter begins with *s* or *ss*: as in "horsemmet, pale-eyed, re-elect, co-operate," &c. which, when printed without the hyphen, are apt to mislead at least a learner or foreigner to give them the diphthong sound. A similar advantage would arise from inserting the hyphen between all compounds, where the first primitive ends with *p*, *s*, or *t*, and the second begins with *h*; as in "creep-hole, sheep-hook, ahns-house, harts-horn, boot-hose, cat-hole, hot-headed, hot-house, neat-herd, &c." which, with all similar compounds, not only look awkward, but are very inconvenient to ordinary readers, and must be particularly so to foreigners without it. 11. We cannot conclude this article without mentioning another use of the hyphen, very general among compilers of Encyclopediz, Gazetteers, &c. of the propriety or impropriety of which we can form no opinion, not being acquainted with the original language from which the words are derived. This is the custom of inserting a hyphen between every syllable of the names of cities and towns in the extensive empire of China. This mode of writing Chinese names is so very different from that of writing all other proper names of places, that it is somewhat surprising that no reason is assigned for it, though the custom is general.

(1.) *HYPNOTICK. *n. f.* [*υπνωτικον*.] Any medicine that induces sleep.

(2.) HYPNOTICS. See NARCOTICS, OPIATES, Soporifics, &c.

HYPNOTICUS SERPENS, the SLEEP-SNAKE, in zoology, an East Indian species of serpent, called by the Ceylonesc *nintipolong*, a word importing the same meaning. It is of a deep blackish brown, variegated with spots of white, and its poison is very fatal; always bringing on a sleep which ends in death.

HYPNUM, FEATHER-MOSS, in botany: a genus of the natural order of musci, belonging to the cryptogamia class of plants. The antheræ are operculated, or covered with a lid; the calyptera smooth; the filament lateral, and rising out of a perichætium, or tuft of leaflets different from the other leaves of the plant. There are 46 species, all natives of Great Britain. The most remarkable are these:

1. HYPNUM PARIETINUM has shoots nearly flat and winged, undivided for a considerable length, and the leaves shining; but the old shoots do not branch into new ones. It grows in woods and shady places, and is used for filling up the chinks in wooden houses, whence the trivial name.

2. HYPNUM PROLIFERUM is of a very singular structure, one shoot growing out from the centre of another; the veil is yellow and shining; the lid with a kind of long bill; the leaves not shining; sometimes of a yellowish, and sometimes of a deep green. This moss covers the surface of the earth in the thickest shades, through which the sun never shines, and where no other plant can grow.

HYPO, a Greek particle, retained in the composition of divers words, literally denoting *under*; in which sense it stands opposed to HYPER.

HYPOBOLE, or SUBJECTION, [from *υπο*, and *βωλλω*, I cast,] in rhetoric, a figure, when several things are mentioned, that seem to make for the contrary side, and each of them are refuted in order

der. When complete, it consists of three parts; a proposition, an enumeration of particulars with their answer, and a conclusion. Thus Cicero, upon his return from banishment, vindicates his conduct in withdrawing so quietly, and not opposing the faction that ejected him. See ORATORY.

HYPOCATHARSIS, [of *υπο*, under, and *καθαρσις*, I purge,] a too feeble purgation.

HYPOCAUSTUM, [from *υπο* and *καω*, to burn,] among the ancient Greeks and Romans, a subterraneous place, where was a furnace to heat the baths. Hypocaustum was also a kind of kiln to heat their winter parlours. The remains of a Roman hypocaustum, or sweating room, were discovered under ground at Lincoln in 1739. We have an account of these remains in the *Philos. Trans.* N° 461, § 29.—Among the moderns, the hypocaustum is a place where fire is kept to warm a stove or HOT-HOUSE.

HYPOCHÆRIS, HAWKS-EYE, in botany, a genus of the polygamia æqualis order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is paleaceous; the calyx a little imbricated; the pappus glumy. There are 4 species; of which the most remarkable is the

HYPOCHÆRIS MACULATA, or spotted hawkseye, a native of Britain. It grows on high grounds. The leaves are oblong, egg-shaped, and toothed; the stem almost naked, generally with a single branch; the blossoms yellow, opening at 6 A. M. and closing at 4 P. M. The leaves are boiled and eaten like cabbage. Horses are fond of this plant when green, but not when dry. Cows, goats, and swine eat it; sheep are not fond of it.

HYPOCHALCIS. See CHALCIS, N° 2.

*HYPOCHONDRES. *n. f.* [*hypochondre*, Fr. *υποχονδρε*.] The two regions lying on each side the cartilago ensiformis, and those of the ribs, and the tip of the breast, which have in one the liver, and in the other the spleen. *Quincy*.—The blood moving too slowly through the celiac and mesenterick arteries, produces various complaints in the lower bowels and *hypochondres*; from whence such persons are called hypochondriack. *Arbuthnot*.

HYPOCHONDRIA. See ANATOMY, § 267.

*HYPOCHONDRIACAL. } *adj.* [*hypochondriaque*, French, from *hypochondres*.] 1. Melancholy; disordered in the imagination.—Socrates laid down his life in attestation of that most fundamental truth, the belief of one God; and yet he's not recorded either as fool or *hypochondriack*. *Decay of Piety*. 2. Producing melancholy; having the nature of melancholy.—Cold sweats are many times mortal, and always suspected; as in great fears, and *hypochondriacal* passions, being a relaxation or forsaking of the spirits. *Bacon's Natural History*.

HYPOCHONDRIAC PASSION, a disease in men, similar to the hysteric affection in women. See MEDICINE, *Index*.

HYPOCHONDRIUM. See ANATOMY, § 225.

(1.) *HYPOCIST. *n. f.* [*υποκιστις*; *hypociste*, Fr.]—*Hypocist* is an inspissated juice considerably hard and heavy, of a fine shining black colour when broken. The stem of the plant is thick and fleshy, and much thicker at the top than towards the bottom. The fruits contain a tough glutinous

liquor, gathered before they are ripe; the juice expressed, then formed into cakes. *Hill*.

(2.) HYPOCIST, or } is obtained from the seed
HYPOCISTIS, } ASARUM, and greatly resembles the true Egyptian acacia. The juice is evaporated over a very gentle fire, to the consistence of an extract, and when formed into cakes, is exposed to the sun to dry. It is an astringent of considerable power; is good against diarrhoea and hæmorrhages of all kinds; and may be used in repellent gargarisms in the manner of true acacia; but it is rarely met with genuine, the German acacia being usually sold under its name. See ASARUM, § I. N° 2; and § II.

*HYPOCRISY. *n. f.* [*hypocrisie*, Fr. *υποκρισις*.] Dissimulation with regard to the moral or religious character.—

Next stood *hypocrisy* with holy leer,
Soft smiling and demurely looking down,
But hid the dagger underneath the gown. *Dryd.*
—*Hypocrisy* is much more eligible than open infidelity and vice; it wears the livery of religion, and is cautious of giving scandal: nay, continued disguises are too great a constraint: men would leave off their vices, rather than undergo the toil of practising them in private. *Swift*.

*HYPOCRITE. *n. f.* [*hypocrite*, Fr. *υποκριτης*.] 1. A dissembler in morality or religion.—He heartily prays some occasion may detain us longer: I dare swear he is no *hypocrite*, but prays from his heart. *Shakesp.*—A wise man hateth not the law; but he that is an *hypocrite* therein, is as a ship in a storm. *Ecclef. xxxiii. 3.*—

Fair *hypocrite*, you seek to cheat in vain;
Your silence argues, you ask time to reign. *Dryd.*

—The making religion necessary to interest might increase hypocrisy; but if one in twenty should be brought to true piety, and nineteen be only *hypocrites*, the advantage would still be great. *Swift*. 2. A dissembler.—

Beware, ye honest; the third circling glass
Suffices virtue: but may *hypocrites*,
Who sily speak one thing, another think,
Hateful as hell, still pleas'd unwarn'd drink on,
And through intemp'rance grow a while sincere. *Phillips*.

*HYPOCRITICAL. HYPOCRITICK. *adj.* [from *hypocrite*.] Dissembling; insincere; appearing differently from the reality.—Now, you are confessing your enormities; I know it by that *hypocritical*, down-cast look. *Dryden's Spanish Fryar*.—Whatever virtues may appear in him, they will be esteemed an *hypocritical* imposture on the world; and in his retired pleasures, he will be presumed a libertine. *Rogers*.—

Let others skew their *hypocritical* face. *Swift*.
*HYPOCRITICALLY. *adv.* [from *hypocritical*.] With dissimulation; without sincerity; falsely.—Simeon and Levi spake not only falsely, but insidiously, nay *hypocritically*, abusing at once their proselytes and their religion. *Gov. of the Tongue*.

HYPOGÆUM. See HYPOGEUM.

(1.) HYPOGASTRIC, *adj.* an appellation given to the internal branch of the iliac artery.

(2.) *HYPOGASTRICK. *adj.* [*hypogastrique*, Fr. *υπο and γαστρικ*.] Seated in the lower part of the belly.—The swelling we supposed to rise from an effusion

fusion of serum through all the *hypogastrick* arteries. *Wifeman.*

HYPOGASTRIC REGION. See **ANATOMY**, § 266.

HYPOGASTRIUM. See **ANATOMY**, § 225, 267.

(1.) * **HYPOGEUM.** *n. f.* [ὕψος and γῆ.] A name which the ancient architects gave to all the parts of a building that were under ground, as cellars and vaults. *Harris.*

(2.) **HYPOGEUM**, or **HYPOGÆUM**, in ancient architecture, was common to all parts of a building under ground. It was also used by the Greeks and Romans for subterraneous tombs in which they buried their dead.

(3.) **HYPOGEUM**, in astrology, a name given to the celestial houses below the horizon: especially the *imūm cali*, or bottom of heaven.

HYPOGLOSSI, **EXTERNI**, or **MAJORES**, in anatomy, the 9th pair of nerves, called also *lingulae et gustatorii*. See **ANATOMY**, § 491.

(1.) **HYPOGLOSSIS**, or } [of ὑπο, under, and

(1.) **HYPOGLOTTIS**, } γλῶττις, tongue,] in anatomy, a name given to two glands of the tongue, situated under it, near the *venæ ranulares*. There are other two, one on each side of it. They serve to filtrate a kind of serous matter, of the nature of saliva, which they discharge into the mouth by little ducts near the gums.

(2.) **HYPOGLOTTIS**, or **HYPOGLOSSIS**, in medicine, an inflammation or ulceration under the tongue; called also *ranula*.

(1.) **HYPOLITE**, St. a town of France, in the department of Aveiron, 24 miles N. of Rhodéz.

(2.) **HYPOLITE**, St. a town of France, in the dep. of Doubs, 12 miles SW. of Porentui. Lon. 24. 28. E. of Ferro. Lat. 43. 58. N.

(3.) **HYPOLITE**, St. a small town of France, in the dep. of Gard, and late province of Languedoc. A canal crosses it, turns several mills, and supplies many fountains with water. An insult offered by the inhabitants to a priest, while carrying the viaticum, was made a pretence for the revocation of the edict of Nantes. This town has a good fort, and is seated on the Vidourle, near its source, 12 miles SW. of Alais, and 24 WNW. of Nismes, Lon. 0. 4. E. Lat. 43. 58. N.

HYPOMOCHLION, *n. f.* the fulcrum or prop of a lever, or [the point which sustains its pressure in raising or lowering bodies. It is also used for a roller set under a lever, or under stones, timber, &c. to assist in removing them.

HYPOPROSLAMBANOMENE. See **CLEF**, § 2.

HYPOPYON, in medicine, a collection of purulent matter under the corner of the eye.

HYPOSCENIUM, in antiquity, a partition under the **LOGEUM**, or pulpit of the Greek theatre, appointed for the music.

(1.) * **HYPOSTASIS**, *n. f.* [*hypostasis*, Fr. ὑποστάσις.] 1. Distinct substance. 2. Personality. A term used in the doctrine of the Holy Trinity.—The oneness of our Lord Jesus Christ, referring to the several *hypostases* in the one eternal, indivisible, divine nature, and the eternity of the Son's generation, and his co-eternity and consubstantiality with the Father, are assertions equivalent to those comprised in the ancient simple article. *Hammond.*

(2.) **HYPOSTASIS** literally signifies *substance*, or *subsistence*, but is used in theology for *person*.—Thus we hold, that there is but one nature or essence

in God, but three *hypostases* or persons. This term is of a very ancient standing in the church. St Cyril repeats it several times, as well as the phrase *union according to hypostasis*. The first time it occurs is in a letter from that father to Nestorius, where he uses it instead of *πρόσωπον*, the word we commonly render *person*, which did not seem expressive enough. This term occasioned great dissensions in the ancient church, both among the Greeks and the Latins. In the council of Nice, *hypostasis* was defined to denote the same with *essence* or *substance*; so that it was hereby to say that Jesus Christ was of a different *hypostasis* from the Father; but custom altered its meaning. In the necessity they were under of expressing themselves strongly against the Sabellians, the Greeks used the word *hypostasis* and the Latins *persona*; which proved the occasion of endless disagreement. The phrase *τρεῖς ὑποστάσεις*, used by the Greeks, offended the Latins, who translated *ὑποστάσις* by *substantia*. The barrenness of the Latin tongue in theological phrases allowed them but one word for the two Greek ones, *persona* and *ὑποστάσις*; and thus disabled them from distinguishing *essence* from *hypostasis*. They therefore chose rather to use the term *tres personæ* and *tres hypostases*.—An end was put to these logomachies, in a synod held at Alexandria about A. D. 362, at which St Athanasius assisted; after which the Latins made no scruple of saying *tres hypostases*, nor the Greeks *three persons*.

* **HYPOSTATICAL.** *adj.* [*hypostatique*, Fr. from *hypostasis*.] 1. Constitutive; constituent as distinct ingredients.—Let our Carneades warn men not to subscribe to the grand doctrine of the chymists, touching their three *hypostatical* principles, till they have a little examined it. *Boyle.* 2. Personal; distinctly personal.

* **HYPOTENUSE.** *n. f.* [*hypotenuse*, Fr. ὑποτέμνω.] The line that subtends the right angle of a right-angled triangle; the subtense.—The square of the *hypotenuse* in a right-angled triangle is equal to the squares of the two other sides. *Locke.*

HYPOTHEC, or } [*ὑπόθεκα*, Gr. a thing sub-
HYPOTHECA, } ject to obligation,] in the civil law, an obligation, whereby the effects of a debtor are made over to his creditor, to secure his debt. As the hypotheca is an engagement for the security of the creditor, various means have been made use of to secure to him the benefit of the convention. The use of the pawn or pledge is the most ancient, which is almost the same with the hypotheca (see **GAGE**, § 2.); all the difference consisting in this, that the pledge is put into the creditor's hands; whereas, in a simple hypotheca, the thing remained in the possession of the debtor. It was found more easy to engage an estate by a civil covenant than by an actual delivery; accordingly it was first practised among the Greeks; and from them the Romans borrowed it; only the Greeks, the better to prevent frauds, used to fix some visible mark on the thing, that the public might know it was *hypothecated* or mortgaged by the proprietor; but the Romans, looking on such advertisements as injurious to the debtor, forbade the use of them. The Roman lawyers distinguished 4 kinds of hypothecas: the *conventional*, which was with the will and consent of both parties; the *legal*, which was appointed by law, and for that reason

reason called *tacitly* the *prætor's pledge*, when by the flight or non-appearing of the debtor, the creditor was put in possession of his effects; and the *judiciary*, when the creditor was put in possession by virtue of a sentence of the court. The conventional hypotheca is subdivided into *general* and *special*. The hypotheca is general, when all the debtor's effects, both present and future, are engaged to the creditor. It is special, when limited to one or more particular things. Of the tacit hypotheca, the civilians reckon no less than 26 different species.

HYPOTHECATED, *adj.* See last article.

HYPOTHENUSE, *n. f.* See GEOMETRY, Part I. Sect. I. § 39; and HYPOTENUSE.

(1.) * **HYPOTHESIS**, *n. f.* [*hypothese*, French. *ὑπόθεσις*.] A supposition; a system formed upon some principle not proved.—The mind casts and turns itself restlessly from one thing to another, till at length it brings all the ends of a long and various *hypothesis* together; sees how one part coheres with another, and so clears off all the appearing contrarieties that seemed to lie cross, and make the whole unintelligible. *South*.—

With imagin'd sovereignty,

Lord of his new *hypothesis* he reigns:

He reigns: how long? till some usurper rise:

And he too, mighty thoughtful, mighty wise,
Studies new lines, and other circles feigns.

Prior.

(2.) **HYPOTHESIS**, in astronomy, is applied to the several systems of the heavens, or the different ways in which astronomers have supposed the heavenly bodies to be arranged, moved, &c. The principal hypotheses are the Ptolemaic, Copernican, and Tychonic. The Copernican is now so well warranted by observation, that it should no longer be called a *hypothesis*. See ASTRONOMY, *Ind*.

(3.) **HYPOTHESIS**, in disputation. False hypotheses are often made, in order to draw the antagonist into absurdities; and even in geometry truths are often deducible from false hypotheses. Every hypothetical proposition may be distinguished into *hypothesis* and *thesis*: the first rehearses the conditions under which any thing is affirmed or denied; and the latter is the thing itself affirmed or denied. Thus, in the proposition, a triangle is half of a parallelogram, if the bases and altitudes of the two be equal; the latter part is the hypothesis, "if the bases," &c. and the former the thesis, "a triangle is half a parallelogram." In strict logic, we are never to pass from the hypothesis to the thesis; that is, the principle supposed must be proved, before we require the consequence to be allowed.

(4.) **HYPOTHESIS**, in physics, &c. denotes a system formed to account for some phenomenon or appearance of nature; such as gravity, magnetism, the deluge, the tides, &c. The real causes of natural things generally lie very deep; observation and experiment are in most cases extremely slow, and the human mind is very impatient: hence we often invent something that may seem like the cause, and which appears calculated to answer the several phenomena, so that it may possibly be the true cause. Philosophers are divided as to the use of such hypotheses, which are much less current now than formerly. The latest

and best writers are for excluding hypotheses, and depending wholly on observation and experiment. Whatever is not deduced from phenomena, says Sir Isaac Newton, is an hypothesis; and hypotheses, whether metaphysical, or physical, or mechanical, or of occult qualities, have no place in experimental philosophy. Those who, like the **CARTESIANS**, found their speculations on hypotheses, even though they argue from them regularly, according to the strictest laws of mechanics, may be said to compose an elegant fable; but it is still only a fable.

* **HYPOTHETICAL**. **HYPOTHETICK**, *adj.* [*hypothetique*, Fr. from *hypothesis*.] Including a supposition; conditional.—Conditional or *hypothetical* propositions are those whose parts are united by the conditional particle *if*; as, *if* the sun be fixed, the earth must move. *Watts*.

* **HYPOTHETICALLY**, *adv.* [from *hypothetical*.] Upon supposition; conditionally.—The only part liable to imputation is calling her a goddess; yet this is proposed with modesty and doubt, and *hypothetically*. *Broome's Notes to Pope's Odyss.*

HYPOTIPOSIS. See ORATORY.

HYPOXIS in botany: A genus of the monogynia order, belonging to the hexandria class of plants; and in the natural method ranking under the 10th order, *Coronarieæ*. The corolla is divided into six parts, and persisting, superior; the capsule narrowing at the base; the calyx a bivalved glume.

HYPSA, a river of Sicily running into the Crinifus, now called *Belici*.

HYPICLES, an ancient mathematician of Alexandria, who flourished under Marcus Aurelius. He wrote a work, entitled *Anaphoricus*, or *a Book of Ascensions*, printed in Gr. and Lat. at Paris, in 1686.

HYPICRATES, an ancient Phœnician historian, who wrote a history of Phœnicia in his native tongue, which was saved from the flames of Carthage when that city was destroyed, and translated into Greek.

HYPSIPYLE, in fabulous history, the daughter of Thoas, and Q. of Lemnos. All the women in the island having conspired to murder the men, in revenge for their husbands having preferred their female slaves to them, she saved her father's life. The Argonauts, soon after landing on Lemnos, rendered the women pregnant, and Hypsipyle had twins by Jason. Being afterwards banished by her subjects, she was taken by pirates, and sold to Lycurgus K. of Nemea.

HYPISSTARII. [from *ὑψιστος*, highest,] a sect of heretics in the 4th century; so called from the profession they made of worshipping the most high God. Their doctrine was a compound of Paganism, Judaism, and Christianity. They adored the most high God with the Christians; but they also revered fire and lamps with the heathens; and observed the sabbath, and the distinction of clean and unclean things with the Jews. They bore a near resemblance to the **EUCHITES**, or **MESSALIANS**.

HYRAX, the **SAPHAN**, or **ASHKOKO**, in zoology; a genus of the mammalia class of animals, and of the order of glires. The generic characters are, two broad and distant fore teeth above; 4 contiguous, broad, flat, notched, fore teeth below; and 4 large grinders on each side in both jaws.

jaws. The fore feet have 4 toes, the hind feet only 3. There is no tail; and the clavicles are wanting. There are two species. In the former editions of the *Systema Nature*, the first was ranked under the genus *Mus* (see *Mus*), and afterwards under that of *CAVIA*. The 2d species is lately discovered. They are thus described by Mr Kerr, in his *Animal Kingdom*, vol. I. p. 285 t.

1. *HYRAX CAPENSIS*, "the *Cape afhkoko*, has flat nails on all the toes, except one toe of each hind foot, which is armed with a sharp-pointed claw. It inhabits the Cape of Good Hope; is about the size of a rabbit, being about 15 inches long; the head is short, with the back part very thick, and the snout very short and blunt; the eyes are small; the ears oval and open, brown, woolly, and half hid in the fur; the legs are very short, the upper joints of both being concealed beneath the skin; the hind legs are rather longer than the fore; the feet are large, black, and naked; the body is short, thick, and contracted, with a prominent belly, and is covered with a soft woolly fur, of a yellowish brown or greyish colour, hoary at the roots; the sides are of a dirty whitish grey, and along the back is a brownish stripe. This fur is interspersed with longer and coarser black hairs, and a few very coarse long bristles. The fore feet have 4 short, scarce divided, thick toes, furnished with flat nails; the two outer toes of the hind feet are similar, but the inner toe is longer, and has a sharp claw. This animal has a sharp voice, and acute sense of hearing; its gait is very wavering and unsteady, owing to the shortness of its thighs, and unequal length of the hind and fore legs; notwithstanding which it is very active, and moves by leaps; it is very cleanly, lives entirely on vegetable food, drinks little, is fond of heat, and burrows in the ground. In manners and general appearance this animal resembles the marmot and cavy; in the conformation of its toes, it has some analogy with the maucauco; but from the circumstances of the teeth, it cannot be ranked with the last; and the peculiarity of the feet has caused Dr Gmelin to separate it from both of the former."

2. *HYRAX SYRIACUS*, the *Syrian afhkoko*, of Bruce and Schreber. "has soft tender nails on all the toes. It inhabits Syria and Ethiopia. The body of this species is more lengthened than that of the former, and the snout more oblong. The fur is of a reddish grey colour, like that of the wild rabbit; the throat, breast, and belly, being white; all over the body a number of long, strong, and polished hairs, are scattered among the fur: The body and head of the individual described by Mr Bruce measured 17 inches; the ears are broad, open, and rounded; each side of the mouth is garnished with long whiskers: in walking, which is performed creeping low with the belly almost touching the ground, the hind feet are used as far as the heel; all the toes have short, broad, weak, flat nails, except the inner toe of the hind foot, which is provided with a flat crooked nail somewhat longer than the rest; the soles of the feet are formed of fleshy naked protuberances, divided by furrows. It lives mostly about the mouths of caves or clefts in rocks, is gregarious, feeds entirely on vegetables, is mild, feeble, timid, and

easily tamed, and has no voice or cry. Mr Bruce is of opinion, that this animal is the *gannim*, or *daman Israel*, of the Arabs, and the *SAPHAN* of sacred Scripture, which has erroneously been translated *the rabbit*. Its flesh is very white, but is not eaten by the Abyssinians or Mahometans. He is also of opinion, that it ruminates, or chews the cud."

(1.) *HYRCANI*, the people of *HYRCANIA*.

(2.) *HYRCANI MACEDONES*. See *HYRCANIA*.

(1.) *HYRCANIA*, in ancient geography, a country of the Farther Asia, lying SE. of the *MARE HYRCANUM*; with Media on the E. Parthia on the S. and Margiana on the W. famous for its tigers, vines, figs, and olives. (*Virg. Strabo.*) It is now called *GHILAN*, or *KILAN*.

(2.) *HYRCANIA*, the metropolis of the above country, N° 1; thought to be the *Tape* of Strabo, the *Syrinx* of Polybius, the *Zeudracarta* of Arrian, and the *Afaac* of Isidorus Characenus.

(3.) *HYRCANIA*, an ancient town of Lydia, in the *campus Hyrcanus*, near Thyatira; destroyed by an earthquake in the reign of Tiberius; so called from colonists from *HYRCANIA*. (See N° 1.) The people were called *HYRCANI MACEDONES*, because mixed with Macedonians. *Pliny*.

4. *HYRCANIA*, a strong town of Judea, built by Hyrcanus.

HYRCANIAN SEA, } called also the *Caspian*
HYRCANUM MARE, } *Sea*. See *CASPIAN SEA*.

HYRCANUS I. prince and high-priest of the Jews, succeeded his father Simon Maccabæus, about A. M. 3815, and after reigning 31 years, died A. A. C. 106.

HYRCANUS II. king and high priest of the Jews, was murdered by his son-in-law Herod the Great, A. A. C. 30, after reigning near 23 years.

HYRIA, a country of Bœotia, near Aulis; with a lake, river, and town of the same name.

HYRIEUS. See *ORION*.

HYRMINA, a town of Peloponnesus.

* *HYRST*. *HÛRST*. *HERST*. Are all from the Saxon *hyrst*, a wood or grove. *Gibson*.

HYS, a town of Turkey, in Irak Arabic, on the Euphrates, 120 miles S. of Bagdad.

HYSIA, in ancient geography, 1. a city of Arcadia: 2. a village of Argos: 3. a town of Bœotia: 4. a royal residence in Parthia.

HYSPA, a river of Sicily.

(1.) * *HYSSOP*. *n. f.* [*hyssope*, Fr. *hyssopus*, Lat.] A verticillate plant.—It hath been a great dispute, whether the hyssop commonly known is the same which is mentioned in Scripture. *Miller*.—The *hyssop* of Solomon cannot be well conceived to be our common *hyssop*; for that is not the least of vegetables observed to grow upon walls; but rather some kind of capillaries, which only grow upon walls and stony places. *Brown*.

(2.) *HYSSOP*. See *HYSSOPUS*.

(3.) *HYSSOP*, HEDGE. See *GRATIOLA*.

(4.) *HYSSOP*, MOUNTAIN. See *THYMERA*, N° 2.

HYSSOPUS, *HYSSOP*: A genus of the gymnospermia order, belonging to the didynamia class of plants. There are 3 species; but only one of them is cultivated for use: viz.

HYSSOPUS OFFICINALIS, the common hyssop. It has under-shrubby, low, bushy stalks, growing a foot and an half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones

rising from the same joint: and all the stalks and branches terminated by erect whorled spikes of flowers, of different colours in the varieties. They are very hardy plants; and may be propagated either by slips or cuttings, or by seeds. The leaves have an aromatic smell, and a warm pungent taste. Besides the general virtues of aromatics, they are particularly recommended in humoral asthmas, coughs, and other disorders of the breast and lungs; and are said to promote expectoration greatly. Hyssop was generally used in purifications amongst the Jews by way of sprinkling. Sometimes they added a little wool to it of a scarlet colour. They dipped a bunch of hyssop, some branches of cedar and red wool, in water mingled with the blood of a bird, in purifying lepers.

HYSSUS, a river of Cappadocia.

HYSTASPES, a noble Persian of the royal race of the Achæmenides, the father of K. Darius I. He was the first who introduced the learning and sciences of the Indian Brahmins into Persia. Ctesias says he was killed by a fall from a mountain, whither he had gone to see a royal monument erected by Darius.

HYSTERIA, or the } or PASSION, [from
HYSTERIC AFFECTION, } *ὑστέρησις*, the womb,], a disease in women, called also *suffocation of the womb*, and vulgarly *fits of the mother*. It is a spasmodico-convulsive affection of the nervous system, proceeding from the womb. See MEDICINE, Index.

* HYSTERICAL. } *adj.* [*hysterique*, Fr. *ὑστερικός*.]

* HYSTERICK. } 1. Troubled with fits; disordered in the regions of the womb.—In *hysterick* women the rarity of symptoms do oft strike an astonishment into spectators. *Harvey on Consumptions*.—Many *hysterical* women are sensible of wind passing from the womb. *Floyer on the Humours*.
2. Proceeding from disorders in the womb.—

Parent of vapours, and of female wit,

Who gave th' *hysterick* or poetic fit. *Pope*.

—This terrible scene made too violent an impression upon a woman in her condition, and threw her into a strong *hysterick* fit. *Arb. and Pope*.

*HYSTERICKS. *n. s.* [*ὑστερικός*.] Fits of women, supposed to proceed from disorders in the womb.

HYSTERON PROTERON, in grammar and rhetoric, a species of HYPERBATON, wherein the proper order of construction is so inverted, that the part of any sentence which should naturally come first is placed last: as in this of Terence, *Valet et vivit*, for *vivit et valet*: and in the following of Virgil, *Moriamur, et in media arma ruamus*, for *In media arma ruamus, et moriamur*.

HYSTRIX, in zoology, a genus of quadrupeds belonging to the order of glires. The characters are these: They have two fore teeth, obliquely divided both in the upper and under jaw, besides 2 grinders; and the body is covered with quills or prickles. See PL. CLXXXIV. There are 5 species, viz.

1. HYSTRIX CRISTATA, the crested porcupine, has 4 toes on the fore feet, 5 on the hind feet, a crested head, a short tail, and the upper lip is divided like that of a hare. The length of the body is about two feet, and the height about 2½. The body is covered with prickles, some of them 9 or 10 inches long, and about 1½ of an inch thick. Like the hedge-hog, he rolls himself up in a globular form, in which position he is proof against

the attacks of the most rapacious animals. The prickles are exceedingly sharp, and each of them has five large black and as many white rings, which succeed one another alternately from the root to the point. These quills the animal can erect or let down at pleasure; when irritated, he beats the ground with his hind feet, erects his quills; shakes his tail, and makes a considerable rattling noise with his quills. Most authors have asserted that the porcupine, when irritated, darts his quills to a considerable distance against the enemy, and that he will thus kill very large animals. But Count Buffon and some other late naturalists, after repeatedly irritating him without effect, assure us, that he possesses no such power. He says, indeed, that when the creature was much agitated with passion, some of the quills which adhered but slightly to the skin would fall off, particularly from the tail; and this circumstance, he imagines, has given rise to the mistake. The porcupine, though originally a native of Africa and the Indies, can live and multiply in the more temperate climates of Spain and Italy. Pliny, and every other natural historian since Aristotle, tells us, that the porcupine conceals itself during winter, and brings forth its young in 80 days. But these circumstances remain to this day uncertain. It is remarkable, that although this animal be very common in Italy, no person has ever given us a tolerable history of it. We only know, that the porcupine is a domestic state, is not a fierce or ill-natured animal; that with his fore teeth, which are strong and sharp, he can cut through a strong board; that he eats bread, fruits, roots, &c.; that he does considerable damage when he gets into a garden; that he grows fat, like most animals, about the end of summer; and that his flesh is not bad food. Mr Kerr describes 2 varieties; viz.

i. HYSTRIX C. EUROPEA, the *Italian porcupine*, with shorter spines and a smaller crest.

ii. HYSTRIX C. INDICA, the *Indian porcupine*, with long spines and an ample crest.

2, i. HYSTRIX DORSATA, or Canada porcupine, the *Urson* of Buffon, has 4 toes on the fore feet, 5 on the hind feet; and has quills only on the back, which are short, and almost hid among the long hair. He is about two feet long. This species inhabits North America as high as Hudson's Bay; and makes its nest under the roots of great trees. It will also climb among the boughs, which the Indians cut down when one is in them, and kill the animal by striking it over the nose. They are very plentiful near Hudson's Bay; and many of the trading Indians depend on them for food. They feed on wild fruits and bark of trees, especially juniper; eat snow in winter, and drink water in summer, but avoid going into it. When they cannot avoid their pursuer, they will fiddle towards him, in order to touch him with the quills, which seem but weak weapons of offence; for, on stroaking the hair, they will come out of the skin, sticking to the hand. The Indians stick them in their noses and ears, to make holes for the placing their ear-rings and other finery: they also trim the edges of their deer-skin habits with fringes made of the quills, or cover with them their bark boxes.

ii. HYSTRIX DORSATA ALBA, the *white Canadian*

dian porcupine, is a variety mentioned by M. Pennant, of a uniform white colour.

3. *HYSTRIX MACROURA*, has 5 toes both on the hind and fore feet; his tail is very long, and the prickles are elevated. He inhabits the isles of the Indian Archipelago, and lives in the forests.

4. *HYSTRIX MEXICANA*, the *Mexican Porcupine*, the *Hoitzlucuatzin*, or the *Coendon* of Buffon, is of a dusky colour, with very long bristles intermixed with the down: the spines 3 inches long, slender, and varied with white and yellow; scarcely apparent except on the tail, which Hernandez says is thicker and shorter than that of the *PREHENSILIS*, N° 5. He adds, that the tail from the middle to the end is free from spines; and that he grows to the bulk of a middle-sized dog. His length is 18 inches from the nose to the tail; the tail 9 French measure, but taken from a mutilated skin. He inhabits the mountains of Mexico, lives on fruits, and may be easily tamed. The Indians pulverise the quills, and say they are very efficacious in gravelly cases; and applied whole to the forehead, will relieve the most violent headach. They adhere till filled with blood, and then drop off. Count Buffon confounds this species with the *PREHENSILIS*, of which he makes it a 3d variety, but Mr Pennant, who had seen a specimen,

ranks it as a distinct species, in which he is followed by Mr Kerr.

5. *HYSTRIX PREHENSILIS*, or the *Brazilian porcupine*, has 4 toes on the fore feet, 5 on the hind, and a long tail. It is considerably less than the *CRISTATA* (N° 1.), being only 17 inches long from the point of the muzzle to the origin of the tail, which is 9 inches long; and the legs and feet are covered with long brownish hair; the rest of the body covered with quills interspersed with long hair; the quills are about 5 inches long, and about one 12th of an inch diameter. He feeds upon birds and small animals. He sleeps in the day like the hedge-hog, and searches for his food in the night. He climbs trees, and supports himself by twining his tail round the branches. He is generally found in the high grounds of America from Brasil to Louisiana, and the southern parts of Canada. His flesh is esteemed very good food. Mr Kerr mentions two varieties, viz.

i. *HYSTRIX P. MAJOR*, the *larger Brazilian porcupine*, with a longer tail and shorter spines.

ii. *HYSTRIX P. MINOR*, the *smaller Brazilian porcupine*, with a white head.

(1.) *HYTHE*. See *HITHE*, N° 2.

(2, 3.) *HYTHE*, two villages: 1. in Essex, near Colchester: 2. in Somersetsh. near Cheddar.

I, J.

(1.) * **I**, Is in English considered both as a vowel and consonant; though, since the vowel and consonant differ in their form as well as sound, they may be more properly accounted two letters. *I* vowel has a long sound, as *fine*, *thine*, which is usually marked with an *e* final; and a short sound, as *sin*, *thin*. Prefixed to *e* it makes a diphthong of the same sound with the soft *i*, or double *e*, *ee*: thus *field*, *yield*, are spoken as *feeld*, *yeeld*; except *friend*, which is spoken *frend*. Subjoined to *a* or *e* it makes them long, as *fail*, *neigh*; and to *o* makes a mingled sound, which approaches more nearly to the true notion of a diphthong, or sound composed of the sounds of two vowels, than any other combination of vowels in the English language, as *oil*, *coin*. The sound of *i*, before another *i*; and at the end of a word, is always expressed by *y*.

(2.) * *J* consonant has invariably the same sound with that of *g* in *giant*, as *jade*, *jet*, *jilt*, *jolt*, *just*.

(3.) *I*, is used, 1. as a letter; 2. as an abbreviation; 3. as a numeral; and, 4. as a word. 1. As a LETTER, *I* is the 9th of the alphabet, and the 3d vowel. It is pronounced by throwing the breath suddenly against the palate, as it comes out of the larynx, with a small hollowing of the tongue, and nearly the same opening of the lips in talk as in pronouncing *a* or *e*. Its sound varies: (see § 1.) in some words it is pronounced like *y*, as in *collier*, *onion*, &c. No English word ends in *i*, *e* being either added to it, or else the *i* turned into *y*. The ancients sometimes changed *i* into *u*; as *decimus* for *decimus*; *maximus* for *maximus*, &c. According to Plato, the vowel *i* is proper to express delicate but humble things, as in this verse in Virgil, which abounds in *i*'s, and is generally admired:

Acipimus mimumus imbrum rimumque satiscunt.

I and *J* have long been considered as one letter by grammarians, with different sounds and powers, according to its position; but M. Bayle, in his Historical and Critical Dictionary, goes beyond all grammarians and lexicographers, by arranging *Y* along with them. The literati of the United States, however, seem to have of late disunited the *I* and *J*: Dr Morse and Mr Scott, having arranged the articles in their Gazetteers, beginning with *I* and *J*, quite distinct from each other. II. As an ABBREVIATION, *I* is often used for the name *JESUS*. III. As a NUMERAL, *I* signifies *one*, and stands for so many units as it is times repeated: thus *I*, one; *II*, two; *III*, three, &c.; and when put before a higher numeral, it subtracts its value, as *IV*, four; *IX*, nine, &c. But when set after it, so many are added to the higher numeral as there are *I*'s added: thus *VI*, is 5+1, or six; *VII*, 5+2, or seven; *VIII*, 5+3, or eight. The ancient Romans likewise used *IQ*, for 500, *CIQ* for 1000, *IQQ* for 5000, *CCIQQ* for 10,000, *IQQQ* for 50,000, and *CCCIQQQ* for 100,000. Farther than this, as Pliny observes, they did not go in their notation; but, when necessary, repeated the last number, twice for 200,000, thrice for 300,000, and so on. IV. For its use as a word, see § 4. and 5.

(4.) * *I*. Pronoun personal, [*ik*, Gothic; *ic*, Sax, *ich*, Dutch.] *I*, gen. *me*; plural *we*, gen. *us*.
ic, *me*, *we*, *us*.

1. The pronoun of the first person; *myself*.—

I do not like these several councils, *I*. *Shak*.
 There is none greater in this house than *I*.
Genesis xxxix. 9.—Be of good cheer, it is *I*; be not afraid. *Mat.* xiv. 27.—

What shall *I* do to be for ever known,
 And make the age to come my own;

I shall

I shall like beasts to common people die,
Unless you write my elegy. *Cowley.*
Hence, and make room for me. *Cowley.*
When chance of business parts us two,
What do our souls I wonder do? *Cowley.*
Thus, having pass'd the night in fruitless pain,
I to my longing friends return again. *Dryden.*
Of night impatient we demand the day,
The day arrives, and for the night we pray. *Blackmore.*

2. *Me* is in the following passage written for *I*.
—There is but one man whom she can have, and
that is *me*. *Clarissa*. 3. *I* is more than once in
Shakespeare written for *ay*, or *yes*.—

Hath Romeo slain himself? Say thou but *I*,
And that bare vowel *I*, shall poison more
Than death the darting eye of cockatrice. *Shak.*
Did your letters pierce the queen?
—*I*, sir; she took 'em and read 'em in my pre-
sence,
And now and then an ample tear trill'd down. *Shak.*

(5.) *I*, or *Hy*, in geography, one of the He-
brides. See COLUMBA, N° II.; I-COLM-KILL, and
IONA.

JAA LONS, a town of France, in the dep. of
Marne, 9 miles W. of Chalons.

JAAPHAR EBN TOPHAIL, an Arabian philo-
sopher, who flourished in the 12th century, and
was cotemporary with Averroes. He lived in Spain,
and wrote a philosophical romance, entitled *The*
Life and History of Hai Ebn Yokbdan, which was
translated into Hebrew by R. Moses Narbonensis,
with a large commentary; and into English by
Ockley, in 1708, 8vo. He wrote also some other
pieces, and died in 1198.

JAB, a town of Africa, in Ouly, on Gambia.

JABAZ, a town of Turkey, in Natolia.

* To JABBER. *v. n.* [*gabbern*, Dutch.] To talk
idly; to prate without thinking; to chatter.—

We scorn, for want of talk, to *jabber*

Of parties. *Swift.*

* JABBERER. *n. f.* [from *jabber*.] One who
talks inarticulately or unintelligibly.—

Our rant the Babylonian labourers

At all their dialects of *jabberers*. *Hudibras.*

JABBOCK, a brook on the other side of the Jordan,
the spring whereof is in the mountains of Gilead.
It falls into Jordan pretty near the sea of Tiberias,
on the south of this sea. Near this rivulet the
patriarch Jacob wrestled with the angel. (*Gen.*
xxxii. 22.) The Jabbok separated the land of the
Ammonites from the Gaulonites, and the territories of
Og king of Bashan.

JABESH, or JABESH-GILEAD, a city in the
half-tribe of Manasseh, beyond Jordan. It lay in
Gilead, at the foot of the mountains of Gilead.
Eusebius places it six miles from Pella, towards
Gerasa; and consequently it must be E. of the
sea of Tiberias.

JABIRU. See MYCTERIA.

JABLONOT, a town of Poland, in Braclaw.

(1.) JABLONSKI, Daniel Ernest, a learned Po-
lish Protestant divine, born at Dantzick in 1660.
He became successively minister of Magdeburg,
Lissa, Koningsberg, and Berlin; and was at length
ecclesiastical counsellor, and president of the aca-
demy of sciences at the latter. He took great

pains to effect an union between the Lutherans
and Calvinists; and wrote some works which are
esteemed, particularly *Meditations on the Origin*
of the Scriptures, &c. He died in 1741.

(2.) JABLONSKI, Paul Ernest, the son of the
above (N° 1.), was born at Berlin, and became
professor of divinity at Franckfort on the Oder.
He wrote. 1. *Disquisitio de lingua Lycaonica*: 2. *De*
Memorie Græcorum: 3. *Institutiones Historiæ Ec-*
clesiasticæ: 2 vols 8vo. 4. *Patheon Ægypticorum*: 3
vols. 8vo. He died in 1757.

(3.) JABLONSKI, Theodore, counsellor of the
court of Prussia, and secretary of the royal aca-
demy of sciences at Berlin, was also a man of dis-
tinguished merit. He loved the sciences, and did
them honour, without that ambition which is ge-
nerally seen in men of learning: it was owing to
this modesty that the greatest part of his works
were published without his name. He published, in
1711, a French and German Dictionary; a Course
of Morality, in 1713; a Dictionary of Arts and
Sciences, in 1721; and translated *Tacitus de Mo-*
ribus Germanorum into high Dutch, in 1724.

JABLUNKAU, a town of Silesia, in the terri-
tory of Teschen, 30 miles SE. of Troppaw. Lon.
18. 10. E. Lat. 49. 41. N.

JABNE, or } in ancient geography, a town of
JABNEEL, } Palestine, near Joppa; (*Josh. xv.*
2 Chron. xxvi.) called JAMNIA or JAMNIAL, by
the Greeks and Romans. It was taken from the
Philistines by Uzziah, who demolished its fortifi-
cations. Its port, called *Jamnitarum portus*, lay
between Joppa and Azotus.

JABI, or YABBAH, a district of country on the
gold coast in Africa, east of Antah. The soil is
rich and fertile, but the gold found there is adul-
terated.

JACAMAR. See ALCEDO, N° 1, 3.

JACATRA, a country in the isle of JAVA.

JACCA, an ancient town of Spain, in Arragon,
with a bishop's see, and a fort, seated on a river
of the same name, among the mountains of Jacca,
which are a part of the Pyrenees, 22 miles N. of
Huesca, and 50 N. by E. of Saragossa. Lon. 0. 9.
W. Lat. 42. 36. N.

JACCHUS, [from *ἵαχεν*, to shout,] a name of
Bacchus, from the shouting at his festivals.

JACEA, bell-weed. See CENTAUREA.

* JACENT. *adj.* [*jacens*, Lat.] Lying at length.
—So laid, they are more apt, in swagging down,
to pierce than in the *jaçant* posture. *Watson's*
Architect.

JACETIUS, Francis, DE CATANIS, an Italian
author, born at Florence in 1466. He was the
disciple of prof. Marsilius, whom he succeeded.
He wrote a Treatise on Beauty, another on Love,
both on the doctrine of Plato. He died in 1522;

JACHAIA BEN JOSEPH, a learned Portuguese
Rabbi, born at Lisbon, in the 15th century. He
wrote many works, particularly a paraphrase on
Daniel's prophecy, wherein he promised his bre-
thren a speedy restoration to their ancient inheri-
tance. He died in 1539.

JACHMUR. See CERVUS, § I. N° v. 1.

JACI DE AGUILA, a sea port of Sicily, on the
eastern coast, between Catania and Tavormina.
Lon. 15. 26. E. Lat. 37. 27. N.

(1.) * JACINTH. *n. f.* [for *hyacinth*, as *Jerusalem*

[for *Hierusalem*.] 1. The same with hyacinth. 2. A gem of a deep reddish yellow, approaching to a flame colour, or the deepest amber. *Woodward*.

(2.) JACINTH. See HYACINTH, § 1 and 5.

(1.) * JACK, *n. f.* [Probably by mistake from *Jaques*, which in French is *James*.] 1. The diminutive of John. Used as a general term of contempt for saucy or paltry fellows.—

You will perceive that a *Jack* gardant cannot Office me from my son Coriolanus. *Shak.*

I have in my mind

A thousand raw tricks of these bragging *Jacks*, Which I will practise. *Shak.*

—Every *Jack* slave has his belly full of fighting, and I must go up and down like a cock that no body can match. *Shak.* 2. The name of instruments which supply the place of a boy, as an instrument to pull off boots.—Foot-boys, who had frequently the common name of *jack* given them, were kept to turn the spit, or to pull off their masters boots; but when instruments were invented for both those services, they were both called *jacks*. *Watt's Logick*. 3. An engine which turns the spit.—The excellencies of a good *jack* are, that the *jack* frame be forged and filed square; that the wheels be perpendicularly and strongly fixed on the squares of the spindles; that the teeth be evenly cut, and well smoothed; and that the teeth of the worm-wheel fall evenly into the groove of the worm. *Moxon*.—The ordinary *jacks*, used for roasting of meat, commonly consist but of three wheels. *Wilkins's Math. Magick*.—A cook-maid, by the fall of a *jack* weight upon her head, was beaten down. *Wifeman's Surgery*.—

Some strain in rhyme; the muses on their racks
Scream, like the winding of ten thousand *jacks*.
Pope.

4. A young pike.—

—No fish will thrive in a pond where roach or gudgeons are, except *jacks*. *Mortimer's Husbandry*.

5. [*Jacque*, Fr.] A coat of mail.—The residue were on foot, well furnished with *jack* and skull, pike, dagger, bucklers made of board, and slicing swords, broad, thin, and of an excellent temper. *Hayward*. 6. A cup of waxed leather.—

Dead wine, that stinks of the borrachio, sup

From a foul *jack*, or greasy maple cup. *Dryd.*

7. A small bowl thrown out for a mark to the bowlers.—'Tis as if one should say, that a bowl equally poised, and thrown upon a plain bowling-green, will run necessarily in a direct motion; but if it be made with a byass, that may decline it a little from the straight line, it may acquire a liberty of will, and so run spontaneously to the *jack*. *Bentley*. 8. A part of the musical instrument called a virginal.—In a virginal, as soon as ever the *jack* falleth, and toucheth the string, the sound ceaseth. *Bacon*. 9. The male of animals.—A *jack* ass, for a stallion, was bought for L.3229 : 3 : 4. *Arbutn. on Coins*. 10. A support to saw wood on. *Ainsworth*. 11. The colours or ensign of a ship. *Ainsworth*. 12. A cunning fellow who can turn to any thing, in the following phrase.—

Jack of all trades, show and sound;
An inverse burle, an exchange under ground.
Cleveland.

(2.) JACK. See § 1, def. 3. The weight is the power applied; the friction of the parts, and the

weight with which the spit is charged, are the force to be overcome; and a steady uniform motion is maintained by means of the *FLY*.

(3.) JACK, in mechanics, an instrument in common use for raising heavy timber, or very great weights of any kind. See *pl. CXCI. fig. 4*. But as the wheel-work of this engine is enclosed in the strong piece of timber C B, the inside of it is represented in *fig. 5*, where the rack A B must be supposed at least 4 times as long in proportion to the wheel Q, as the figure represents it; and the teeth, which will then be 4 times more in number, to be contained about three in an inch. Then if the handle H P be 7 inches long, five turns of it, i. e. 5 times 22 inches, or 110 inches, will be the velocity of the power, whilst the weight raised by the claw A, or depressed by the claw B, moves one inch: for as the pinion of the handle has but 4 leaves, and the wheel Q 20 teeth, there must be five revolutions of the handle to turn the wheel once round, whose three-leaved pinion R will, in that revolution, just move the rack three teeth, or one inch. This might be also known without seeing, or even knowing the number of the teeth of the wheel and pinions, by measuring a revolution of the handle in *fig. 4*, and comparing the space gone through by it with the space gone through by the end A or B. This machine is sometimes open behind from the bottom almost up to the wheel Q, *fig. 5*. to let the lower claw, which in that case is turned up as at B, draw up any weight. When the weight is drawn or pushed sufficiently high, it is kept from going back by hanging the end of the hook S, fixed to a staple, over the curved part of the handle at b, *fig. 4*.

(4.) JACK, in sea language (§ 1, def. 4.), a flag, displayed from a mast erected on the outer end of a ship's bowsprit. In the British navy the jack is a small union flag; but in merchant ships this union is bordered with a red field.

(5.) JACK is used also for a great leathern pitcher to carry drink in.

(6.) JACK, SMOKE. See SMOKE JACK.

(1.) * JACKAL. *n. f.* [*chacal*, Fr.] A small animal, supposed to start prey for the lion.—

The Belgians tack upon our rear,

And raking chase-guns through our sterns they send;

Close by, their fireships, like *jackals*, appear,

Who on their loins for the prey attend. *Dryd.*

—The mighty lion, before whom stood the little *jackal*, the faithful spy of the king of beasts. *Arbutnot and Pope*.

(2.) JACKALL, in zoology. See CANIS, § 1, N^o iii.

(1.) * JACKALENT. *n. f.* [*Jack in Lent*, a poor starved fellow.] A simple sheepish fellow.—

You little *jackalent*, have you been true to us?

—Ay, I'll be sworn. *Shakespeare.*

* JACKANAPES. *n. f.* [*jack* and *ape*.] 1. Monkey; an ape. 2. A coxcomb; an impertinent.—

Which is he?

—That *jackanapes* with scarfs. *Shakespeare.*

—People wonder'd how such a young upstart *jackanapes* should grow so pert and saucy, and take so much upon him. *Arbutnot*.

(1.) * JACK BOOTS. *n. f.* [from *jack*, a coat of mail.] Boots which serve as armour to the legs. —A man on horseback, in his breeches and *jack boots*

boots, dressed up in a commode and a night rail. *Spectator*.

(2.) JACK BOOTS. See BOOT, § 9.

(1.) * JACK-BY-THE-HEDGE. *n. f.* Erysimum. — *Jack-by-the-hedge* is an herb that grows wild under hedges, is eaten as other sallads are, and much used in broth. *Mortimer*.

(2.) JACK-BY-THE-HEDGE. See ERYSIMUM.

(1.) * JACKDAW. *n. f.* [*jack* and *daw*.] A cock daw; a bird taught to imitate the human voice. — To impose on a child to get by heart a long scroll of phrases, without any ideas, is a practice fitter for a *jackdaw* than for any thing that wears the shape of man. *Watts*.

(2.) JACKDAW. See CORVUS, § III. N° 11. These birds are very mischievous to the farmer and gardener. There is a method of destroying them by a kind of spring much used in England; and so useful, that it ought to be made universal. A stake about 5 feet long is driven into the ground, and made so fast that it cannot move, and so sharp in the point that the bird cannot settle upon it. Within a foot of the top a hole is bored through it, of $\frac{1}{4}$ of an inch diameter; through this hole is put a stick 8 inches long; then a horse-hair noose is made fast to a thin hazel wand, and this brought up to the place where the short stick is placed, and carried with it through the hole, the remainder being left open under that stick. The other end of the hazel rod is put through a hole in the stake near the ground, and fastened there. The stake being planted among the jackdaw's food, he is naturally led to settle on it; but finding the point too sharp, he descends to the little cross stick, which sinks with his weight, and the noose holds him fast by the leg.

* JACKET. *n. f.* [*jacquet*, Fr.] 1. A short coat; a close waistcoat.—

In a blue *jacket*, with acrofs of red. *Hubb. Tale*.

And hens, and dogs, and hogs are feeding by;

And here a sailer's *jacket* hangs to dry. *Pope*.

2. To beat one's JACKET, is to beat the man.—She fell upon the *jacket* of the parson, who stood gaping at her. *L'Estrange*.

JACK-FLAG, in a ship, a flag hoisted up at the sprit-sail top-mast-head.

JACK-IN-A-BOX. See HERNANDIA.

* JACK PUDDING. *n. f.* [*jack* and *pudding*.] A zani; a merry Andrew.—Every *jack pudding* will be ridiculing palpable weaknesses which they ought to cover. *L'Estrange*.—A buffoon is called by every nation by the name of the dish they like best: in French *jean pottage*, and in English *jack pudding*. *Guardian*.—

Jack pudding, in his party-colour'd jacket,

Tosses the glove, and jokes at ev'ry packet. *Gay*.

JACK'S MOUNTAINS, mountains of the United States in Pennsylvania, S. of Louistown.

(1.) JACKSON, John, a learned divine, born at Lensay in Yorkshire, in 1686 and educated at Jesus College, Cambridge. In 1710, he was made rector of Rossington, Yorkshire. He was a zealous Arian, which recommended him to Dr Clarke, and Bp. Hoadly. He wrote some tracts against the doctrine of the Trinity, and some against Collins and Tindal. His best work is his *Chronological Antiquities*, in 3 vols. 4to. 1752. He died in 1763.

(2.) JACKSON, Thomas, an eminent English divine, born at Witton in Durham in 1579, of a good family. He commenced D. D. at Oxford in 1621; and was made chaplain in ordinary, prebendary of Winchester, and dean of Peterborough. He was a very great scholar; and died in 1640. His performance upon the Creed is a learned and valuable piece; which, with his other works, was published in 1673.

(3.) JACKSON, PORT, a port and bay of New South Wales, on the E. coast of New Holland; 9 miles N. of Botany Bay. See HOLLAND, N° VII. § 7, 9; and WALES, NEW SOUTH.

JACKSONBOROUGH, a town of Carolina, on the Edisto, 35 miles W. of Charlestown.

JACKSON'S RIVER, one of the head waters of the Fluvanna and James's River in Virginia.

* JACK WITH A LANTERN. An *ignis fatuus*.

(1.) JACMEL, a sea port of Hispaniola, on the neck of the S. Peninsula, 15 miles SW. of Port au Prince, and 53 E. of Cape Tiburon. See HISPANIOLA, § 4. Lon. 75. 2. W. of Paris. Lat. 18. 21.

(2, 3.) JACMEL, CAYES DE, a town and parish of Hispaniola. The town is 18 m. E. of Jacmel; the parish is 80 leagues square, and is very fertile.

(1.) JACOB, [277, Heb. i. e. a supplanter.] the son of Isaac and Rebekah, was born A. M. 2154, and A. A. C. 1836. The history of this patriarch is recorded in Genesis xxxv—l. He died in Egypt in the 147th year of his age, and was honourably interred in Abraham's burying-place, near Hebron.

(2.) JACOB, Giles, an eminent lawyer, born at Romsey in Southamptonshire, in 1686. He is principally known for his *Law Dictionary* in one vol. folio, which has been often printed. He also wrote two dramatic pieces; and a *Poetical Register*, containing the lives and characters of English dramatic poets. He died in 1744.

(3.) JACOB BEN HAJIM, a rabbi famous for the collection of the Masora in 1515, together with the text of the bible, the Chaldaic paraphrase, and Rabbinical commentaries.

(4.) JACOB BEN NAPHTHALI, a famous rabbi of the 5th century: he was one of the principal Masorets, and bred at the school of Tiberias in Palestine with Ben Aser. The invention of the vowel points, and of accents to facilitate the reading of the Hebrew, are ascribed to these two rabbis: and said to have been done in an assembly of the Jews held at Tiberias, A. D. 476.

JACOBÆA LILY. See ANARYLLIS, N° 2.

JACOBÆUS, Oliger, a celebrated professor of physic and philosophy at Copenhagen, born in 1651, at Aarhusen in Jutland, where his father was bishop. Christian V. intrusted him with the management of his grand cabinet of curiosities; and Frederick IV. in 1698, made him counsellor of his court of justice. He wrote many medical works, and some excellent poems.

(1.) * JACOBINE. *n. f.* A pigeon with a high tuft. *Ainsworth*.

(2.) JACOBINE. See COLUMBA, § I. N° 2.

(3.) JACOBINE MONKS. See DOMINICANS.

(4.) JACOBINS, or the JACOBINE CLUB, in modern history and politics, a political party in France, who cut a very conspicuous figure in the commencement of the French revolution; and were

so called from their meeting in the hall of the JACOBIN FRIARS at Paris. Many of them were members of the Constituent National Assembly of France, and many more were deputies to the different conventions which succeeded it. They are represented as having been determined enemies to monarchy, aristocracy, and the Christian religion; as "outrageously democratical, and fanatically impious."—The origin of this sect or party has been ascribed to M. VOLTAIRE, "who, daring (says Dr Gleig,) to be jealous of his God, and being weary, as he said himself, of hearing people repeat, that 12 men were sufficient to establish Christianity, resolved to prove that *one* might be sufficient to overthrow it. Full of this project, he swore, before 1730, to dedicate his life to its accomplishment; and for some time he flattered himself, that he should enjoy alone the glory of destroying the Christian religion. He found, however, that associates would be necessary; and from the numerous tribe of his admirers and disciples, he chose D'ALEMBERT and DIDEROT as the most proper persons to co-operate with him in his designs. He contrived to embark in the same cause FREDERICK II. of Prussia, who wished to be thought a *philosopher*, and who of course deemed it expedient to talk and write against a religion he had never studied, and into the evidence of which he had probably never deigned to inquire. This royal adept was one of the most zealous of Voltaire's coadjutors, till he discovered that the PHILOSOPHISTS were waging war with the *throne* as well as with the *altar*." (Suppl. to *Encyc. Brit.* II. 763.) The Abbé Barruel says, that "at its very first appearance this sect counted 300,000 adepts; and it was supported by 2,000,000 of men, armed with torches and pikes, and all the firebrands of the revolution;" and he adds, that it was "the coalition of a triple sect, of a triple conspiracy, in which, long before the revolution, the overthrow of the altar, the ruin of the throne, and the *dissolution of all civil society*, had been debated and determined."—"That the two former of these objects, the abolition of monarchy and priestcraft, were aimed at and accomplished by the French Jacobins, is evident from the history of the revolution; (see REVOLUTION;) but that the latter (a system of perfect *anarchy*) was ever *their* object, or that of any numerous body of men whatever, is quite incredible. It is not our intention, however, to vindicate the French Jacobins. Their ferocious and bloody conduct, while they had power, would have disgraced the best of causes. Posterity will do justice to the intentions, characters, and conduct of the most conspicuous persons among them, who acted and suffered during these dreadful scenes; but the murder of such eminent men, as the great LAVOISIER (to name no others), will be regretted while learning and science are valued among mankind.

JACOBINICAL, *adj.* favouring of the principles of the JACOBINS; a new word, originating from the late political ferment.

JACOBINISM, *n. s.* another new word, expressive of the political and religious tenets of the French Jacobins.

(1.) JACOBITES, a term of reproach bestowed
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on the persons who, vindicating the doctrines of passive obedience and non-resistance to princes, disavow the revolution in 1688, and assert the supposed rights, and adhere to the interests, of King James II. and his family.

(2.) JACOBITES, in church history, a sect of Christians in Syria and Mesopotamia; so called either from Jacob, a Syrian who lived in the reign of the emperor Mauritius, or from one Jacob, a monk who flourished in 550. They are of two sects, some following the rites of the Latin church, and others continuing separated from it. There is also a division among the latter, who have two rival patriarchs. They hold but one nature in Jesus Christ; with respect to purgatory and prayers for the dead, they are of the same opinion with the Greeks and other eastern Christians: they consecrate unleavened bread at the eucharist, and are against confession, believing that it is not of divine institution.

JACOBS, Jurian, an eminent Swiss painter, born in 1610. He was the disciple of F. Snyders, and painted portraits, historical pieces, and animals; particularly the latter, in a masterly manner. He died in 1664.

JACOBSDORF, a town of Saxony, in Pomerania, 3 miles E. of Jacobshagan, and 8 of Zachan.

JACOBSHAGAN, a town of Pomerania, 14 miles S. of Daber, and 20 E. of Stargard.

(1.) * JACOB'S LADDER. *n. s.* Polemonium; the same with Greek valerian.

(2.) JACOB'S LADDER. See POLEMONIUM.

* JACOB'S STAFF. *n. s.* 1. A pilgrim's staff. 2. Staff concealing a dagger. 3. A cross staff; a kind of astrolabe.

JACOBSTADT, a town of Sweden, in Bothnia.

JACOBUS, a gold coin, worth 25s. so called from K. James VI. See COIN, § V. 1. There are two kinds of *Jacobus*, the *old* and the *new*; the former valued at 25s. weighing 6 pennyweight 10 grains; the latter called also CAROLUS, valued at 23s. weighing 5 pennyweight 20 grains.

JACOPONE DA TODI, a Latin poet of the 13th century, celebrated for his Sacred Canticles and *Stabat Mater*; printed at Venice, in 1617, 4to.

JACQUELOT, Isaac, a French protestant divine, born at Vassy, in 1647. On the revocation of the edict of Nantes, he retired to the Hague, and thence to Berlin, where he was made chaplain to the K. of Prussia. While he lived at Berlin, he entered into a warm controversy with M. Bayle on the doctrine advanced in his dictionary favouring manicheism, which continued until his death. In this dispute M. Jacquelot declared in favour of the Remonstrants. He wrote, 1. *Dissertations sur l'existence de Dieu*: 2. *Dissertations sur le Messie*: 3. *Lettres à Messieurs les Prelats de l'Eglise Gallicane*: 2 vols. of Sermons, &c. He was employed in finishing an important work on the divine authority of the holy scriptures, when he died suddenly in 1708, aged 61.

JACQUINIA, in botany, a genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking with those of which the order is doubtful. The corolla is decemfid; the stamina inserted into the receptacle; the berry monospermous.

* **JACTITATION.** *n. f.* [*jactito*, Lat.] 1. Tossing; motion; restlessness; heaving.—If the patient be surprised with *jactitation*, or great oppression about the stomach, expect no relief from cordials. *Harvey.* 2. A term in the canon law for a false pretension to marriage.

* **JACULATION.** *n. f.* [*jaculatio*, *jaculor*, Lat.] The act of throwing missile weapons.—

So hills amid' the air encounter'd hills,
Hurl'd to and fro with *jaculation* dire. *Milton.*

JACULATOR, or SHOOTING-FISH. See CHÆTODON.

JACURSO, a town of Calabria Ultra.

JACZINOW, a town of Poland, in Red Russia, 52 miles S. of Halicz.

JADDESSES, an inferior order of priests in Ceylon, who have the care of the chapels appropriated to the genii, a third order of gods among these idolaters. These priests are applied to by the people in times of disease or calamity, who offer a cock to appease the anger of the dæmons.

(1.) * **JADE.** *n. f.* [The etymology of this word is doubtful: *Skinner* derives it from *goad*, a goad or spur] 1. A horse of no spirit; a hired horse; a worthless nag.—

Alas, what weights are these that load my heart!

I am as dull as winter-starved sheep,
Tir'd as a *jade* in overladen cart. *Sidney.*

When they should endure the bloody spur,
They fall their crest, and, like deceitful *jades*,
Sink in the trial. *Shak. Julius Cæsar.*

The horsemen sit like fixed candlesticks,
With torchstaves in their hand; and their poor
jades

Lob down their heads, dropping the head and
hips. *Shakespeare.*

So have I seen with armed heel,
A wight beset by a commonweal,
While still the more he kick'd and spurr'd,
The less the sullen *jade* has stirr'd. *Hudibras.*

—The plain nag came upon the trial to prove those
to be *jades* that made sport with him. *L'Estr.*

Falfe steps but help them to renew their race,
As, after stumbling, *jades* will mend their pace.
Pope.

2. A sorry woman. A word of contempt noting
sometimes age, but generally vice.—

Shall these, these old *jades*, pass the flower
Of youth, that you have, pass you. *Chapman.*

But she, the cunning'ft *jade* alive,
Says, 'tis the ready way to thrive. *Stepney.*

—Get in, hussy: now will I personate this young
jade, and discover the intrigue. *Southern's Inn. Ad.*

In di'monds, pearl, and rich brocades,
She shines the first of batter'd *jades*,
And flutters in her pride. *Swift.*

3. A young woman: in irony and slight contempt.
—You see now and then some handsome young
jades among them: the sluts have very often white
teeth and black eyes. *Addison.*

(2.) * **JADE.** *n. f.* A species of stone.—The *jade*
is a species of the jasper, and of extreme hardness.
Its colour is composed of a pale blueish grey, or
ash-colour, and a pale green, not uniform. It ap-
pears dull and coarse on the surface, but it takes
a very elegant polish.—It is used by the Turks for
handles of sabres. *Hill.*

(3.) **JADE.** See LAPIS NEPHRITICUS, N° 12.

(1.) * **To JADE.** *v. a.* [from the noun.] 1. To
tire; to harass; to dispirit; to weary: applied
originally to horses.—

With his banners, and his well paid ranks,
The ne'er-yet-beaten horse of Parthia
We've *jaded* out o' th' field. *Shaksp.*

—It is good in discourse to vary and intermingle
speech of the present occasion with arguments;
for it is a dull thing to tire and *jade* any thing too
far. *Bacon.*

If fleet dragon's progeny at last
Proves *jaded*, and in frequent matches cast
No favour for the stallion we retain,
And no respect for the degen'rate strain. *Dryd.*
—The mind once *jaded*, by an attempt above its
power, is very hardly brought to exert its force
again. *Locke.*—There are seasons when the brain
is overtired or *jaded* with study or thinking; and
upon some other accounts animal nature may be
languid or cloudy, and unfit to assist the spirit in
meditation. *Watt's Logick.* 2. To overbear; to
crush; to degrade; to harass, as a horse that is
ridden too hard.—

If we live thus tamely,
To be thus *jaded* by a piece of scarlet,
Farewel nobility. *Shak. Henry VIII.*

3. To employ in vile offices.—
The honourable blood
Must not be shed by such a *jaded* groom. *Shak.*
4. To ride; to rule with tyranny.—I do not now
fool myself, to let imagination *jade* me: for every
reason excites to this. *Shak. Twelfth Night.*

(2.) * **To JADE.** *v. n.* To lose spirit; to sink.—
Many offer at the effects of friendship, but they
do not last, they are promising in the beginning,
but they fail and *jade* and tire in the prosecution.
South.

JADEI, a town of Turkey, in Diarbekir.

JADGERON, a town of Persia, in Chorasán.

JADIDA, a town of Turkey, on the Euphrates,
124 miles W. of Bagdad.

* **JADISH.** *adj.* [from *jade*.] 1. Vitious; bad,
as an horse.—

That hors'd us on their backs, to show us
A *jadish* trick at last, and throw us. *Hudibras.*

When once the people get the *jadish* trick
Of throwing off their king, no ruler's safe.
Southern.

2. Unchaste; incontinent.—'Tis to no boot to be
jealous of a woman; for if the humour takes her
to be *jadish*, not all the locks and spies in nature
can keep her honest. *L'Estrange.*

(1.) **JAEN**, a province of Spain, bounded on
the E. by Murcia; E. and S. by Granada; W. by
Cordova, and N. by La Mancha, nearly 60 miles
square, and surrounded with mountains, abound-
ing in silver, copper, and lead; and producing ex-
cellent fruits, and very fine silk. It was a kingdom
in the time of the Moors.

(2.) **JAEN**, the capital of the above province
(N° 1.), with a bishop's see, and a strong castle,
seated at the foot of a mountain. Some geogra-
phers place it in Andalusia. It was taken from
the Moors, by Ferdinand III. in 1246. It is 36
miles S. of Granada, and 45 E. of Cordova. Lon.
3. 22. W. Lat. 37. 38. N.

(3.) **JAEN**, or BRACAMOROS, a district of South
America,

America, in Quito, conquered by the Spaniards, in 1538. The climate is mild and the soil fertile.

(4.) **JAEN**, the capital of **JAEN** (N° 3.), contains above 4000 souls, and lies 330 miles NNE. of Lima. Lon. 55. 30. W. of Ferro. Lat. 6. 50. S.

JAERSBORG, a town of Denmark, in Zealand, 5 miles NNW. of Copenhagen.

(1.) **JAFÄ**, an independent country of Arabia, NW. of Aden and Hadramaut. It is governed by 3 chiefs; and is fertile, particularly in coffee.

(2.) **JAFÄ**, a lake of Persia, in Segestan.

JAFFA, an ancient town of Asia, in Palestine, formerly called **JOPPA**. It is much fallen from its ancient grandeur. It is 50 miles NW. of Jerusalem, or, according to others, only 27; and 100 from Acre. It was taken by the French under Bonaparte, in Feb. 1799, but since retaken, and fortified. Lon. 35. 0. E. Lat. 32. 16. N.

JAFFATEEN ISLANDS, 4 islands in the Red Sea, visited by Mr Bruce in his travels. They are joined together by sunk rocks; are bent like half a bow; and are dangerous for ships in the night, because there seems to be a passage between them, to which while the pilots are paying attention, they neglect two small sunk rocks which lie almost in the middle of the entrance in deep water.

JAFFIERABAD, a town of Hindoostan, in Berar, 40 miles NNE. of Aurungabad, and 60 S. of Burhampour. Lon. 76. 25. E. Lat. 20. 22. N.

JAFFNAPATAM, or } a sea-port town, seated
JAFFNAPATAN. } at the NE. end of the island of **CEYLON**. It was originally possessed by the Portuguese, from whom the Dutch took it in 1658, and now belongs to Britain, by the cession of the Dutch part of the island, at the peace in 1801. It was taken in Oct. 1795, by Adm. Rainier. Great quantities of tobacco are exported, and some elephants. Lon. 80. 25. E. Lat. 9. 30. N.

JAFFREY, a township of New Hampshire, in Cheshire county, containing 1235 citizens, in 1795.

JAGARNAUT, a famous pagoda, of Hindoostan, in the province of Orissa, on the bay of Bengal, close to the shore, a few miles E. of lake Chilka. It is a shapeless mass of building, and only remarkable as one of the first objects of Hindoo veneration, and an excellent sea-mark. It is 311 miles SW. of Calcutta. Lon. 85. 40. E. Lat. 19. 35. N.

JAGELITZ, a river of Upper Saxony.

JAGERNDORF, a town and castle of Silesia, capital of a province so named, seated on the Oppa, 65 miles S. by E. of Breslaw. Lon. 17. 24. E. Lat. 50. 4. N.

JAGERSBURG, a town of Hesse Darmstadt.

* **JAGG**. *n. f.* [from the verb.] A protuberance or denticulation.—The figure of the leaves is divided into so many *jaggs* or escallops, and curiously indented round the edges. *Ray*.—Take off all the staring straws, twigs, and *jaggs* in the hive, and make them as smooth as possible. *Mort. Husb.*

* To **JAGG**. *v. a.* [*gagaw*, slits or holes, Welsh.] To cut into indentures; to cut into teeth like those of a saw.—Some leaves are round, some long, some square, and many *jagged* on the sides. *Bacon's Nat. Hist.*—The *jagging* of pinks and gilliflowers is like the inequality of oak leaves; but they

never have any small plain purls. *Bacon*.—The banks of that sea must be *jagged* and torn by the impetuous assaults, or the silent underminings of waves; violent rains must wash down earth from the tops of mountains. *Bentley*.—An alder-tree is one among the lesser trees, whose younger branches are soft, and whose leaves are *jagged*. *Watts*.

* **JAGGEDNESS**. *n. f.* [from *jagged*.] The state of being denticulated; unevenness.—First draw rudely your leaves, making them plain, before you give them their veins or *jaggedness*. *Peacham on Drawing*.

JAGGERNAUT, a black pyramidal stone worshipped by the Gentoos, who pretend that it fell from heaven, or was miraculously presented on the place where their temple stands. Mr Grose says, this stone represents the power presiding over universal generation, which they attribute to the genial heat and influence of the sun acting in subordination to it. Domestic idols of the same form and name are made by the Gentoos. These are niched up in a gilt triumphal car, which for some days they keep in the best apartment in their house. During this time their devotion consists in exhibiting the most obscene postures, and acting all manner of lasciviousness, in presence of the idol, as the most acceptable mode of worship to the deity it represents; after which they carry it in its car in procession to the Ganges, and throw in all together as an acknowledgment to that river of its congenial fertilization with that of the sun. Formerly this machine was decorated with jewels, but the Indians are now become less extravagant, as they found that the Moors and Christians, watching the places where they threw in their idols, dived for them, and robbed the river of its riches. Mr Grose conjectures, that this pyramidal form of the Gentoo idol was originally taken from that of flame, which always inclines to point upwards. From this Indian deity he supposes the shape of the Paphian Venus to have been derived, for which Tacitus could not account. This image had nothing of the human form in it, but rose orbicularly from a broad basis, and in the nature of a race goal tapering to a narrow convex a-top; which is exactly the figure of this idol, consecrated to such an office as Venus was supposed to preside over; and to which, on the borders of the Ganges especially, the Gentoo virgins are brought to undergo defloration before they are presented to their husbands.

* **JAGGY**. *adj.* [from *jagg*.] Uneven; denticulated.—

His tow'ring crest was glorious to behold;
His shoulders and his sides were scal'd with gold;
Three tongues he brandish'd when he charged
his foes;
His teeth stood *jaggy* in three dreadful rows.

Addison.

Amid' those angels, infinitely strain'd,
They joyful leave their *jaggy* salts behind. *Thomf.*

JAGHAUS, a town of Germany, in the Tyrol, 14 miles NW. of Schwas.

(1.) **JAGHIRE**, in the Indian polity, a grant of land from a sovereign to a subject, revokable at pleasure, but generally a life-rent.

(2.) JAGHIRE OF THE CARNATIC, a tract of land in the peninsula of Hindoostan, subject to the English E. India company. It extends along the bay of Bengal, from Madras to the lake Pullicate on the N. to Almeparvé on the S. and to Conjeveram on the W. being 108 miles along the shore, and 47 inland in the widest part. This Jaghire, major Rennell thinks, is understood to be held in perpetuity. It contains 2440 square miles, and its revenue is about 150,000l. a-year.

JAGNEVO, a town of Turkey, in Servia.

(1.) JAGO, Richard, an ingenious poet, vicar of Snitterfield in Warwickshire, and rector of Kimcote in Leicestershire. He was the intimate friend and correspondent of Shenstone, contemporary with him at Oxford, and was of University college; took the degree of M. A. July 9, 1739; was author of several poems in the 4th and 5th volumes of Doddsley's Collection; published a *Sermon on the Causes of Impenitence*, preached May 4, 1705, at Harbury in Warwickshire, where he was vicar, on occasion of a conversation said to have passed between one of the inhabitants and an apparition in the church-yard there; wrote *Edge-bill, a poem*, for which he obtained a large subscription in 1767; and was author of *Labour and Genius*, 1768, 4to; *The Blackbirds*, a beautiful elegy in *the Adventurer*; and many other ingenious performances. He died May 28, 1781.

(2.) JAGO, a town of Africa, in Guinea, on the Formosa, 70 miles from the sea.

(3.) JAGO, ST, an island on the coast of Africa, the largest, most populous, and fertile of the Cape Verd islands, and the residence of the Portuguese viceroy. It lies about 13 miles E. of the island of Mayo, and abounds with high barren mountains; but the air in the rainy season is very unwholesome to strangers. Its produce is sugar, cotton, wine, and some excellent fruits. The animals are black cattle, horses, asses, deer, goats, hogs, civet-cats, and some very pretty green monkeys with black faces.

(4.) JAGO, ST, a large river of S. America, which rises in the audience of Quito, in Peru. It is navigable; and falls into the South Sea, after watering a fertile country, abounding in cotton trees, and inhabited by wild Americans.

(5.) JAGO, ST, a handsome and considerable town of S. America, the capital of Chili, with a good harbour, a bishop's see, and a royal audience. It is seated in a large and fertile plain, at the foot of the Cordilleras, on the Mapocho, which crosses it from E. to W. It has several canals, and about 40,000 inhabitants. It is much subject to earthquakes. Lon. 69. 35. W. Lat. 33. 40. S.

(6.) JAGO, ST, a river of Mexico, in the prov. of Chiametlan, which rises from the Lake Guadaluajara, and falls into the N. Pacific Ocean.

(7, 8.) JAGO, ST, DE CUBA, a town of the isle of Cuba, situated on the southern coast, in the bottom of a bay, with a good harbour, and on a river of the same name. Lon. 76. 44. W. Lat. 20. 0. N.

(9) JAGO, ST, DE LAS VALLES, a town of Mexico, seated on the Panuco. Lon. 71. 10. W. Lat. 23. 0. N.

(10.) JAGO, ST, DE LA VEGA, or SPANISH-

TOWN, the capital of JAMAICA, is seated in the SE. part of the island, on the bay of Port Royal. It is about a mile long, above a quarter of a mile broad, and contains about 350 houses, with about 5000 inhabitants of all colours and denominations. It is situated in a delightful plain on the banks of the Cobre, 13 miles from Kingston, and 10 from Port Royal. It is the residence of the commander in chief; and the supreme court of judicature is held in it 4 times a-year, viz. on the last Tuesdays of February, May, August, and November, and sits three weeks. It is the county town of Middlesex, and belongs to the parish of St. Catharine; in which there are 11 sugar plantations, 108 pens, and other settlements, and about 10,000 slaves. This town was greatly damaged by a storm in 1772. It lies 4 miles NW. of Port Palface. Lon. 76. 49. W. Lat. 18. 6. N.

(11.) JAGO, ST, DEL ENTERO, a town of S. America, one of the most considerable of Tucuman, and the usual residence of the inquisitor. It is seated on a large river, in a flat country, where there are tigers, guanacos, commonly called camel sheep, and other game.

(12.) JAGO, ST, DE LEON, a town of S. America, in Terra Firma, 18 miles from the coast, seated on a plain surrounded with high mountains, and very difficult of access. It was taken by the English in 1599, but restored to Spain.

(13.) JAGO, ST, DEL ESTERO, a town of S. America, in Paraguay, and prov. of Tucuman, on the Dolce, 160 leagues E. of Potosi. Lon. 64. 55. W. Lat. 24. 40. S.

(15.) JAGO, ST, DE LOS CAVALLEROS, a town of America, and one of the principal of the island of Hispaniola. It is seated on the Yague, in a fertile soil, but bad air. Lon. 70. 5. W. Lat. 19. 40. N.

(15.) JAGO, ST, DE NEXAPHA, a town of Mexico, in the valley of Guaxaca, on a river that runs into the Alvarado.

JAGODINA, a town of Turkey, in Servia.

JAGRA, a country of Africa, on the Gambia, abounding in rice, corn, cotton, &c. 50 miles from the coast.

JAGUA, a town of Cuba, 85 miles WSW. of the Havannah.

JAGUAR, or JAQUAR. See FELIS, N° XXII.

JAGUEER, in East India affairs, a pension from the Grand Mogul, or king of Delhi; generally such as are assigned for military services.

JAGUEERDARA, the holder of a jagueer. It comes from three Persian words, *Ja*, a place; *gueristun*, to take; and *dashtun*, to hold; q. d. a place-holder or pensioner. In the times of the Mogul empire, all the great officers of the court, called *omrabs*, were allowed jagueers, either in lands of which they collected the revenues, or assignments upon the revenues for specified sums, payable by the lord-lieutenant of a province: which sums were for the maintenance and the support of such troops as they were bound to bring into the field when demanded by the emperor, as the condition of their jagueers, which were always revokable at pleasure.

JAH. See JEHOVAH.

JAHI, a town of Turkey, in Natolia.

JAHUPICE, a town of Poland in Bracław.

JAICZA, a town of Turkey, in Bosnia.

* JAIL

* **JAIL.** *n. f.* [*geol.* Fr.] A goal; a prison; a place where criminals are confined. See **GAOL**. It is written either way; but commonly by later writers *jail*.—

Away with the dotard, to the *jail* with him.

Shak.

—A dependant upon him paid six thousand pounds ready money, which, poor man, he lived to repent in a *jail*. *Clarendon.*

He sigh'd, and turn'd his eyes, because he knew

'Twas but a larger *jail* he had in view. *Dryden.*

One *jail* did all their criminals restrain,

Which now the walls of Rome can scarce contain. *Dryden.*

* **JAILBIRD.** *n. f.* [*jail* and *bird*.] One who has been in a jail.

* **JAILER.** *n. f.* [*from jail*.] A goaler; the keeper of a prison.—Seeking many means to speak with her, and ever kept from it, as well because she shunned it, seeing and disdaining his mind, as because of her jealous *jailers*. *Sidney.*—

This is as a *jailer*, to bring forth

Some monstrous malefactor. *Shak.*

His pow'r to hollow caverns is confin'd;

There let him reign, the *jailer* of the wind;

With hoarse commands his breathing subjects call,

And boast and bluster in his empty hall. *Dryd.*

Palamon, the pris'ner knight,

Restless for woe, arose before the light;

And, with his *jailer's* leave desir'd to breathe

An air more welcome than the damp beneath.

Dryden.

JAIL FEVER, a very contagious distemper arising from the putrescent disposition of the blood and juices. See **MEDICINE**, *Index*.

JAK, a town of Africa, on Ivory Coast.

JAKA, a kingdom of Africa, on the S. side of the Senegal, 500 miles from the coast, with a town so named.

* **JAKES.** *n. f.* [Of uncertain etymology.] A house of office.—I will tread this unbolted villain into mortar, and daub the walls of *jakes* with him. *Shak. King Lear.*—

Their sordid avarice rakes

In excrements, and hires the very *jakes*. *Dryd.*

—Some have fished the very *jakes* for papers left there by men of wit. *Swift.*

(1.) * **JALAP.** *n. f.* [*jalap*, French; *jalapium*, low Latin.] *Jalap* is a firm and solid root, of a wrinkled surface, and generally cut into slices, heavy and hard to break; of a faintish smell, and of an acrid and nauseous taste. It had its name *jalapium*, or *jalapa*, from Xalapa, a town in New Spain, in the neighbourhood of which it was discovered; though it is now principally brought from the Madeiras. It is an excellent purgative where serous humours are to be evacuated. *Hill's Mat. Med.*

(2.) **JALAP.** See **CONVOLVULUS**, § 3. This root is brought in thin transverse slices from Xalapa in New Spain. Such pieces should be chosen as are most compact, hard, weighty, dark-coloured, and abound most with black circular striz. Slices of bryony root when mixed with those of *jalap*, may be easily distinguished by their whiter colour and less compact texture. This root has

no smell, and very little taste, but affects the throat with a sense of heat, and occasions a discharge of saliva. *Jalap* in substance, taken in a dose of about half a dram in plethoric, or cold phlegmatic habits, proves an effectual, and in general a safe purgative. In hypochondriacal disorders, and hot bilious temperaments, it gripes violently, but rarely takes effect as a purge. An extract made by water purges almost universally, but weakly, and has a considerable effect by urine. The root remaining after this process gripes violently. The pure resin, prepared by spirit of wine, occasions most violent gripings, and other distressing symptoms, but scarce proves at all cathartic: triturated with sugar or with almonds into the form of an emulsion, or dissolved in spirits, and mixed with syrups, it purges plentifully in a small dose, without occasioning much disorder: the part of the *jalap* remaining after the separation of the resin, yields to water an extract, which has no effect as a cathartic, but operates powerfully by urine. Its officinal preparations are an extract made with water and spirit, a simple tincture, and a compound powder.

JALBACH, a town of Austria.

JALEA, a town of Turkey, in Natolia.

JALEMUS, in antiquity, a kind of mournful song, used upon occasion of death, or any other affecting accident. Hence the Greek proverb, *παινον οικωτιερος, or φανεστιερος*, i. e. *more sad than a jalemus*; *ως τις ιαμιλως ιγλεπτιος*, *worthy to be ranked among jalemuses*.

JALLAIS, a town of France, in the dep. of Maine and Loire, $7\frac{1}{2}$ miles N. of Chollet, and $13\frac{1}{2}$ W. of Viviers.

JALLIGNY, a town of France, in the dep. of Allier, 15 miles SE. of Moulins, and 3 W. of Donjon.

JALLINDAR, a town of Hindoostan, capital of a district, so named, in Lahore, 30 miles E. of Lahore, and 124 NW. of Delhi.

JALOFFS, or **YALOFFS**, a powerful and warlike nation in Africa, who inhabit the country between the Senegal and the Mandingoes. See **BAR-SAULI**.

JALONITZA, a town of European Turkey, on a river so named, 9 miles SW. of Ismail.

JALOUR, a town of Indostan, in Agimere.

* **JAM.** *n. f.* [I know not whence derived.] A conserve of fruits boiled with sugar and water.

JAMA, a strong fort of Ingria, in the Russian government of St Petersburg, seated on a river of the same name, 13 miles NE. of Narva.

JAMADAR, an officer of horse or foot, in Hindoostan. Also the head or superintendant of the Peons in the Sewaury or train of any great man.

JAMAGOROD, a strong town of Ingria, in the Russian government of St Petersburg, seated on the Jama, 12 miles NE. of Narva. Lon. 28. 3. E. Lat. 59. 28. N.

(1.) **JAMAICA**, an island of the West Indies, the largest of the Antilles, lying between 17° and 19° Lat. N. and between 76° and 79° Lon. W.; near 170 miles long, about 60 broad, and containing about 5,000,000 of acres. It approaches in its figure to an oval. The windward passage right before it has the island of Cuba on the W. and Hispaniola

paniola on the E. and is about 10 leagues broad. This island was discovered by Christopher Columbus in his 2d voyage, who landed upon it May 3, 1494; and was so charmed with it, as always to prefer it to the rest of the islands: in consequence of which, his son chose it for his dukedom. It was settled by Juan d' Esquivel, A. D. 1509, who built the town, which from the place of his birth he called *Seville*, and 11 leagues farther E. stood Melilla. Oriston was on the S. side of the island, seated on what is now called *Blue Fields River*. All these are gone to decay; but St Jago is still the capital. (See JAGO, N^o 11.) The Spaniards held this country 160 years, and in their time the principal commodity was cacao; they had an immense stock of horses, asses and mules, and prodigious quantities of cattle. The English landed here under Penn and Venables, May, 11, 1654, and quickly reduced the island. Cacao was also their principal commodity till the old trees decayed, and the new ones did not thrive; and then the planters from Barbadoes introduced sugar canes, which has been the great staple ever since. The prospect of this island from the sea, by its constant verdure, and numerous bays, is wonderfully pleasant. The coast, and for some miles within the land, is low, but farther within land, it is hilly. The whole isle is divided by a ridge of mountains running E. and W. some rising to a great height, and composed of rocks and a very hard clay; through which, the rains have worn long and deep cavities called *gul-lies*. These mountains however are adorned to their summits by a variety of fine trees. There are also about 100 rivers that issue from them on both sides; and, though none of them are navigable but by canoes, are both pleasing and profitable. The climate, like that of all countries between the tropics, is very warm towards the sea, and in marshy places unhealthy; but in more elevated situations, cooler; and, where people live temperately, fully as healthful as in any part of the W. Indies. The rains fall heavy for about a fortnight in May and October. Thunder is pretty frequent, and sometimes hail; but ice and snow, except on the tops of the mountains, are never seen; though at no very great height, the air is exceedingly cold. The most eastern parts of this ridge are the *Blue Mountains*. This great chain of rugged rocks defends the S. side of the island from those boisterous NW. winds which might be fatal to their produce. Their streams, though small, supply the inhabitants with good water, which is a great blessing, as their wells are generally brackish. They have several hot springs, which have performed great cures. The climate was certainly more temperate before the great earthquake; and the island was supposed to be out of the reach of hurricanes, which it has since severely felt. The heat, however, is very much tempered by land and sea breezes; and the hottest time of the day is about 8 A. M. In the night, the wind blows from the land on all sides, so that no ships can then enter. Some parts of the soil are deep, black, and rich, and mixed with a kind of potter's earth; others shallow and sandy; and some of a middle nature. There are many wide plains, without stones, in which the native Indians had luxuriant crops of maize, which the Spaniards turned into

meadows, and kept in them prodigious herds of cattle. Some of these are to be met with even amongst the mountains. Jamaica abounds in maize, pulse, vegetables of all kinds, meadows of fine grass, great variety of beautiful flowers, oranges, lemons, citrons, and other rich fruits; with horses, asses, mules, hogs, goats, black cattle of a large size, and sheep, the flesh of which is well tasted, though their wool is hairy and bad; also sea and river fish, wild, tame, and water fowls. Amongst its other valuable commodities are sugar-canes, cacao, indigo pimento, cotton, ginger, and coffee; trees for timber and other uses, such as mahogany, manchineel, white wood, which no worm will touch, cedar, olives, fustick, red wood, and various other materials for dyeing: with many valuable drugs, such as guaiacum, sarsaparilla, cassia, tamarinds, vanillas, and the prickly pear or opuntia, which produces the cochineal; with a number of odoriferous gums. Near the coast they have salt ponds, with which they supply their own consumption, and might make any quantity they pleased. This island abounds with a number of excellent ports. Point Morant, the E. extremity of the island, has a commodious bay. On the S. is Port Royal. (See PORT ROYAL.) On a neck of land which forms one side of it, there stood once a fine town, and the harbour is capable of holding 1000 large vessels, and is still the station of our squadron. Old Harbour and Maccary Bay are also good ports, and there are at least 12 more between this last and the W. extremity, where our ships lie when at war with Spain. On the N. side is Orange Bay, Cold Harbour, Rio Novo, Montego Bay, Port Antonio, and several others. The NW. winds, which sometimes blow furiously on this coast, render the country on that side less fit for canes, but pimento thrives wonderfully. The island is divided into 3 counties, Middlesex, Surry, and Cornwall; containing 20 parishes, which in point of size are a kind of hundreds, and over each of which presides a magistrate, styled a *cuydes*. The whole contain 36 towns and villages, 18 churches and chapels, and about 30,000 white inhabitants. The administration of public affairs is by a governor and council appointed by his majesty and the representatives of the people in the lower house of assembly. They meet at Spanish Town, and things are conducted with great order and dignity. The lieutenant governor and commander in chief has L.5000 currency, or L.3571 : 8 : 6½, Sterl. besides which he has a house in St JAGO, a farm adjoining, and a *polink* or mountain for provisions; a secretary, an under-secretary, and a domestic chaplain. The council consists of a president and 10 members; with a clerk, at L.270, chaplain L.100, usher of the black rod and messenger, L.250. The assembly consists of 43 members, one of whom is chosen speaker. To this assembly belong a clerk, with L.1000 salary; a chaplain, L.150; messenger, L.700; deputy, L.140; and printer, L.200. The number of members returned by each parish and county are, for *Middlesex* 17, viz. St Catharine 3, St Dorothy 2, St John 2, St Thomas in the Vale 2, Clarendon 2, Vere 2, St Mary 2, St Ann 2: For *Surry* 16, viz. Kingston 3, Port Royal 3, St Andrew 2, St David 2, St Thomas in the East

East 2, Portland 2, St George 2: For Cornwall, 10, viz. St Elizabeth 2, Westmoreland 2, Hanover 2, St James 2, Trelawney 1. The high court of chancery consists of the chancellor (governor for the time being), 25 masters in ordinary, and 20 masters extraordinary; a register, and clerk of the patents; sergeant at arms, and mace-bearer. The court of vice-admiralty has a sole judge, judge-furrogate, and commissary, king's advocate, principal register, marshal, and a deputy marshal. The court of ordinary, consists of the ordinary (governor for the time being) and a clerk. The supreme court of judicature has a chief justice, L.120, and 16 assistant judges; attorney general, L.400; clerk of the courts, L.100; clerk of the crown, L.350; solicitor for the crown; 33 commissioners for taking affidavits; a provost marshal general, and 8 deputies; 18 barristers, besides the attorney-general and advocate-general; and upward of 120 practising attorneys at law. The commerce of Jamaica is very considerable not only with all parts of Great Britain and Ireland, but with Africa, N. and S. America, the W. India islands, and the Spanish Main. The ships annually employed are upwards of 500 sail. The exports consist of sugar, rum, cotton, coffee, cinnamon, ginger, pepper, mahogany, logwood, pimento, sarsaparilla, and hides. Of these the two first are the chief commodities. In 1790, there were 1,185,519 cwt. of sugar exported to Great Britain. In 1787, the exports to the United States amounted to 60,095 l. 18s. and the imports from them to 90,000 l. The total exports for one year, Jan. 5, 1788, were 2,136,442 l. 17s. 3d. The total value of the island is estimated at 39 millions; viz. landed and personal property at 25 millions; houses and property in towns, and vessels in trade, 1½ millions; and 250,000 slaves at 50 l. each, 12,500,000 l. The total population in 1787 was estimated at 304,000 souls; viz. 30,000 whites, 10,000 freed negroes, 250,000 slaves, and 14,000 maroons. Jamaica lies 90 miles E. of St Domingo, 90 N. of Cuba, and 4000 SW. of Great Britain. Its centre lies in Lon. 76. 45. W. and 18. 12. Lat. N.

(2.) JAMAICA, a town of New York, in Queen's County, seated on Long Island, containing 1453 citizens and 222 slaves, in 1795. It is 12 miles E. of New York.

(3.) JAMAICA, a township of Vermont.

(4.) JAMAICA, a town of York island, in Africa, built by a mulatto, the son of an Englishman. The British have a factory in it.

JAMAMA, or } a town of Arabia Felix, capi-
JAMANA, } tal of a principality between
Hagias, Oman, and Arabia Deserta, seated on the Aftan, 150 miles W. of Elcatif.

JAMANLABAD, a strong and almost impregnable fortress in the Myfore country, the last that resisted the British arms in 1798—9. It is seated on a rock, 1700 feet perpendicular in height, 20 miles NE. of Mangalore. It surrendered on the 10th Oct. 1799.

JAMASIRO, and }
JAMATTO, } two provinces of Japan.

* JAMB. *n. f.* [*jambe*, French, a leg.] Any supporter on either side, as the posts of a door.—No timber is to be laid within twelve inches of the fore-side of the chimney *jamb*s. *Moxon.*

IAMBE, in fabulous history, a servant girl of Metanira, afterwards wife of Celeus, K. of Eleusis, who endeavoured to exiliate Ceres, when she travelled in search of Proserpine. From the humour she displayed on that occasion, free and satirical verses are said to have been called Iambics.

(1.) JAMBI, or JAMBIS, a small kingdom of Asia, on the E. coast of Samatra.

(2.) JAMBI, the capital of the above island. It is a mercantile town. The Dutch have a fort in it, and export pepper from it with the best sort of canes. Lon. 103. 55. E. Lat. 0. 30. S.

JAMBIA VICUS. See YAMBO.

(1.) * IAMBICK. *n. f.* [*iambique*, Fr. *iambicus*, Lat.] Verses composed of iambick feet, or a short and long syllable alternately: used originally in satire, therefore taken for satire.—

In thy felonious heart, though venom lies,

It does but touch thy Irish pen, and dies:

Thy genius calls thee not to purchase fame

In keen *iambicks*, but mild anagram. *Dryden.*

(2.) IAMBICS, in ancient poetry. See IAMBUS. Ruddiman makes two kinds of iambics, viz. dimeter and trimeter; the former contain four feet, and the latter 6. Their feet are various. In many verses of Horace, they consist entirely of iambuses; as,

1 2 3 4 5 6

Dim. *Inar|sit æ|flus|fius*

Trim. *Suis|et ipsa Re|ma vi|ribus|ruit.*

A dactylus, spondeus, anapestus, and sometimes tribrachys, obtain in the odd places; and the tribrachys also in the even places, excepting the last. Examples of all of which may be seen in Horace; as,

Dimeter.

1 2 3 4 5 6

Canidi|a tra|laris|dipes|

Videte|prope|rante|domum|

Trimeter.

Quò quò|secl|sti rui|tis aut|eur dex|teris.

Pris|que co|lum fi|det in|ferius|mari.

Alic|bus at|que canib|us homi|id' He|rorem.

Pavidum|que lepo|r' aut ad|venam|laqueo|gruem.

(1.) JAMBLICUS, a celebrated Platonic philosopher of Colchis, whom Julian equals to Plato. He was the disciple of Anatolius and Porphyry, and died in the reign of Constantine the Great.

(2.) JAMBLICUS, another celebrated Platonic philosopher, born at Apamea, in Syria, and nearly cotemporary with the former. Julian wrote several letters to him, and it is said he was poisoned under the reign of Valens. It is not known to which of the two we ought to attribute the works in Greek under the name of *Jamblicus*, viz. 1. The history of the life of Pythagoras, and the sect of the Pythagoreans. 2. An exhortation to the study of philosophy. 3. A piece against Porphyry's letter, on the mysteries of the Egyptians.

JAMBO, a town of Arabia, in Hedjas.

JAMBOL. See BALUCLAVO.

JAMBOLIFERA, in botany; a genus of the monogynia order, belonging to the octandria class of plants, and in the natural method ranking with those of which the order is doubtful. The calyx is quadridented; the corolla tetrapetalous, and funnel-

funnel-shaped; the filaments a little plane; the stigma simple.

JAMBON, a river of St Vincent.

IAMBUS, in the Greek and Latin prosody, a poetical foot, consisting of a short syllable followed by a long one; as in

v- v- v- v-
Θι γιγν, *Dei meas.*

Horace calls the iambus *pes citus*, a swift rapid foot. The name, according to some, took its rise from IAMBUS, the son of Pan and Echo, who invented this foot. Others derive it from Iambe, Q. of Eleufis. (See IAMBE.) Others from the Greek *ιαμβος*, poison; or *ιαμβισμος*, I rail; because IAMBICS were at first only used in satire.

JAMDRO, or PALTA, an extensive lake of Asia in Thibet, 150 miles in circumference, with many islands and hills in the middle of it.

JAMENGIAN, a town of Persia, in Faristan, 42 miles SW. of Schiras.

(1—14.) JAMES, the name of 5 kings of Scotland, two of Great Britain, and 3 of Majorca. See ENGLAND and SCOTLAND.

JAMES I. king of Scotland in 1423, was not only the most learned king, but the most learned man of his age. This ingenious and amiable prince fell into the hands of the enemies of his country in his 13th year, when he was flying from the snares of his ambitious uncle, who governed his dominions, and was suspected of designs against his life. Having secretly embarked for France, the ship was taken by an English privateer off Flamborough Head; and the prince and his attendants (among whom was the earl of Orkney) were confined in a neighbouring castle until they were sent to London. (See SCOTLAND.) The prince was conducted to the Tower of London immediately after he was seized, April 12, 1405, and kept a close prisoner till June 10, 1407, when he was removed to the castle of Nottingham, from whence he was brought back to the Tower, March 1. 1414, and confined till August 3, when he was conveyed to the castle of Windsor, where he was detained till summer 1417, when Henry V. carried him with him into France in his 2d expedition. In all these fortresses, his confinement, from his own account of it, was so severe and strict, that he was not so much as permitted to take the air. In this melancholy situation, so unsuitable to his age and rank, books were his chief companions, and study his greatest pleasure. He rose early in the morning, immediately applied to reading, and continued his studies, with little interruption, till late at night. Being naturally sensible, ingenious, and fond of knowledge, and having received a good education, under Walter Wardlaw Bp. of St Andrew's, by this close application to study, he became an universal scholar, an excellent poet, and exquisite musician. That he wrote as well as read much, we have his own testimony, and that of all our historians who lived near his time. Bowmaker, the continuator of Fordun, who was his contemporary, and personally acquainted with him, says, that his knowledge of the scriptures, of law, and philosophy, was incredible. Hector Boyse tells us, that Henry IV. and V. furnished their royal prisoner with the best teachers in all the arts and sciences; and

that, by their assistance, he made great proficiency in every part of learning; that he became a perfect master in grammar, rhetoric, poetry, music, and all the secrets of natural philosophy, and was inferior to none in divinity and law. This prince's skill in music was remarkable. Walter Bower, abbot of Inch-corm, who was intimately acquainted with him, assures us, that he played on 8 different instruments, with such skill, that he seemed to be inspired. He was not only an excellent performer, but also a capital composer, both of sacred and secular music; and his fame on that account was extensive, and of long duration. Above a century after his death, he was celebrated in Italy by Alexander Tassoni, a writer of undoubted credit:—"We may reckon among us moderns (says he), James king of Scotland, who not only composed many sacred pieces of vocal music, but also of himself invented a new kind of music, plaintive and melancholy, different from all other; in which he hath been imitated by Carlo Gesualdo, Pr. of Venosa, who, in our age, hath improved music with new and admirable inventions." (*Tass. Pensieri Diversi*, lib. 10.) All the lovers, therefore, of Italian or Scotch music, are indebted to the admirable genius of king James I. who, in the gloom and solitude of a prison, invented a new kind of music, plaintive indeed, and suited to his situation, but at the same time so sweet and soothing, that it has given pleasure to millions in every succeeding age. As James I. was one of the most accomplished princes that ever filled a throne, he was also one of the most unfortunate. After spending almost 20 years in captivity, and encountering many difficulties on his return into his native kingdom, he was murdered by barbarous assassins in the prime of life. In the monuments of his genius, he has been almost equally unfortunate. No vestiges now remain of his skill in architecture, gardening, and painting; and only three of his poems are now extant, viz. *Christ's Kirk on the Green*, *Peebles at the Play*, and *the King's Quair*. But slender as these remains are, they afford sufficient evidence, that the genius of this royal poet was not inferior to that of any of his contemporaries; and that it was equally fitted for the gayest or the gravest strains.

JAMES II. king of Scotland, succeeded his father, in 1447, when not 7 years of age; and was killed at the siege of Roxburgh in 1460, aged 29.

JAMES III. succeeded his father, in 1460, in the 7th year of his age. The most striking feature in his character (unjustly represented as tyrannical by several historians) was his fondness for the fine arts, and for those who excelled in them, on whom he bestowed more of his company, confidence, and favour, than became a king in his circumstances. This excited in his fierce and haughty nobles dislike and contempt of their sovereign, and indignation against the objects of his favour; which produced the most pernicious consequences, and ended in a rebellion that proved fatal to James, who was slain in 1488, aged 36.

JAMES IV. succeeded his father in 1488. He was a pious and valiant prince; subdued his rebellious subjects; and afterwards, taking part with Louis XII. against Henry VIII. of England, he was slain in the battle of Flouden-Field in 1513, aged

aged 41. He is acknowledged to have had great accomplishments both of mind and body. His Latin epistles are classical, compared with the barbarous style of the foreign princes with whom he corresponded. Like his father, he had a taste for the fine arts, particularly sculpture. The attention he paid to the civilization of his people, and his distribution of justice, merit the highest praise. After all, his character was that of a fine gentleman and a brave knight, rather than a wife or a great monarch. At the time of his death, he was only in his 41st year. Like all the princes of his family (to his great grandson James VI.) his person was handsome, vigorous, and active.

JAMES V. king of Scotland, in 1513, was but 18 months old when his father lost his life. When of age, he assisted Francis I. of France against the emperor Charles V. for which service Francis gave him his eldest daughter in marriage, in 1533. This princess died in two years; and James married Mary of Lorraine, daughter of Claud duke of Guise, and widow of Lewis of Orleans, by whom he had one child, the unfortunate Mary queen of Scots, born only 8 days before his death, which happened Dec. 14, 1542, in his 35th year. He was the first of the *Jameses*, though not "the first prince of his family" (as some Encyclopædists affirm), who died a natural death. But he died of a broken heart, occasioned by differences with his barons. He was formed to be the ornament of a throne and a blessing to his people; but his excellent endowments were rendered in a great measure ineffectual by an improper education. Like most of his predecessors he had a vigorous, graceful person, which, in the early part of his reign, was improved by all the manly exercises then in use. He was the author of a humorous poetical composition, which goes by the name of the *Gaberlunzie Man*.

JAMES VI. king of Scotland, and I. of England, was the son of Mary queen of Scots; whom he succeeded in Scotland, in 1567, as he did Elizabeth in England, in 1603. Strongly attached to the Protestant religion, he signalized himself in its support; which gave rise to the horrid conspiracy of the Papists to destroy him and all the English nobility by the Gunpowder Plot, discovered Nov. 5, 1605. In 1606, a political test of loyalty was required, which cleared the kingdom of those disaffected Roman Catholic subjects who would not submit to it. The chief glory of this king's reign consisted in the establishment of new colonies, and the introduction of some manufactures. The nation enjoyed peace, and commerce flourished during his reign. Yet his administration was despised both at home and abroad; for, being the head of the Protestant cause in Europe, he did not support it in that great crisis, the war of Bohemia; abandoning his son-in-law the elector Palatine; negotiating when he should have fought, deceived at the same time by the courts of Vienna and Madrid; and continually sending illustrious ambassadors to foreign powers, but never making a single ally. He valued himself much upon his polemical writings; and was so fond of theological disputations, that he founded, for this express purpose, Chelsea College; which was con-

verted to a much better use by Charles II. His *Basilicon Doron*, Commentary on the Revelation, writings against Bellarmine, and his *Demonologia*, or Doctrine of witchcraft, are sufficiently known. There is a collection of his writings and speeches in one folio volume. Several other pieces of his are extant; some of them in the *Cabala*, others in MS. in the British Museum, and others in Howard's collection. He died in 1625, in the 59th year of his age, and 23d of his reign.

JAMES VII. of Scotland and II. of England, grandson of James I. succeeded his brother Charles II. in 1685. It is remarkable, that this prince wanted neither courage nor political abilities whilst he was duke of York; on the contrary, he was eminent for both; but when he ascended the throne, he was no longer the same man. A bigot from his infancy to the Romish religion and hierarchy, he sacrificed every thing to establish them, in direct contradiction to the experience he had acquired, during the long reign of his brother, of the genius and character of the people he was to govern. Guided by the Jesuit Peters his confessor and the infamous chancellor Jeffries, he violated every law enacted for the security of the Protestant religion; and then, unable to face the resentment of his injured subjects, he fled like a coward, instead of disarming their rage by a dismissal of his Popish ministers and priests. He rather chose to live and die a bigot, or, as he believed, a saint, than to support the dignity of his ancestors, or perish beneath the ruins of his throne. The consequence was the revolution in 1689. James VII. died in France in 1710, aged 68. He wrote, 1. Memoirs of his own life and campaigns to the restoration; the original of which is preserved in the Scotch college at Paris. This piece is printed at the end of Ramsay's life of Marshal Turenne. 2. Memoirs of the English affairs, chiefly naval, from the year 1660 to 1673. 3. The royal sufferer, king James II. consisting of meditations, soliloquies, vows, &c. composed at St Germain. 4. Three letters; which were published by William Fuller, gent. in 1702, with other papers relating to the court of St Germain, said in the title-page to be printed by command.

JAMES I. K. of Arragon, succeeded his father Peter the Catholic in 1213. He conquered the kingdoms of Majorca, Minorca, Valence, &c. from the Moors. He died at Valence, in 1276.

JAMES II. K. of Arragon, succeeded his brother Alphonso III. in 1291. He carried on long wars with the Moors and the K. of Navarre, and conquered Catalonia. He died at Barcelona, in 1327.

(15.) JAMES, Dr Thomas, a learned English critic and divine, born about 1571. He was educated at Winchester, and studied at Oxford, where he took his degree of D. D. and was appointed keeper of the public library. He distinguished himself by the arduous undertaking of publishing a catalogue of the MSS. in each college library at both universities. He was elected to this office in 1602, and held it 18 years, when he resigned it. In the convocation held with the parliament, Oxford, in 1625, of which he was a member, he moved to have proper commissioners appointed

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to collate the MSS. of the fathers in all the libraries in England, with the Popish editions, in order to detect the forgeries in the latter; but this proposal not meeting with the desired encouragement, he engaged in the laborious task himself, which he continued until his death in 1629. He left behind him a great number of learned works.

(16.) JAMES, Richard, nephew of the former, entered into orders in 1615. About 1619 he travelled through Wales, Scotland, and Shetland, into Greenland and Russia, of which he wrote observations. He assisted Selden in his *Marmora Arundeliana*; and was very serviceable to Sir Robert Cotton, and his son Sir Thomas, in disposing and settling their noble library. He died in 1638; and has an extraordinary character given him by Wood for learning and abilities.

(17.) JAMES, Robert, M. D. an English physician of great eminence, and particularly distinguished by his fever powder, was born at Kinverston in Staffordshire, A. D. 1703. His father was a major in the army, and his mother a sister of Sir Robert Clarke. He was of St John's college in Oxford, where he took the degree of A. B. and afterwards practised physic at Sheffield, Litchfield, and Birmingham. Thence he removed to London, became a licentiate in the college of physicians, practised physic, and in 1743 published a Medicinal Dictionary, in 3 vols folio. Soon after he published an English translation, with a Supplement by himself, of *Ramazzini de morbis artificum*; to which he prefixed a piece of Frederic Hoffman upon Endemial Distempers, 8vo: In 1746, The Practice of Physic, 2 vols 8vo; in 1760, On Canine Madness, 8vo; in 1764, A Dispensatory, 8vo. June 25, 1755, when the king being at Cambridge, he was admitted M. D. by mandamus. In 1778, were published, A Dissertation upon Fevers, and A Vindication of the Fever Powder, 8vo; with a short Treatise on the Disorders of Children. This was the 8th edition of the Dissertation, of which the first was printed in 1751; and the purpose of it was, to set forth the success of this powder, as well as to describe more particularly the manner of administering it. The Vindication was posthumous and unfinished: for he died March 23. 1776, while he was employed upon it.—Dr James was married, and left several sons and daughters.

(18.) JAMES, ST, surnamed MAJOR, or THE GREATER, the son of Zebedee, and the brother of John the evangelist, was born at Bethsaida, in Galilee. The only authentic accounts we have of him are recorded by the evangelists. It is believed that St James first preached the gospel to the dispersed Jews; and afterwards returned to Judea, where he preached at Jerusalem, when the Jews excited Herod Agrippa against him, who put him to a cruel death about A. D. 44. Thus he was the first of the apostles who suffered martyrdom. St Clement of Alexandria relates, that his accuser was so struck with his constancy, that he became converted, and suffered with him. The Spaniards pretend that they had St James for their apostle, and boast of possessing his body; but Baronius, in his Annals, refutes their pretensions.

(19.) JAMES, ST, surnamed MINOR, or THE

LESS, an apostle, the brother of Jude, and the son of Cleophas and Mary the sister of the mother of our Lord, is called in Scripture the *Just*, and the brother of Jesus, who appeared to him in particular after his resurrection. He was the first bishop of Jerusalem, when Ananias II. high priest of the Jews, caused him to be condemned, and delivered him into the hands of the people and the Pharisees, who threw him down from the steps of the temple, when a fuller dashed out his brains with a club, about the year 62. His life was so holy, that Josephus considers the ruin of Jerusalem as a punishment inflicted on that city for his murder. He was the author of the epistle which bears his name.

(20.) JAMES, ST, in geography, a town of Maryland, in Kent county, 4 miles SW. of Chester.

(21.) JAMES, ST, an hospital and burying ground near Basil in the Helvetic republic, and near the small river Birs. It is famous for a desperate battle fought by about 3000 Swiss against an army of 30,000 French, commanded by the dauphin, afterward Lewis XI. in which only 31 of the former remained alive, desperately wounded, on the field of battle. Sixteen that escaped from the field were branded with infamy, for not having sacrificed their lives in defence of their country. The conqueror himself, who was compelled to retire with his army into Alsace, declared that such another victory would ruin it.

(22.) JAMES, ST, EPISTLE OF, a canonical book of the New Testament, being the first of the catholic or general epistles; which are so called, as not being written to one but to several Christian churches. It is addressed partly to the believing and partly to the infidel Jews; and is designed to correct the errors, soften the ungoverned zeal, and reform the indecent behaviour of the latter; and to comfort the former under the great hardships they then did or were soon to suffer, for the sake of Christianity.

(23.) JAMES, ST, GREAT, } Two of the Vir-

(24.) JAMES, ST, LITTLE, } gin Isles, E. of Tortola.

(25.) JAMES, ST, OF THE SWORD, (*San Jago del Espada*), a military order in Spain, instituted in 1170, by Ferdinand II. king of Leon and Galicia, to stop the incursions of the Moors; three knights obliging themselves by a vow to secure the roads. An union was proposed and agreed to in 1170 between these and the canons of St Eloy; and the order was confirmed by the pope in 1175. The highest dignity is that of grand master, which is held by the K. of Spain. The knights are obliged to make proof of their descent from families that have been noble for 4 generations on both sides; they must also make it appear that these their ancestors have neither been Jews, Saracens, nor heretics; nor even called in question by the inquisition. The novices are obliged to serve six months in the galleys, and to live a month in a monastery. Formerly they were religious, and took a vow of celibacy; but Alex. III. gave them permission to marry. They now make no vows but of poverty, obedience, and conjugal fidelity; to which, since 1652, they have added that of defending the immaculate conception

tion of the holy virgin. Their habit is a white cloak, with a red cross on the breast. This is esteemed the most considerable of all the military orders in Spain; the king carefully preserves the office of grand master in his family, on account of the rich revenues and offices, whereof it gives him the disposal. The number of knights is much greater now than formerly, all the grandees choosing rather to be received into this than into the order of the golden fleece; insomuch as this puts them in a fair way of attaining to commands, and gives them many considerable privileges in all the provinces of Spain, but especially in Catalonia.

JAMES-CITY, a county of Virginia, between the Chickahominy and James's River, containing 1675 citizens and 2405 slaves, in 1795.

(1.) **JAMES-FORT**, a fort of Africa, in the kingdom of Akra, on the Gold Coast.

(2.) **JAMES-FORT**, a fort of Barbadoes, near Bridge-town.

(3.) **JAMES-ISLAND**, an island of Africa, 30 miles up the Gambia, in the middle of the river, and 3 miles from its nearest shore. On this island, which is about 2 mile in circumference, there is a British fort and a considerable factory. Lon. 16. 0. W. Lat. 13. 15. N.

(4.) **JAMES-ISLAND**, an island of the United States, opposite Charleston, in S. Carolina, E. of John's Island, containing about 50 families.

JAMESONE, George, an excellent painter, justly termed the *Vandyck of Scotland*, was the son of Andrew Jamesone, architect; and was born at Aberdeen, in 1586. He studied under Rubens, at Antwerp; and, after his return, applied with indefatigable industry to portraits in oil, though he sometimes practised in miniature, and also in history and landscapes. His largest portraits were somewhat less than life. His excellence consists in delicacy and softness, with a clear and beautiful colouring; his shades not charged, but helped by varnish, with little appearance of the pencil. When King Charles I. visited Scotland in 1633, the magistrates of Edinburgh employed Jamesone to make drawings of the Scottish monarchs; with which the king was so pleased, that, inquiring for the painter, he sat to him, and rewarded him with a diamond ring from his own finger. Jamesone always drew himself with his hat on, either in imitation of his master Rubens, or on having been indulged in that liberty by the king when he sat to him. Many of Jamesone's works are in both the colleges of Aberdeen; and he is said to have drawn the Sybils from living beauties in that city. His best works are from 1630 to his death, which happened at Edinburgh in 1644.

JAMES RIVER, or the **JAMES**, or the **FLUVIANA**, a large navigable river of Virginia, which rises on the W. side of Jackson's Mountain, and running a SW. course under the name of Jackson's river, receives *Carpenter Creek* from the Allegany mountains, after which it is named *James-River*; thence running SE. it waters 8 counties of Virginia, and at last falls into Chesapeake Bay near James-Town. Its navigation is interrupted at Richmond by falls.

JAMES'S BAY, the E. part of the S. division of **HUDSON'S BAY**.

JAMES'S DAY, ST, a festival of the Christian church, observed on the 25th July, in honour of St James the greater.

JAMES'S POWDER, a medicine prepared by Dr R. James, of which the basis has been long known to chemists, though the particular receipt for making it lay concealed in chancery till made public by Dr Monro in his *Medical and Pharmaceutical Chemistry* (Vol. I. p. 366.), wherein he gives the following copy of it: "Take antimony, calcine it with a continued protracted heat, in a flat, unglazed, earthen vessel, adding to it from time to time a sufficient quantity of any animal oil and salt, well dephlegmated; then boil it in melted nitre for a considerable time, and separate the powder from the nitre, by dissolving it in water." Dr Monro adds, that "when the doctor first administered his powder, he used to join one grain of a mercurial preparation to 38 grains of his antimonial powder: but in the latter part of his life he often declared that he had long laid aside the addition of the mercurial." Dr James, at the end of the receipt given into chancery, says, "the dose of these medicines is uncertain; but in general 30 grains of the antimonial and one grain of the mercurial is a moderate dose." Of this medicine Dr Monro says, "Like other active preparations of antimony, it sometimes operates with great violence, even when given in small doses; at other times a large dose produces very little visible effects. I have seen three grains operate briskly, both upwards and downwards; and I was once called to a patient to whom Dr James had himself given five grains of it, and it purged and vomited the lady for twenty-four hours, and in that time gave her between twenty and thirty stools; at other times I have seen a scruple produce little or no visible effect. So far as I have observed, I think that the dose of this powder to an adult, is from 5 to 10 grains; and that when it is administered, one ought to begin by giving small doses. Where patients are strong, and a free evacuation is wanted, this is a useful remedy: and it may be given in small repeated doses as an alterative in many cases; but where patients are weakly and in low fevers, it often acts with too great violence; and I have myself seen instances, and have heard of others, where patients have been hurried to their graves by the use of this powder in a very short time. It has been called *Dr James's Fever Powder*; and many have believed it to be a certain remedy for fevers, and that Dr James had cured most of the patients whom he attended, and who recovered, by the use of this powder. But the bark, and not the antimonial powder, was the remedy which Dr James almost always trusted to for the cure of fevers; he gave his powders only to clear the stomach and bowels; and after he had effected that, he poured in the bark as freely as the patient could swallow it."

JAMES'S TOWN, a town of Barbadoes.

(1.) **JAMES'S TOWN**, a borough of Ireland, in the county of Leitrim, 5 miles NW. of Carrick on Shannon, and 73 NW. of Dublin. Lon. 8. 15. W. Lat. 53. 44. N.

(2.) **JAMES-TOWN**, a town of the United States, formerly

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formerly the capital of Virginia, seated in a peninsula on the N. side of James-River. Lon. 76. 29. W. Lat. 37. 3. N.

JAMETZ, a town of France, in the department of Meuse, and late province of Barrois, 12 miles S. of Stenay.

JAMEZ, a town of Africa, in Fonia.

JAMJA, a town of Sweden, in Bleckingen.

JAMNEY, a town of Bohemia, in Chrudim.

JAMNIA, or } a town of Palestine. See

JAMNIAL, } **JAMNA**.

JAMNING, a mountain of Upper Carniola.

JAMNITZ, a town of Moravia, in Znaym.

JAMSIO, a town of Sweden, in Bleckingen.

JAMTLAND, a mountainous province of Sweden, near Norway, of an oval form, 70 miles long and 60 broad, annexed to Sweden by the treaty of Roschild, in 1658. It abounds with mines of copper, lead, salt-petre, alum, lapis ollarius, rock-crystals, &c. It is thinly peopled, but the E. part is fertile in corn, &c.

JAMULMURAG, a town of Indostan, in the circar of Cuddapa, 5 miles NE. of Grandicotta.

JAMUR. See **AMUR**.

JAMYN, Amadis, a celebrated French poet in the 16th century. He is esteemed the rival of Ronsard, who was his cotemporary and friend. He was secretary to Charles IX. and died about 1585. He wrote, 1. Poetical works, 2 vols. 2. Philosophical discourses to Pasicharia and Rodanthe, with 7 academical discourses. 3. A translation of the Iliad of Homer, begun by Hugh Sabel, and finished by Jamyn; with a translation into French verse of the 4 first books of the Odyssey.

JANAGUR, a town of Indostan, in Guzerat.

JANDLSPRUNN, a town of Austria.

JANDUN, a town of France, in the department of Ardennes, 9 miles S. of Mezieres.

JANE OF FLANDERS, a remarkable lady, who seems to have possessed all the best qualities of both sexes, was the wife of John de Mountfort, a competitor for the dukedom of Brittany upon the death of John III. This duke, dying without issue, left his dominions to his niece Jane, wife of Charles de Blois, nephew to the king of France; but John Mountfort, brother to the late duke, though by a second marriage, claimed the duchy, and was received as successor by the people of Nantes. The greatest part of the nobility swore fealty to Charles de Blois, thinking him best supported. This dispute occasioned a civil war; in the course of which John was taken prisoner, and sent to Paris. This misfortune would have ruined his party, had not his interest been supported by the extraordinary abilities of his wife, Jane. Bold, daring, and intrepid, she fought like a warrior in the field; shrewd, sensible, and sagacious, she spoke like a politician in the council; and endowed with the most amiable manners and winning address, she was able to move the minds of her subjects by the force of her eloquence, and mould them to her pleasure. She was at Rennes when she received the news of her husband's captivity; but that disaster served only to rouse her native courage and fortitude. She forthwith assembled the citizens; and, holding in her arms her infant son, recommended him to their care and protection in the most pathetic terms, as the male-heir of their an-

cient dukes, who had always governed them with lenity and indulgence, and to whom they had ever professed the most zealous attachment. She declared herself willing to run all hazards with them in so just a cause; pointed out their resources in the alliance of England; earnestly beseeching them to make one vigorous effort against an usurper, who being forced upon them by the intrigues of France, would, as a mark of his gratitude, sacrifice the liberties of Brittany to his protector. The people, moved by the affecting appearance, and animated by the noble conduct of the princess, vowed to live and die with her in defending the rights of her family; and their example was followed by almost all the Bretons. The countess went from place to place, encouraging the garrisons of the several fortresses, and providing them with every thing necessary for their subsistence; after which she shut herself up with her son in Hennebop, where she resolved to wait for the succours which Edward III. had promised to send to her assistance. Charles de Blois, accompanied by the dukes of Burgundy and Bourbon, and many other noblemen, took the field with a numerous army, and having reduced Rennes, laid siege to Hennebop, which was defended by the countess in person. This heroine repulsed the assailants in all their attacks with the most undaunted courage, and observing one day that their whole army had left the camp to join in a general storm, she rushed forth at a postern gate, with 500 horse, set fire to their tents and baggage, killed their sutlers and servants, and raised such a terror and consternation through all their quarters, that the enemy gave over their assault, and getting betwixt her and the walls, endeavoured to cut off her retreat into the city. Thus intercepted, she put the spurs to her horse, and, without halting, galloped directly to Brest, which lay at the distance of two and twenty miles from the scene of action. There being supplied with a body of 500 horse, she immediately returned, and fighting her way through part of the French camp, was received into Hennebop, amidst the acclamations of the people. Soon after this the English succours appeared, and obliged the enemy to raise the siege.

(1.) **JANEIRO**, a province of Brazil in S. America, seated between the tropic of Capricorn and Lat. 22° S. It is bounded on the N. by the province of Spirito Sancto, on the E. and S. by the Atlantic Ocean, and on the W. by the mountains which separate it from Guizara. This is the most valuable province which the Portuguese are masters of; for they import thence yearly great quantities of gold and precious stones, to a prodigious value.

(2.) **JANEIRO**, **RIO DE**, i. e. the river of Janeiro, or *Januarius*, a river of S. America, which rises in the mountains W. of Brazil, and, running E. through Brazil, falls into the Atlantic at St Sebastian.

(1.) * To **JANGLE**. v. n. [*jangler*, Fr. *Skinner*.] To altercate; to quarrel; to bicker in words. Now a low word.—

Good wits will be *jangling*, but gentles agree;
This civil war of wits were much better us'd
On Navarre and his book-men. *Shak.*

So far am I glad it did so sort,
As this their *jangling* I esteem a sport. *Shak.*
—There is no error which hath not some appearance

ance of probability resembling truth, which, when men who study to be singular find out, straining reason, they then publish to the world matter of contention and jangling. *Raleigh.*

(2.) * *To JANGLE. v. a.* To make to sound untuneably.—

Now see that noble and that sovereign reason,
Like sweet bells jangled out of tune and harsh.

Shak.

'Ere Gothick forms were known in Greece
And in our verse 'ere monkish rhimes

Had jangled their fantastick chimes. *Prior.*

* *JANGLER. n. s.* [from the verb.] A wrangling, chattering, noisy fellow.

JANICON, Francis Michael, a French author born at Paris in 1674. Being a protestant, he settled in Holland, and conducted the Dutch Gazettes in a manner that showed great political knowledge. He also wrote "The Present State of the Republic of the United Provinces," in two vols. 12mo, 1729.

JANICULARIS, or } a hill of ancient Rome,
JANICULUM, } added by Ancus Mar-
tius; the burial-place of Numa, and of Statius Cæcilius the poet; having the Tiber on the E. and S.; the fields on the W.; and a part of the Vatican on the N. It was so called, either from an ancient city; or because it was a *janua*, or gate, from whence they issued out and made excursions on the Tuscans. (*Virg. Val. Flaccus.*) It is now called *Montorius*, a corruption of *Mons Aurcus*, from its sparkling sands. From this hill, on account of its height, is the most extensive prospect of Rome: but it is less inhabited, because of its gross air; neither is it reckoned among the 7 hills.

JANISSARIES, or } an order of infantry in

(1.) *JANIZARIES*, } the Turkish armies; re-
puted the grand seignior's foot-guards. Vossius derives the word from *genizera*, which in the Turkish language signifies *novi homines* or new troops. D'Herbelot tells us, that *jenitçeri* signifies a new band; and that the name was first given by Amurath I. who choosing out one 5th of his Greek Christian prisoners, and instructing them in the discipline of war and the doctrines of their religion, sent them to Hagi Bektaşhe (a person whose pretended piety rendered him extremely revered among the Turks), that he might confer his blessing on them, and at the same time give them some mark to distinguish them from the rest of the troops. Bektaşhe, after blessing them, cut off one of the sleeves of his fur gown, and put it on the head of the leader of this new militia; from which time (viz. A. D. 1361) they have still retained the name *jenitçeri*, and the fur cap. As, in the Turkish army, the European troops are distinguished from those of Asia; the Janizaries are also distinguished into *Janizaries of Constantinople*, and *Damascus*. Their pay is from 2 to 12 aspers a-day; for when they have a child, or do any signal piece of service, their pay is augmented. Their dress consists of a dolymen, or long gown, with short sleeves, which is given them annually by the grand seignior on the first day of Ramazan. They wear no turban, but a kind of cap which they call *zarcola*, and a long hood of the same stuff hanging on their shoulders. On solemn days they are

adorned with feathers, which are stuck in a little case on the fore-part of the bonnet. Their arms, in Europe, in time of war, are a sabre, a carabine or musket, and a cartouch-box hanging on the left side. At Constantinople, in time of peace, they carry a long staff. In Asia, where powder and fire-arms are more uncommon, they carry a bow and arrows, with a poignard, which they call *baniare*. The Janizaries seldom marry, though they are not prohibited, but they imagine a married man makes a worse soldier than a bachelor. They were at first called *jaja*, that is, footmen, to distinguish them from the other Turks, the troops whereof consisted mostly of cavalry. The number of Janizaries is generally above 40,000; divided into 162 companies or chambers called *sodas*, where they live together at Constantinople as in a convent. They are of a superior rank to all other soldiers, and are also more arrogant and factious; and it is by them that the public tranquillity is ofteneft disturbed. The government may therefore be said to be in the hands of the Janizaries. They have, however, some good qualities; they are employed to escort travellers, and especially ambassadors and persons of high rank, on the road; in which cases they behave with the utmost zeal and fidelity.

(2.) *JANIZARIES*, at Rome, are officers of the pope, called also *PARTICIPANTES*, on account of certain duties which they enjoy in the annates, bulls, or expeditions, being officers of the third bench or college of the Roman chancery. The first bench consists of writers, the second of abbreviators, and the third of *Janizaries*, who are a kind of correctors and revisors of the pope's bulls.

(3.) * *JANIZARY. n. s.* [A Turkish word.] One of the guards of the Turkish king.—

His grand vizir, presuming to invest
The chief imperial city of the west,
With the first charge compell'd in haste to rise;
The standards lost, and Janizaries slain,
Render the hopes he gave his master vain.

Waller.

JANIZSKI, a town of Samogitia.

(1.) *JANNA*, a territory of European Turkey, in Macedonia, bounded on the S. by Livadia, on the W. by Albania, and on the E. by the Archipelago. It is the *Thessalia* of the ancients. Larissa is the capital.

(2.) *JANNA*, or } a town in the above province,
JANNINA, } inhabited by rich Greek mer-
chants, 62 miles W. of Larissa. Lon. 21. 36. E.
Lat. 39. 44. N.

* *JANNOCK. n. s.* [probably a corruption of *Jannock*.] Oat-bread. A northern word.

JANNOVITZA, a town of Croatia.

(1, 2.) *JANOW*, 2 towns of Poland; 1. in Kaminiac, 44 miles NNW. of Kaminiac; 2. in Lublin, 36 miles S. of Lublin.

(3, 4.) *JANOW*, 2 towns of Lithuania, both in the palatinate of Brzesk, 16 miles SW. of Brzesk, and 24 SW. of Pinsk.

JANOWIECZ, a town of Poland, in the palatinate of Sandomirz, 16 miles E. of Radom.

JANOWITZ, a town of Bohemia, in the circle of Kaushim, famous for a battle, in 1645, between the Swedes and the Imperialists, when the latter

latter were defeated. It is 48 m. SE. of Prague. Lon. 15. 38. E. Lat. 49. 45. N.

JANOWKA, a town of Poland, in Volhynia.

JANOWOW, a town of Poland, in Lemberg.

JANS DORF, a town of Bohemia, in Chrudim.

JANSEN, or JANSENIUS, Cornelius, D. D. Bp. of Ypres, and professor of Divinity, in the universities of Douvain and Donay, was one of the most learned divines of the 17th century, and founder of the sect of JANSENISTS. He was born in Holland of Catholic parents, and studied at Louvain. Being sent to transact some business of consequence relating to the university, into Spain, the Catholic king, viewing with a jealous eye the intriguing policy of France, engaged him to write a book to expose the French to the pope as not good Catholics, as they formed alliances with Protestant states. Jansen performed this task in his *Mars Gallicus*; and was rewarded with the see of Ypres in 1635. He had, among other writings, before this, maintained a controversy against the Protestants upon the points of grace and predestination; but his *Augustinus* was the principal labour of his life, on which he spent above 20 years. See JANSENISTS.

JANSENISM, *n. s.* the doctrine of Bp. JANSEN. See the last and next articles.

JANSENISTS, in church history, a sect of Roman Catholics in France, who followed the opinions of Dr JANSENIUS, in relation to grace and predestination. In 1640, the universities of Louvain and Douay, and particularly F. Molina and P. Leonard Cellus, condemned the opinions of the Jesuits on grace and free-will. This having set the controversy on foot, Jansenius opposed to the doctrine of the Jesuits the sentiments of St Augustine; and wrote a treatise on grace, entitled *Augustinus*. This treatise was attacked by the Jesuits, who accused Jansenius of maintaining heretical opinions; and afterwards, in 1642, obtained of pope Urban VIII. a formal condemnation of Jansenius's treatise; when the partisans of Jansenius gave out that the bull was spurious, and composed by a person devoted to the Jesuits. After the death of Urban, Jansenism began to be more warmly controverted, and gave birth to an infinite number of polemical writings concerning grace. And what occasioned some mirth, was the titles each party gave to their writings: one published *The torch of St Augustine*, another found *Snuffers for St Augustine's torch*, and father Veron found *A gun for the Jansenists*, &c. In 1650, 68 bishops of France subscribed a letter to pope Innocent X. requesting an enquiry into and condemnation of the 5 following propositions, extracted from Jansenius's *Augustinus*: 1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them. 2. In the state of corrupted nature, we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature, does not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4. The Semipelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a

nature, that the will of man was able either to resist or obey it. 5. It is Semipelagianism to say, that Jesus Christ died, or shed his blood for all mankind in general. In 1652, the pope appointed a congregation for examining into the dispute. Jansenius was condemned; and the bull of condemnation, published in 1653, filled all the pulpits in Paris with violent outcries against the heresy of the Jansenists. In 1656, pope Alexander VII. issued out another bull, in which he condemned the 5 propositions of Jansenius. At last Clement XI. put an end to the dispute by his constitution of July 17th, 1705; in which, after having recited the constitution of his predecessors in this affair, he declares, "That in order to pay a proper obedience to the papal constitutions concerning the present question, it is necessary to receive them with a respectful silence." The clergy of Paris, the same year, approved and accepted this bull, and none dared to oppose it. This is the famous bull *UNIGENITUS*, so called from its beginning with the words *Unigenitus Dei Filii*, &c. which occasioned so much confusion in France.

(1.) JANSENIUS, Cornelius, Bp. of Ghent, was born at Hulst in Flanders, in 1570. He distinguished himself at the council of Trent by his learning and modesty. He wrote a Harmony of the Gospels, and other works; and died at Ghent in 1576.

(2.) JANSENIUS. See JANSEN.

JANSI, a town of Indostan, 110 m. S. of Agra.

JANSSEN, Cornelius, called also JOHNSON, an eminent portrait-painter, born at Amsterdam. He resided in England for several years, where he was engaged in the service of king James I. and painted several excellent portraits of that monarch, his children, and the principal nobility. He had not the freedom of hand, nor the grace of Vandyck; but in other respects he was accounted his equal, and in the finishing superior. His paintings are easily distinguished by their smooth, clear, and delicate tints, and by a strong character of truth and nature. He generally painted on board; and, for the most part, his draperies are black; probably because the opposition of that tint made his flesh colours appear more beautifully bright, especially in his female figures. It is said that he used a quantity of ultra-marine in the black colours, as well as in his carnations; which may be one great cause of their preserving their original lustre even to this day. He often painted in a small size in oil, and often copied his own works in that manner. His fame began to be obscured, on the arrival of Vandyck in England; and the civil war breaking out some time after, he returned to his own country, where his paintings were in the highest esteem. He died in 1683.

(1.) JANSSENS, Abraham, history painter, was born at Antwerp in 1569. He was cotemporary with Rubens, and in many of the finest parts of the art was accounted not inferior to him. He once challenged him to a competition, but Rubens modestly replied, that the world would certainly do them both justice. Sandrart, who had seen several of his works, assures us, that he not only gave a fine roundness and relief to his figures, but also such a warmth and clearness to the carnations, that they had all the look of real flesh; and his colouring

colouring was as durable as it was beautiful, retaining its original lustre for many years. His most capital performance is a resurrection of Lazarus, in the cabinet of the elector Palatine, and is greatly admired.

(2.) JANSSENS, Victor Honorius, history-painter, was born at Brussels in 1664, and was a disciple of Volders, under whom he continued 7 years; in which time he gave many proofs of superior genius. He afterwards went to Rome, where he studied the works of Raphael, designed after the antiques, and sketched the beautiful scenes around that city. His paintings rose in esteem, and the principal nobility of Rome employed him. He associated with Tempesta, the celebrated landscape painter, for several years, and painted the figures in the works of that great master as long as they resided together. He composed historical subjects, both in a small and a large size; but he found the demand for his small pictures so considerable, that he was induced to paint most frequently in that size. During 11 years he continued at Rome, which barely sufficed for his finishing those pictures for which he was engaged; nor could he have been even then at his liberty, had he not limited himself to a number, and determined not to undertake more.—Returning to Brussels, his performances were as much admired there as they had been in Italy; but having married, and become the father of 11 children, he painted large pictures, as being more lucrative and expeditious, as well as more agreeable to his genius and inclination. He adorned most of the churches and palaces of Brussels with his compositions. His invention was fruitful; he designed correctly, his colouring is natural, his pencil free, and his heads beautiful and elegant. His large and small paintings, in correctness and taste, had equal merit, but the colouring of the former appears more raw and cold than that of the latter. For small historical pictures, he was preferable to all the painters of his time.

JANTONG, a town of Corea.

JANTRA, a river of European Turkey, which runs into the Danube, in Bulgaria.

* JANTY. *adj.* [corrupted from *gentil*, Fr.] Showy; fluttering.—This sort of woman is a *janty* flattern: she hangs on her clothes, plays her head, and varies her posture. *Spectator*.

JANUARIUS, *St.*, the patron saint of Naples, where his head is occasionally carried in procession, in order to stop the eruptions of Vesuvius. The liquefaction of his blood is a famous miracle at Naples. The saint suffered martyrdom about the end of the 3d century. When he was beheaded, a pious lady of Naples caught about an ounce of his blood, which, tradition says, has been carefully preserved in a bottle ever since, without having lost a single grain of its weight. This of itself, were it demonstrable, might be considered as a greater miracle than the circumstance on which the Neapolitans lay the whole stress, *viz.* that the blood, which has congealed and acquired a solid form by age, is no sooner brought near the head of the saint, than, as a mark of veneration, it immediately liquefies. This experiment is made thrice-a-year, and is considered by the Neapolitans as a miracle of the first magnitude. The sub-

stance in the bottle, which is exhibited for the blood of the saint, is supposed to be something naturally solid, but which melts with a small degree of heat. When first brought out of the cold chapel, it is in its solid state; but when brought before the saint by the priest, and rubbed between his warm hands, and breathed upon for some time, it melts; and this is the whole mystery. The head and blood of the saint are kept in a kind of press, with folding doors of silver, in the chapel of St Januarius belonging to the cathedral church. The real head is probably not so fresh and well preserved as the blood. On that account it is not exposed to the eyes of the public; but is inclosed in a large silver bust, gilt and enriched with jewels of high value. This being what appears to the people, their idea of the saint's features and complexion are taken entirely from the bust.—The blood is kept in a small repository by itself. The chemical process for performing this pretended miracle is by a solution of gold by the muriatic acid. Though this acid has no action on gold in its metallic state, yet if the metal is previously attenuated, or reduced to a calx, either by precipitation from aqua regia, or by calcination in mixture with calcinable metals, this acid will perfectly dissolve it, and keep it in solution. This solution is of a yellow colour, gives a purple stain to the skin, bones, and other solid parts of animals, and strikes a red colour with tin. In distillation the nitrous acid arises, and the muriatic acid remains combined with the gold in a blood red mass, soluble in spirit of wine. If towards the end of the distillation, the fire is hastily raised, part of the gold distils in a high saffron-coloured liquor, and part sublimes into the neck of the retort, in clusters of long slender crystals of a deep red colour, fusible in a small heat, deliquating in the air, and easily soluble in water. By repetitions of this process, the whole of the gold may be elevated, except a small quantity of white powder, whose nature is unknown. This red sublimate of gold being easily fusible by the heat of one's hand, is exhibited by the Neapolitan priests for St Januarius's blood. The French are said, in their first invasion of Naples, during the revolutionary furor, to have thrown the miraculous bottle into the bay; but it found its way again to the priests, and the French no longer dispute the reality of the miracle, because they derive advantage from the popular delusion.

(1.) * JANUARY. *n. s.* [*Januarius*, Lat.] The first month of the year, from *Janus*, to whom it was among the Romans consecrated.—*January* is clad in white, the colour of the earth at this time, blowing his nails. This month had its name from Janus, painted with two faces, signifying Providence. *Peacham*.

(2.) JANUARY may also be derived from *janua*, a gate, this month being, as it were, the gate of the year. January and February were introduced into the year by Numa Pompilius; Romulus's year beginning in March. The *kalendar*, or 1st of this month, was under the protection of Juno, and consecrated to Janus by an offering of a cake made of new meal and new salt, with new frankincense and new wine. On this day a beginning was made of every intended work; the consuls elect

elect took possession of their office, and, with the flamines, offered sacrifices and prayers for the prosperity of the empire: all animosities were suspended, and friends gave and received *Strenæ*, or new-year's gifts. On this day too the Romans were jovial and merry; and oftentimes such scenes of drunkenness were exhibited, that they might have distinguished it with the name of *All-fools day*. The ancient Christians fasted on this day, by way of opposition to the superstitions and debaucheries of the heathens.

JANVILLE, a town of France in the dep. of Eure and Loire; 21 miles SE. of Chartres.

(1.) **JANUS**, in fabulous history and mythology, the first king of Italy, who received Saturn hospitably, when he was driven from Arcadia by Jupiter. He tempered the manners of his subjects, and taught them civility; and from him they learned to improve the vine, to sow corn, and to make bread. After his death he was adored as a god. He was thought to preside over all new undertakings. Hence, in all sacrifices, the first libations of wine and wheat were offered to Janus, all prayers prefaced with a short address to him; and the first month of the year was dedicated to and named from him. See **JANUARY**, § 1. Janus was represented with two faces, either to denote his prudence, or that he views at once the past and approaching years; he had a sceptre in his right hand, and a key in his left, to signify his extensive authority, and his invention of locks.

(2.) **JANUS** was also the name of a street in Rome, chiefly inhabited by bankers and usurers. It was so called from two statues of Janus erected in it, one at the top, the other at the bottom. The top of the street was therefore called *Janus summus*, the bottom *Janus imus*, and the middle *Janus medius*. Hence Horace, *lib. i. Epist. 1. v. 34.* *Hec Janus summus ab imo*

Perdoctet:

and *Sat. 3. lib. ii.*

*Postquam omnis res mea Janum
Ad medium frustra est.*

(3.) **JANUS**, **TEMPLE OF**, in ancient history, a square building at Rome, as some say, of entire brass, erected by Romulus, and so large as to contain a statue of Janus 5 feet high, with brazen gates on each side, which were always kept open in war, and shut in time of peace. But the Romans were so much engaged in war, that this temple was shut only twice from the foundation of Rome till the reign of Augustus, and six times afterwards. It was shut, 1st, during the long reign of Numa, who instituted this ceremony. 2. In A. U. C. 519, after the end of the first Punic war. 3. By Augustus after the battle of Actium, A. U. C. 725. 4. On Augustus's return from the war against the Cantabrians in Spain, A. U. C. 729. 5. Under the same emperor, in 744, A. U. C. 744, and A. A. C. 5; when there was a general peace throughout the whole Roman empire, which lasted 12 years. 6. Under Nero, A. U. C. 811. 7. Under Vespasian, in 824. 8. Under Constantius, when, upon Magnentius's death, he was left sole possessor of the empire, in 1105. Some dispute this, however, and say that the last time it was shut was under Gordian, about A. U. C. 994. Virgil gives us a noble description of this custom, *Æn. lib. iii. ver. 607, &c.*

JANUSPOL, a town of Poland, in Volhynia.

JANZE, a town of France, in the dep. of Ille and Vilaine, 10½ miles W. of Guerche.

JAO-PIN, a town of China, of the 3d rank, in the prov. of Quang-tong, 22 miles NE. of Tchao.

(I. 1.) **JAPAN**, or **JAPON**, a large and powerful empire of Asia, consisting of a great number of islands, between the E. coast of Asia and the W. coast of America; extending from 130° to 147° Lon. E. and from 30° to 41° Lat. N. Were South and North Britain divided by an arm of the sea, Japan might be compared to England, Scotland, and Ireland, with their islands, peninsulas, bays, channels, &c. all under the same monarch. Japan is the European name, but the inhabitants call the empire *Nippon*, from the largest island belonging to it; and the Chinese *Chippon*, probably on account of its eastern situation; names signifying, in these languages, the *Basin* or *Foundation of the Sun*. It was first discovered by the Portuguese about A. D. 1542. Most of the islands which compose it are surrounded with such high craggy mountains, and such shallow and boisterous seas, that sailing about them is extremely dangerous; and the creeks and bays are choked up with such rocks, shelves, and sands, that it looks as if Providence had designed it to be a kind of little world by itself. These seas have likewise many dangerous whirlpools, which are very difficult to pass at low water, and will suck in and swallow up the largest vessels, and all that comes within the reach of their vortex, dashing them against the rocks at the bottom; insomuch that some of them are never seen again, and others thrown upon the surface at some miles distance. These whirlpools also make a terrible noise. The Chinese pretend to have first peopled these islands, but it is probable that the original inhabitants were a mixture of different nations, driven thither by those tempestuous seas, at different times.

(2.) **JAPAN**, **CLIMATE, SOIL AND PRODUCTIONS OF**. As these islands lie in the 5th and 6th climates, they would be much hotter in summer than England, were not the heats refreshed by the winds which continually blow from the sea around them, and to which they are much exposed by the height of their situation; which renders their winters extremely cold, and their seasons inconstant. They have great falls of snow in winter, commonly followed by hard frosts. Their rains in summer are very violent, especially in June and July, which on that account are called *sai-fuki*, or *water-months*. The country is also much subject to dreadful thunders and lightnings, as well as storms and hurricanes, which frequently do a great deal of damage. The soil, though naturally barren and mountainous, by the industry of the inhabitants, not only supplies them with every necessary of life, but also furnishes other countries with them; producing, besides corn, the finest and whitest rice and other grains, with great variety of fruits, and vast numbers of cattle. Besides rice, and a sort of wheat and barley, with two sorts of beans, they have Indian wheat, millet, and several other kinds in abundance. Their seas, lakes, and rivers, abound with fish; and their mountains, woods, and forests, are well stocked with horses, elephants, deer, oxen, buffaloes, sheep, hogs, and other useful animals.

animals. Some of their mountains also are enriched with mines of gold, silver, and copper exquisitely fine, besides tin, lead, iron, and various other minerals and fossils; whilst others abound with several sorts of marble and precious stones. Of these mountains, some may be justly ranked among the natural rarities of this country; one, in particular, in the great island of Nippon, is of such prodigious height as to be easily seen 120 miles off at sea, though its distance from the shore is about 44. Some authors think it exceeds the Peak of Teneriffe; but it may rather be called a cluster or group of mountains, among which are no less than 8 dreadful volcanoes, burning with incredible fury, and often laying waste the country round about them. They afford, however, great variety of medicinal waters of different degrees of heat; one of these, says Varenus, is as hot as burning oil, and scorches and consumes every thing thrown into it. The many brooks and rivers that have their sources among the mountains, form a great number of delightful cascades, as well as some dreadful cataracts. Among the great variety of trees in the forests here, the cedars exceed all of that kind through India, for straightness, height, and beauty. They abound in most of the islands, especially the largest. Their seas, besides fish, furnish great quantities of red and white coral, and some pearls of great value, besides a variety of sea-plants and shells; which last are not inferior to those that are brought from Amboyna, the Molucca and other easterly islands. The vast quantity of sulphur with which most of the Japan islands abound, makes them subject to frequent and dreadful earthquakes. The inhabitants are so accustomed to them, that they are scarcely alarmed, unless they be very terrible indeed, and lay whole towns in ruins, which often proves the case. On these occasions they have recourse to extraordinary sacrifices and acts of worship, to their deities or demons, according to the different notions of each sect, and sometimes even proceed to offer human victims: but in this case they only take some of the vilest and most abandoned fellows they can meet with, because they are only sacrificed to the malevolent deities.

(3.) JAPAN EARTH. See MIMOSA, § 3; and TERRA (N^o 8.) JAPONICA.

(4.) JAPAN, GENERAL HISTORY AND GOVERNMENT OF. Mr Bryant says, "the history of Japan is divided into 3 eras; which consist of gods, demigods, and mortals. The person whom the natives look upon to be the real founder of their monarchy is *Synmu*, in whose reign the Sintoo religion, the most ancient of the country, was introduced." This *Synmu*, or *Sin Noo*, he considers to be the same with Noah. According to Dr Thunberg's researches, the Japanese have never been subdued by any foreign power, not even in the most remote periods; their chronicles contain such accounts of their valour, as one would rather consider as fabulous inventions than actual occurrences, if latter ages had not furnished equally striking proofs of it. When the Tartars, for the first time in 799, had over-run part of Japan, and when, after a considerable time had elapsed, their fleet was destroyed by a violent storm in the course of a night, the Japanese general attacked, and so to-

tally defeated his numerous and brave enemies, that not a single person survived to carry the tidings of such an unparalleled defeat. When the Japanese were again, in 1281, invaded by the warlike Tartars, to the number of 140,000 fighting men, they gained a victory equally complete. The government of these islands, has been long monarchical; though formerly it was split into a great number of petty kingdoms, which were at length all united into one. The imperial dignity had been enjoyed, for a considerable time before 1500, by a regular succession of princes, under the title of *dairos*, a name supposed to have been derived from Dairo the head of that family. Soon after that epoch, a dreadful civil war broke out, and lasted so many years, that the empire was quite ruined. During these distractions, a common soldier, named Tayckoy, a person of obscure birth, but of an enterprising genius, found means to raise himself to the imperial dignity; having in little more than three years subdued all his competitors, and reduced all their cities and castles. The *dairo*, not being in a condition to stop his progress, was forced to submit to his terms; and might perhaps have been condemned to much harder, had not Tayckoy been apprehensive lest his soldiers, who still revered their ancient natural monarch, should have revolted in his favour. To prevent this, he granted him the supreme power in all religious matters, with great privileges, honours, and revenues annexed to it; whilst himself remained invested with the whole civil and military power, and was acknowledged and proclaimed king of Japan. This revolution happened in 1517, and Tayckoy reigned several years with great wisdom and tranquillity; during which he made many wholesome laws, which subsist, and are admired, to this day. At his death he left the crown to his son Tayckoffama, then a minor; but the treacherous prince, under whose guardianship he was left, murdered him before he came of age; and thus the crown passed to the family of Jeassama, in which it still continues. Tayckoy and his successors have contented themselves with the title of *cubo*, which, under the *dairos*, was that of prime minister, whose office is now suppressed: so that the *cubo*, in all secular concerns, is as despotic, and has as unlimited a power over the lives and fortunes of all his subjects, from the petty kings down to the lowest persons, as ever the *dairos* had. The *dairo* resides constantly at Meaco, and the *cubo* at Jeddo.

(5.) JAPAN, INHABITANTS OF. The inhabitants of Japan are well grown, agile, active, and stout-limbed, though they do not equal in strength the northern inhabitants of Europe. Their complexion is commonly yellow, sometimes varying to brown, and sometimes to white. The inferior classes, who during their work in summer have often the upper parts of the body naked, are sun-burnt and browner; women of distinction, who never go uncovered into the open air, are perfectly white. The Japanese are said to be intelligent, prudent, frank, obedient, polite, good-natured, industrious, economical, sober, hardy, cleanly, upright, faithful, brave, and invincible; yet, with all these virtues, they are accused of being suspicious, superstitious, haughty, and vindictive; as indeed they

they showed themselves to the unfortunate Portuguese. (See § 12.) But in all its transactions, the nation shows great intelligence, and can on no account be numbered among the uncivilized. Here there are no appearances of that vanity so common among the Asiatics and Africans, of adorning themselves with shells, glass beads, metal plates, &c. neither are they fond of the useless European ornaments of gold and silver lace, jewels, &c. but provide themselves from the production of their own country with neat clothes, well tilled food, and good weapons. Their curiosity is excessive; nothing imported by the Europeans escapes it. They inquire concerning every article, and their questions continue till they become wearisome. Economy is a virtue practised in the emperor's palace, as well as in the meanest cottage. Hence scarcity and famine are unknown, and hardly a person in necessity, or a beggar, is to be found.

(6.) JAPAN, INTERPRETERS OF. The interpreters are all natives; they speak Dutch in different degrees of purity. The government permits no foreigner to learn their language, lest they should acquire the knowledge of the manufactures of the country; but 40 or 50 interpreters are provided to serve the Dutch in their trade, or on any other occasion. The interpreters are very inquisitive after European books, and generally provide themselves with some from the Dutch merchants, which they carefully peruse. They ask numberless questions of the Dutch, particularly respecting medicine, physics, and natural history. Most of them apply to medicine, and are the only physicians of their nation who practise in the European manner, and with European medicines, which they procure from the Dutch physicians. Thus they acquire money, and make themselves respected.

(7.) JAPAN, MANNER OF LIVING IN. The principal furniture of the Japanese consists in straw mats, which serve for seats and beds; a small table for eating is the only moveable. The Japanese sit always upon their hams. Before dinner begins, they make a profound bow and drink to the health of the guests. The women eat by themselves. During the courses, they drink a glass of SAKKI, a kind of beer made of rice kept constantly warm; and they drink at each new morsel. Tea and Sakki are the most favourite drink of this people; wine and spirits are never used, nor even accepted when offered by the Dutch. Sakki is clear as wine, and of agreeable taste: taken in great quantity, it intoxicates and causes headach. Tobacco is in universal vogue, and smoked continually, by both sexes. The gardens about their houses are adorned with a variety of flowers, trees, verdure, baths, terraces, and other embellishments. The furniture and decorations of the houses of persons of distinction consist in japan-work of various colours, curious paintings, beds, couches, screens, cabinets, tables, a variety of porcelain jars, vases, tea equipages, &c. together with swords, guns, scimitars, and other arms. Their retinues are more or less numerous and splendid according to their rank; but there are few of the lords who have less than 50 or 60 men richly clad and armed, some on foot, but most on horseback. Their

petty kings and printes are seldom seen without 200 or 300 such attendants, when they either wait on the emperor, which they do one half of the year, or attend him abroad.

(8.) JAPAN, MANUFACTURES, BUILDINGS, CITIES, AND VILLAGES, OF. The Japanese are very ingenious in most handicraft trades, and excel the Chinese in several manufactures, particularly in the beauty, goodness, and variety of their silks, cottons, and other stuffs, and in their japan and porcelain wares. No eastern nation comes up to them in the tempering and fabricating of scimitars, swords, muskets, and other such weapons. The Japanese architecture is much in the same taste and style as that of the Chinese, especially as to their temples, palaces, and other public buildings; but in private ones they affect more plainness and neatness than show. These last are of wood and cement, consisting of two stories: they dwell only in the lower; the upper chamber serving for wardrobes. The roofs are covered with rush-mats, 3 or 4 inches thick. In every house there is a small court, ornamented with trees, shrubs, and flower-pots; as likewise with a place for bathing. Chimneys are unknown, although fire is needed from October till the end of March. They heat their rooms with charcoal contained in a copper stove, which they sit round. Their cities are generally spacious, having each a prince or governor residing in them. The capital, JEDDO, is 21 French leagues in circumference. Its streets are straight and large. There are gates at little distances, with an extremely high ladder, which they ascend to discover fires. Villages differ from cities in having but one street; which often extends several leagues. Some of them are situated so near each other, that they are only separated by a river or a bridge.

(9.) JAPAN, NATIONAL DRESS OF THE PEOPLE OF. The dress of the Japanese deserves, more than that of any other people, the name of *national*; as they are not only different from that of all other men, but are also of the same form in all ranks, from the monarch to his meanest subject, as well as in both sexes; and what exceeds all credibility, they have not been altered for at least 2460 years. They universally consist of night-gowns, made long and wide, of which several are worn at once by all ranks and all ages. The more distinguished and the rich have them of the finest silk; the poorer sort of cotton. Those of the women reach down to the ground, and sometimes have a train; in the men, they reach down to the heels: travellers, soldiers, and labourers, either tuck them up, or wear them only down to the knees. The habit of the men is generally of one colour; the women have theirs variegated, and frequently interwoven with flowers of gold. The men seldom wear a great number; but the women 30, 50, or more, all so thin, that they scarce together amount to 5 lb. The undermost serves for a shirt, and is therefore either white or blue, and for the most part thin and transparent. All these gowns are fastened round the waist with a belt, which in the men are about a hand-breadth, in the women about a foot; of such a length that they go twice round the waist, and afterwards are tied in a knot with many ends and bows. The knot,

not, particularly among the fair sex, is very conspicuous, and immediately informs the spectator whether they are married or not. The unmarried have it behind, on their back; the married before. In this belt the men fix their sabres, fans, pipe, tobacco, and medicine boxes. In the neck the gowns are always cut round, without a collar; they therefore leave the neck bare; nor is it covered with cravat, cloth, or any thing else. The sleeves are always very wide: at the opening before, they are half sewed up, so that they form a sack, in which the hands can be put in cold weather; they also serve for pockets. Girls have their sleeves so long that they reach down to the ground. Such is the simplicity of their habit, that they are soon dressed; and to undress, they need only open their girdle and draw in their arms. As the gowns, from their length, keep the thighs and legs warm, there is no occasion for stockings; nor do they use them in all the empire. Among poorer persons on a journey, and among soldiers, who have not such long gowns, buskins of cotton are used. Shoes, or more properly slippers, are, of all that is worn by the Japanese, the simplest and meanest, though in general use among high and low, rich and poor. They are made of interwoven rice straw; and sometimes, for persons of distinction, of reeds split very thin. They consist only of a sole, without upper leathers or quarters. Before, runs transversely a bow of linen, of a finger's breadth: from the point of the shoe to this bow goes a thin round band, which running within the great toe, serves to keep the shoe fixed to the foot. The shoe being without quarters, slides in walking, like a slipper. Travellers have three bands of twisted straw, by which they fasten the shoe to the foot and leg. The Japanese never enter their houses with shoes, but put them off in the entrance, on account of their neat carpets. During the time the Dutch reside in Japan, as they have sometimes occasion to pay the natives visits in their houses, and as they have their own apartment at the factory covered with the same sort of carpets, they do not wear European shoes, but have in their stead red, green, or black slippers, which can easily be put off at entering in. They, however, wear stockings, with shoes of cotton fastened by buckles. These shoes are made in Japan, and may be washed whenever they become dirty. The method of dressing the hair is not less peculiar to this people, nor less universally prevalent, than the use of their long gowns. The men shave the head from the forehead to the neck; and the hair remaining on the temples, and on the nape, is well besmeared with oil, turned upwards, and then tied with a white paper thread, wrapped round several times. The ends of the hair beyond the head are cut crossways, about a finger's length being left. This part, after being oiled together with oil, is bent in such a manner that the point is brought to the crown of the head; in which situation it is fixed by passing the same thread round it once. Women, except such as are separated from their husbands, shave no part of their heads. The head is never covered with hat or bonnet in winter or in summer, except when they are on a journey; and then they use a conical hat, made of a sort of grass, and fixed

with a ribband. Some travelling women have a bonnet like a shaving basin inverted on the head, made of cloth interwoven with gold. On other occasions, their naked heads are preserved, both from rain and the sun, by umbrellas. Travellers have a sort of riding-coat, made of thick paper oiled. They are worn by the upper servants of princes, and the suite of other travellers. Dr Thunberg and his fellow-travellers, during their journey to court, were obliged to provide such for their attendants when they passed through the place where they are made. A Japanese always has his arms painted on one or more of his garments, especially on the long and short gowns, on the sleeves, or between the shoulders; so that nobody can steal them; which otherwise might easily happen in a country where the clothes are so much alike in stuff, shape, and size.

(10.) JAPAN, PECULIAR CUSTOMS IN. The family names of the Japanese are never changed, yet they seldom use them, except when they sign some writing: to which they also for the most part affix their seals. There is also this peculiarity, that the surname is always placed first. The prænomen is always used in addressing a person; and it is changed several times in the course of life. A child receives at birth from its parents a name, which is retained till it has itself a son arrived at maturity. A person again changes his name when he is invested with any office, and when advanced to a higher trust: emperors and princes acquire a new name after death. The names of women are less variable; they are in general borrowed from the most beautiful flowers. The wife, after marriage, is confined to her own apartment, from whence she hardly ever stirs, except to the funeral rites of her family; nor is she permitted to see any man, except perhaps some very near relation, and that as seldom as can be. The wives bring no portions, but are rather bought by the husbands of their parents and relations. The bridegroom most commonly sees his bride for the first time upon her being brought to his house from the place of the nuptial ceremony: for in the temple where it is performed she is covered over with a veil, which reaches from the head to the feet. A husband can put his wives to a more or less severe death, if they give him the least cause of jealousy, by being seen barely to converse with another man, or suffering one to come into their apartment. When a prince or great man dies, there are commonly about 10, 20, or more youths of his household, and such as were his greatest favourites, who put themselves to a voluntary death, at the place where the body is buried or burned. As soon as the funeral pile, consisting of odoriferous woods, gums, spices, oils, and other ingredients, is set on fire, the relations and friends of the deceased throw their presents into it, such as clothes, arms, victuals, money, sweet herbs, flowers, and other things, which they imagine will be of use to them in the other world. Those of the middle or lower rank commonly bury their dead, without any other burning than that of some odoriferous woods, gums, &c. The sepulchres into which the bones and ashes of persons of rank are deposited, are generally very magnificent, and situated at some distance from the towns.

{11.} JAPAN, QUADRUPEDS, &c. OF. See § 2.

{12.} JAPAN, RELIGION OF. The religion throughout Japan is Paganism split into several sects, who live together in the greatest harmony. Every sect has its own temples and priests. The spiritual emperor, Dairi, is the chief of their religion. They acknowledge and honour a Supreme Being. Dr Thunberg saw two temples of the god of gods of a majestic height. The idol that represented this god was of gilded wood, and of so prodigious a size, that upon his hands 6 persons might sit in the Japanese fashion; his shoulders were five toises broad. In the other temple, the infinite power of this god was represented by little gods to the number of 33,333, all standing round the great idol that represented God. The priests, who are numerous in every temple, have nothing to do but to clean the pavement, light the lamps, and dress the idol with flowers. The temples are open to every body, even to the Dutch; and if they are in want of a lodging, when they go to the court of Jeddo, they are entertained with hospitality in these temples. Christianity, or rather popery, had once made a considerable progress in this country, in consequence of a mission conducted, A. D. 1549, by the Portuguese and Spanish Jesuits, amongst whom the famous St Francis Xavier was employed, but soon relinquished the service. There were also some Franciscan friars of Spain engaged. The Jesuits and friars were supplied from Goa, Macao, and the Manillas. At first the undertaking proceeded with the most rapid success, but ended at last in the most tragical manner, all owing to the pride and haughtiness, the misconduct, rapacity, and senseless extravagant conspiracy of the fathers against the state. This folly and madness produced a persecution of 40 years duration, terminated by a most horrid and bloody massacre, not to be paralleled in history. In 1640, the Portuguese, as likewise the Christian religion, were totally expelled the country; and the most effectual means taken for preventing their return. The natives are for this purpose prohibited from going out of the country; and all foreigners are excluded from an open and free trade; for as to the Dutch and Chinese, under which last name some other eastern nations go thither, they are shut up whilst they remain there, and a most strict watch is set upon them, insomuch that they are little better than prisoners; and the Dutch, it is said, to obtain a privilege even so far, declared themselves *to be no Christians, but Dutchmen*. This calumny, however, Dr Kempfer has endeavoured to wipe off. A few days after the beginning of the year, is performed the horrid ceremony of trampling on images representing the cross and the Virgin Mary with her child. The images are of copper, scarce a foot in height. This ceremony is intended to impress every individual with hatred of the Christian religion, and to discover whether there is any remnant of it left. It is performed in the places where the Christians chiefly resided. In Nagasaki it lasts 4 days; the images are then conveyed to the circumjacent places, and afterwards laid aside till next year. Every person, except the governor and his attendants, even the youngest child, must be present; but it is not true,

as some have pretended, that the Dutch are obliged to trample on the cross.

{13.} JAPAN, STATE OF THE SCIENCES IN. The sciences are very far from having arrived at the same height in Japan as in Europe. The history of the country is, however, very authentic, and is studied, without distinction, by all. Agriculture, which is considered as the art most necessary, and most conducive to the support and prosperity of the kingdom, is no where brought to greater perfection than here; where neither civil nor foreign wars, nor emigration, diminishes population; and where no idea is entertained, either of getting possession of other countries, or of importing the productions of foreign lands; but where the utmost care is taken that no spot lies uncultivated, and no produce of the earth unemployed. Astronomy is studied and respected; but the natives are unable, without the aid of Chinese, and sometimes of Dutch almanacks, to form a true calendar, or calculate an eclipse within minutes and seconds. Medicine is not likely to arrive at any degree of perfection. Anatomy is totally unknown; the knowledge of diseases is extremely imperfect, and botanical medicines constitute the whole of their remedies. They use only simples; and these generally in diuretic and diaphoretic decoctions. Their physicians feel the pulse, but very tediously; not quitting it for a quarter of an hour, and examining first one, and then the other arm, being ignorant of the circulation of the blood. The venereal disease is very frequent, which they only alleviate by decoctions. Salivation, which their physicians have heard mentioned by the Dutch surgeons, appears to them extremely formidable, both to conduct and to undergo; but they employ the sublimate with much success.—Jurisprudence is not an extensive study in Japan. No country has thinner law-books, or fewer judges. Explanations of the law, and advocates, are altogether unknown; but nowhere are the laws more strictly or impartially executed; and law-suits very short. The Japanese know little more of physics or chemistry than what they have learned of the Europeans. Their computation of time takes its rise from *Mim-o*, or 660 years before Christ. The year is divided according to the changes of the moon; so that some years consist of 12, and others of 13 months, and the year begins in February or March. They have no weeks of 7 days, but the 1st and 13th days of the month are holidays, when no work is done. On new-year's-day they go round to wish one another a good new year, with their whole families, clad in white and blue chequered, their holiday dress; and they rest almost the whole of the first month. Their day is divided only into 12 hours; and in this division they are directed the whole year by the rising and setting of the sun. They reckon six o'clock at the rising, and six likewise at the setting of the sun. Mid-day and mid-night are always at 9. Time is not measured by clocks or hour-glasses, but by burning matches, twisted together like ropes, and divided by knots. When the match is burnt to a knot, which indicates a certain portion of time elapsed, notice is given during the day, by striking the bells of the temples; and in the night, by the watchmen

watchmen striking two boards one against another. A child is reckoned a year old at the end of the year of his birth, whether this happened at the beginning or the close. The Japanese are much addicted to poetry, music, and painting; the first is said to be grand as to the style and imagery, loftiness, and cadence; but, like that of the Chinese, is not relished by Europeans; and their music, vocal and instrumental, would hardly be tolerable to a nice European ear. They pretend, like the Chinese, to have been the inventors of printing from time immemorial, and their method, like theirs, is on wooden blocks; but they excel them in the neatness of cutting them, as well as in the goodness of their ink and paper. They also claim the invention of gunpowder; and are vastly superior to the Chinese in the use of all sorts of fire-arms, as well as in the curiousness of their fire-works. Their manner of writing is, like that of the Chinese, in columns from top to bottom, beginning at the right, and ending at the left hand. Their characters were originally the same, but now differ considerably. Their language has some affinity with the Chinese, though it appears from its various dialects to have been a kind of compound of that and other languages, derived from the various nations that first peopled those islands. It is not only very regular, elegant, and copious, but abounds with a great variety of synonyms, adapted to the nature of the subject they are upon, whether sublime, familiar, or low; and to the quality, age, and sex, both of the speaker and person spoken to.

(14.) JAPAN, TRADE OF. The Dutch, Chinese, Coreans, and inhabitants of Jeddo, are the only nations allowed to traffic in Japan. The Dutch send only two ships annually, which are fitted out at Batavia, sail in June, and return at the end of the year. The chief merchandise is Japanese copper and raw camphor. The wares which the Dutch company import are, coarse sugar, ivory, great quantities of tin and lead, cast iron, fine chintzes, cloths of different colours and fineness, serge, wood for dyeing, tortoise-shell, and *costus Arabicus*. The little merchandise brought by the officers on their own account, consists of saffron, theriaca, sealing wax, glass beads, watches, &c. &c. About the time when the Dutch ships are expected, several outposts are stationed on the highest hills by the government; they are provided with telescopes, and long before their arrival give the governor of Nagasaki notice. As soon as they anchor in the harbour, the upper and under officers of the Japanese go on board, with interpreters; to whom is delivered a chest, in which all the sailors books, the muster-roll of the whole crew, 6 small barrels of powder, 6 barrels of balls, 6 muskets, 6 bayonets, 6 pistols, and 6 swords, are deposited; this is supposed to be the whole remaining ammunition after the imperial garrison has been saluted. These things are conveyed on shore, and preserved in a separate warehouse, nor are they returned till the day the ship quits the harbour. Duties are quite unknown in Japan, nor are any customs required either for exported or imported goods; an advantage enjoyed by few nations. But, to prevent the importation of forbidden wares, the utmost vigilance is observed.

When any European goes on shore, he is examined before he leaves the ship, and afterwards on his landing. This double search is exceedingly strict; so that not only the pockets and clothes are stroaked with the hands, but the pudenda of the meaner sort are pressed, and the hair of the slaves. All the Japanese who come on board are searched in like manner, except only their superior officers; so also are the wares exported and imported, first on board, and then at the factory, except the great chests, which are opened at the factory, and so carefully examined that they strike the very sides lest they should be hollow. The bed-clothes are often opened, and the feathers examined: rods of iron are run into the pots of butter and confections; a square hole is made in the cheese, and a long pointed iron is thrust into it in all directions. Their suspicion is carried so far, that they take out and break one or two of the eggs brought from Batavia.

(15.) JAPAN, WEAPONS USED IN. The weapons of the Japanese consist of a bow and arrow, sabre, halbert, and musket. The bows are very large, and the arrows long, as in China. When the bows are to be bent and discharged, the troop always rests on one knee, which hinders them making a speedy discharge. In the spring, the troops assemble to practise shooting at a mark. Muskets are not general; Dr Thunberg only saw them in the hands of persons of distinction, in a separated and elevated part of the audience room. The barrel is of the common length; but the stock is very short, and there is a match in the lock. The sabre is their principal weapon, and is universally worn, except by the peasants. They are commonly a yard long, a little crooked, and thick in the back. The blades are of an incomparable goodness, and the old ones are in very high esteem. They are far superior to the Spanish blades so celebrated in Europe. A tolerably thick nail is easily cut in two without any damage to the edge; and a man, according to the account of the Japanese, may be cleft asunder. A separate scabbard is never used, but the sword is stuck in the belt, on the left side, with the edge upwards. All persons in office wear two such sabres, one of their own, and the other the *sword of office*, as it is called; the latter is always the longer. Both are worn in the belt on the same side, and so disposed as to cross each other. When sitting, they have their sword of office laid on one side or before them.

(II.) * JAPAN. *n. f.* [from *Japan in Asia*, where figured work was originally done.] Work varnished and raised in gold and colours. It is commonly used with another substantive, and therefore may be considered as an adjective.—The poor girl had broken a large *japan* glass of great value, with a stroke of her brush. *Swift*.

* To JAPAN. *v. a.* [from the noun.] 1. To varnish, and embellish with gold and raised figures.—

For not the desk with silver nails,

Nor bureau of expense,

Nor standish well *japann'd*, avails

To writing of good sense.

Swift.

2. To black and gloss shoes. A low phrase.—

The god of fire

Among these gen'rous presents joins his part,

And aids with foot the new *japanning* art. *Gay*.

JAPANESE,

JAPANESE, the inhabitants of Japan. See JAPAN, N^o I. § 5.

* JAPANNER. *n. f.* [from *japan*.] 1. One skilled in japan work. 2. A shoe-blacker. So called because he makes the shoes to shine.—

The poor have the same itch ;

They change their weekly barber, weekly news,
Prefer a new *japanner* to their shoes. *Pope.*

(II.) JAPANING. *n. f.* the art of varnishing and drawing figures on wood, in the manner done by the natives of Japan. The substances which admit of being japanned are almost every kind that are dry and rigid, or not too flexible; as wood, metals, leather, and prepared paper. Wood and metals do not require any other preparation, but to have their surface perfectly even and clean; but leather should be securely strained either on frames or on boards; as its bending or forming folds would otherwise crack and force off the coats of varnish: and paper should be treated in the same manner, and have a previous strong coat of some kind of size; but it is rarely made the subject of japaning till it is converted into *papier maché*, or wrought by other means into such form, that its original state, particularly with respect to flexibility, is lost. One principal variation from the method formerly used in japaning is the using or omitting any priming or undercoat on the work to be japanned. In the former practice such priming was always used; and is at present retained in the French manner of japaning coaches and snuff-boxes of the *papier maché*; but in the Birmingham manufacture, it has been always rejected. The advantage of using such priming or undercoat is, that it makes a saving in the quantity of varnish used; because the matter of which the priming is composed fills up the inequalities of the body to be varnished; and makes it easy, by means of rubbing and water-polishing, to gain an even surface for the varnish: and this was therefore such a convenience in the case of wood, as the giving a hardness and firmness to the ground was also in the case of leather, that it became an established method; and is therefore retained even in the instance of the *papier maché* by the French, who applied the received method of japaning to that kind of work on its introduction. There is nevertheless this inconvenience always attending the use of an undercoat of size, that the japan coats of varnish and colour will be constantly liable to be cracked and peeled off by any violence, and will not last near so long as the bodies japanned in the same manner, but without such priming; as may be easily observed by comparing the wear of the Paris and Birmingham snuff-boxes; which last, when good of their kind, never peel, crack, or suffer any damage, unless by great violence, and such a continued rubbing as wastes away the substance of the varnish; while the japan coats of the Parisian crack and fly into flakes, whenever any knock or fall, particularly near the edges, exposes them to be injured. But the Birmingham manufacturers, who originally practised the japaning only on metals, to which the reason above given for the use of priming did not extend, and who took up this art of themselves as an invention, of course

omitted at first the use of any such undercoat; and not finding it more necessary in the instance of *papier maché*, than on metals, continue still to reject it. On which account, the boxes of their manufacture are, with regard to the wear, greatly better than the French. The laying on the colours in gum-water instead of varnish, is also another variation from the method of japaning formerly practised: but the much greater strength of the work, where they are laid on in varnish or oil, caused this way to be justly exploded in all regular manufactures: however, they who may practise japaning on cabinets, or other such pieces as are not exposed to much wear and violence, for their amusement only, and consequently may not find it worth while to encumber themselves with the preparations necessary for the other methods, may paint with water colours on an undercoat laid on the wood or other substance of which the piece to be japanned is formed; and then finish with the proper coats of varnish, according to the methods below taught: and if the colours are tempered with the strongest isinglass size and honey, instead of gum water, and laid on very flat and even, the work will not be much inferior in appearance to that done by the other method, and will last as long as the old japan.

(II.) JAPANING, GROUNDS AND PRIMING FOR. The proper japan grounds are either such as are formed by the varnish and colour, where the whole is to remain of one simple colour; or by the varnish either coloured or without colour, on which some painting or other decoration is afterwards to be laid. It is necessary, however, before we proceed to the particular grounds, to show the manner of laying on the priming or undercoat, where any such is used. This priming is of the same nature with that called *clear coating*, or vulgarly *clear coating*, practised erroneously by the house-painters; and consists only in laying on and drying, in the most even manner, a composition of size and whiting, or sometimes lime, instead of the latter. The common size has been generally used for this purpose: but where the work is of a nicer kind, it is better to employ the glover's, or the parchment size; and if one 3d of isinglass be added, it will be still better, and, if not laid on too thick, must be less liable to peel and crack. The work should be prepared for this priming, by being well smoothed with the fish-skin, or glass shaver; and, being made thoroughly clean, should be brushed over once or twice with hot size, diluted with two 3ds of water, if it be of the common strength. The priming should then be laid on with a brush as even as possible; and should be formed of size, whose consistence is betwixt the common kind and glue, mixed with as much whiting as will give it a sufficient body of colour to hide the surface of whatever it is laid upon, but no more. If the surface be very clean on which the priming is used, two coats of it laid on in this manner will be sufficient; but if, on trial with a fine wet rag, it will not receive a proper water-polish, on account of any inequalities not sufficiently filled up and covered, two or more coats must be given it; and whether a greater or less number be used, the work should be smoothed, after the last coat.

coat but one is dry, by rubbing it with Dutch rushes. When the last coat is dry, the water polish should be given, by passing over every part of it with a fine rag gently moistened, till the whole appear perfectly plain and even. The priming will then be completed, and the work ready to receive the painting or coloured varnish; the rest of the proceedings being the same in this case as where no priming is used. When wood or leather is to be japanned, and no priming is used, the best preparation is to lay two or three coats of coarse varnish, composed as follows:—"Take of rectified spirit of wine one pint, and of coarse seed-lac and resin, each 20 ounces. Dissolve the seed-lac and resin in the spirit, and then strain off the varnish." This varnish, as well as all others formed of spirit of wine, must be laid on in a warm place; and, if it can be conveniently managed, the piece of work to be varnished should be made warm likewise; and for the same reason all dampness should be avoided; for either cold or moisture chills this kind of varnish, and prevents its taking proper hold of the substance on which it is laid. When the work is thus prepared by the priming with the composition of size and whiting above described, the proper japan ground must be laid on, which is best formed of shell-lac varnish, and the colour desired, if white be not in question, which demands a peculiar treatment, or great brightness be not required, when also other means must be pursued. The colours used with the shell-lac varnish may be any pigments whatever which give the tint of the ground desired; and they may be mixed together to form browns or any compound colours. As metals never require to be undercoated with whiting, they may be treated in the same manner as wood or leather, when the undercoat is omitted, except in the instances particularly specified below.

1. JAPAN GROUNDS, BLACK, may be formed *without heat*, by either ivory black or lamp black: but the former is preferable where it is perfectly good. These may be always laid on with shell-lac varnish, and have their upper or polishing coats of common seed-lac varnish, as the foulness of the varnish can be here no injury.

2. JAPAN GROUNDS, BLACK, ON IRON OR COPPER. To form the common black japan grounds by means of heat, the piece of work to be japanned must be painted over with drying oil; and, when it is of a moderate dryness, must be put into a stove of such a degree of heat as will change the oil to black, without burning it so as to weaken or destroy its tenacity. The stove should not be too hot when the work is put into it, nor the heat increased too fast, either of which would make it blister: but the slower the heat is augmented, and the longer it is continued, provided it be restrained within the due degree, the harder will be the coat of japan. This kind of varnish requires no polish, having received, when properly managed, a sufficient one from the heat.

3. JAPAN GROUNDS, BLUE, may be formed of bright Prussian blue, or of verditer glazed over by Prussian blue, or of smalt. The colour may be best mixed with shell-lac varnish, and brought to a polishing state by 5 or 6 coats of varnish of seed-lac: but the varnish, nevertheless, will some-

what injure the colour by giving to a true blue a cast of green, and fouling in some degree a warm blue by the yellow it contains: where, therefore, a bright blue is required, and a less degree of hardness can be dispensed with, the method before directed in the case of white grounds must be pursued.

4. JAPAN GROUNDS, GREEN, may be produced by mixing the king's yellow and bright Prussian blue, or rather the turbith mineral and Prussian blue; and a cheap, but fouler kind, by verdigris with a little of the yellows (see § 10.), or Dutch pink. But where a very bright green is wanted the crystals of verdigris, called *distilled verdigris*, should be employed; and to heighten the effect, they should be laid on a ground of leaf gold, which renders the colour extremely brilliant and pleasing. Any of them may be used successfully with good seed-lac varnish, but will be still brighter with white varnish.

5. JAPAN GROUNDS, ORANGE-COLOURED, may be formed by mixing vermilion or red-lead with king's yellow or Dutch pink, or the orange lac, which will make a brighter orange ground than can be produced by any mixture.

6. JAPAN GROUNDS, PURPLE, may be produced by the mixture of lake and Prussian blue; or a fouler kind, by vermilion and Prussian blue. They may be treated as the rest with respect to the varnish.

7. JAPAN GROUNDS, RED. For a scarlet japan ground, vermilion may be used; but the vermilion has a glaring effect, that renders it much less beautiful than the crimson produced by glazing it over with carmine or fine lake; or even with rose pink, which has a very good effect. But for a very bright crimson, instead of glazing with carmine, Indian lake should be used, dissolved in the spirit of which the varnish is compounded, which it readily admits of; and, in this case, instead of glazing with the shell-lac varnish, the upper or polishing coats need only be used; as they will equally receive and convey the tinge of the Indian lake, which may be actually dissolved by spirit of wine; and this will be found a much cheaper method than using carmine. But if the highest degree of brightness be required, white varnishes must be used.

8. JAPAN GROUNDS, TORTOISE-SHELL. The finest kind of tortoise-shell ground produced by heat is not less valuable for its great hardness, and enduring to be made hotter than boiling water without damage, than for its beautiful appearance. It is to be made by means of a varnish prepared in the following manner: "Take of good linseed-oil one gallon, and of umbre half a pound: boil them together till the oil become very brown and thick: strain it through a coarse cloth, and set it again to boil; in which state it must be continued till it acquire a pitchy consistence, when it will be fit for use." The varnish being prepared, clean well the iron or copper plate, or other piece which is to be japanned; and then lay vermilion tempered with shell-lac varnish, or with drying-oil diluted with oil of turpentine, very thinly, on the places intended to imitate the more transparent parts of the tortoise-shell. When the vermilion is dry, brush over the whole with the black

varnish, tempered to a due consistence with oil of turpentine; and when it is set and firm, put the work into a stove, where it may undergo a very strong heat. It must be continued a considerable time; if even 3 or 4 weeks, it will be the better. This receipt was given by Kunckel, but appears to have been neglected, till it was revived with great success by the Birmingham manufacturers; who made it not only the ground of snuff-boxes, dressing-boxes, and other such lesser pieces, but of those beautiful tea-waiters which have been so justly admired in various parts of Europe. This ground may be decorated with painting and gilding, in the same manner as any other varnished surface, which should be done after the ground has been duly hardened by the hot stove. It should have annealing with a more gentle heat after it is finished.

9. JAPAN GROUNDS, WHITE. The forming a ground perfectly white, and of the first degree of hardness, remains hitherto a desideratum in the art of japanning, as there are no substances which form a very hard varnish but what have too much colour not to deprave the whiteness, when laid on of a due thickness over the work. The nearest approach, however, yet known, to a perfect white varnish, is made as follows: Take flake white, or white lead, washed over and ground up with one 6th of its weight of starch, and then dried; and temper it properly for spreading with the mastich varnish, prepared as directed under the article VARNISH. Lay these on the body to be japanned, prepared either with or without the undercoat of whiting, as above directed; and then varnish it over with 5 or 6 coats of the following varnish: Provide any quantity of the best seed-lac; and pick out of it all the clearest and whitest grains, reserving the more coloured and fouler parts for the coarse varnishes, such as that used for priming or preparing wood or leather. Take of this picked seed-lac 2 oz. and of gum animi 3 oz. reduce them to a gross powder, and dissolve them in about a quart of spirit of wine; then strain off the clear varnish. The seed-lac will yet give a slight tinge to this composition; but cannot be omitted where the varnish is wanted to be hard; though, when a softer will answer the end, the proportion may be diminished, and a little crude turpentine added to the gum-animi to take off the brittleness. A very good varnish, free entirely from all brittleness, may be formed by dissolving as much gum-animi as the oil will take, in old nut or poppy oil; which must be made to boil gently when the gum is put into it. The ground of white colour itself may be laid on in this varnish, and then a coat or two of it may be put over the ground; but it must be well diluted with oil of turpentine when it is used. This, though free from brittleness, is liable to suffer by any slight strokes; and it will not well bear any polish, but may be brought to a very smooth surface without, if it be judiciously managed in the laying it on. It is likewise somewhat tedious in drying, and will require some time where several coats are laid on; as the last ought not to contain much oil of turpentine.

10. JAPAN GROUNDS, YELLOW. For bright yellow grounds, the king's yellow, or the turbit

mineral, should be employed, either alone or mixed with fine Dutch pink: and the effect may be still more heightened by dissolving powdered turmeric root in the spirit of wine of which the upper or polishing coat is made; which spirit of wine must be strained from off the dregs before the seed-lac be added to it to form the varnish. The seed-lac varnish is not equally injurious here, and with greens, as in the case of other colours; because, being only tinged with reddish yellow, it is little more than an addition to the force of the colours. Yellow grounds may be likewise formed of the Dutch pink only; which, when good, will not be wanting in brightness, though extremely cheap.

(III.) JAPANNING.—METHOD OF PAINTING JAPAN WORK. Japan work ought properly to be painted with colours in varnish: though, for the greater dispatch, and, in some very nice works in small, for the freer use of the pencil, the colours are sometimes tempered in oil; which should previously have a 4th part of its weight of gum-animi dissolved in it; or of the gums sandarac or mastich. When the oil is thus used, it should be well diluted with spirit of turpentine, that the colours may be laid more evenly and thin; by which means, fewer of the upper coats of varnish are necessary. In some instances, water colours are laid on grounds of gold, in the manner of other paintings; and are best, when so used, in their proper appearance, without any varnish over them. They are also sometimes so managed as to have the effect of embossed work. The colours employed in this way for paintings are best prepared by isinglass size, corrected with honey or sugar-candy. The body of which the embossed work is raised need not, however, be tinged with the exterior colour; but may be best formed of very strong gum water, thickened to a proper consistence by bole Armenian and whiting in equal parts; which, being laid on the figure, and repaired when dry, may be then painted with the proper colours tempered in the isinglass size, or with shell-lac varnish.

(IV.) JAPANNING.—METHOD OF VARNISHING JAPAN WORK. The last part of japanning lies in the laying on and polishing the outer coats of varnish: which are necessary, as well in the pieces that have only one simple ground of colour, as with those that are painted. This is best done with common seed-lac varnish, except in the instances where we have shown other methods more expedient; and the same reasons which decide as to the fitness or impropriety of the varnishes, with respect to the colours of the ground, hold equally with regard to those of the painting: for where brightness is the most material point, and a tinge of yellow will injure it, seed-lac must give way to the whiter gums; but where hardness and a greater tenacity are most essential, it must be adhered to; and where both are so necessary, that it is proper one should give way to the other in a certain degree reciprocally, a mixed varnish must be adopted. This mixed varnish should be made of the picked seed-lac. The common seed-lac varnish, which is the most useful preparation of the kind hitherto invented, may be thus made: Take of seed-lac 3 oz. and put it into water to
free

free it from the sticks and filth intermixed with it; which must be done by stirring it about, pouring off the water, and adding fresh quantities to repeat the operation, till it be free from all impurities. Then dry it, powder it grossly, and put it, with a pint of rectified spirit of wine, into a bottle capable of holding $\frac{1}{4}$ more. Shake the mixture well together; and place the bottle in a gentle heat, till the seed appear to be dissolved; the shaking being in the mean time repeated as often as convenient; and then pour off all that can be obtained clear by this method, and strain the remainder through a coarse cloth. The varnish thus prepared must be kept for use in a bottle well stoped. When the spirit of wine is very strong, it will dissolve a greater proportion of the seed-lac: but this will saturate the common, which is seldom sufficiently strong for making varnishes in perfection. As the chilling, which is the most inconvenient accident attending those of this kind, is prevented, or produced more frequently, according to the strength of the spirit; we shall describe a method by which weaker rectified spirits may with great ease at any time be freed from the phlegm, and rendered of the first degree of strength. Take a pint of the common rectified spirit of wine, and put it into a bottle, of which it will not fill above $\frac{3}{4}$ parts. Add to it half an ounce of pearl-ashes, salt of tartar, or any other alkaline salt, heated red hot, and powdered, as well as it can be, without much loss of its heat. Shake the mixture frequently for half an hour; before which time, a great part of the phlegm will be separated from the spirit, and will appear, together with the undissolved part of the salts, in the bottom of the bottle. Let the spirit then be poured off, or freed from the phlegm and salts, by means of a *tritorium*, or separating funnel; and let half an ounce of the pearl-ashes, heated and powdered as before, be added to it, and the same treatment repeated. This may be done a 3d time, if the quantity of phlegm separated by the addition of the pearl-ashes be considerable. An ounce of alum reduced to powder and made hot, but not burnt, must then be put into the spirit, and suffered to remain some hours; the bottle being frequently shaken; after which, the spirit, being poured off from it, will be fit for use. The addition of the alum is necessary to neutralize the remains of the alkaline salt or pearl-ashes, which would otherwise greatly deprave the spirit with respect to varnishes and lacquer, where vegetable colours are concerned; and must consequently render another distillation necessary. The manner of using the seed-lac or white varnish is the same, except with regard to the substance used in polishing; which, where a pure white or great clearness of other colours is required, should be itself white: whereas the browner sorts of polishing dust, being cheaper, and doing the business more quickly, may be used in other cases. The pieces of work to be varnished should be placed near a fire, or in a room where there is a stove, and made perfectly dry; then the varnish may be rubbed over them by the proper brushes, beginning in the middle, and passing the brush to one end; and then with another stroke from the middle, passing it to the other. But no part should be crossed or twice passed over, in

forming one coat, where it can possibly be avoided. When one coat is dry, another must be laid over it; and this must be continued at least 5 or 6 times, or more, if on trial there be not sufficient thickness of varnish to bear the polish, without laying bare the painting or the ground colour underneath. When a sufficient number of coats is thus laid on, the work is fit to be polished; which must be done, in common cases, by rubbing it with a rag dipped in Tripoli or pumice-stone, finely powdered; but towards the end of the rubbing, a little oil of any kind should be used along with rotten stone; and when the work appears sufficiently bright and glossy, it should be well rubbed with the oil alone, to clean it from the powder, and give it a still brighter lustre. In the case of white grounds, instead of the Tripoli or pumice-stone, fine putty or whiting must be used; both which should be washed over to prevent the danger of damaging the work from any sand or other gritty matter that may be mixed with them. It is a great improvement of all kinds of japan work, to harden the varnish by heat; which, in every degree in which it can be applied, short of what would burn or calcine the matter, tends to give it a more firm and a strong texture. Where metals form the body, therefore, a very hot stove may be used, and the pieces of work may be continued in it a considerable time; especially if the heat be gradually increased; but where wood is used, heat must be applied sparingly, as it would otherwise warp or shrink the body, so as to injure the general figure.

JAPARA, a river and sea-port of the isle of Java, in a peninsula on the N. coast. It has a large harbour formed by the mouth of the river. The natives are Mahometans. It is 200 miles E. of Batavia.

JAPENE, a town of Africa, in Jagra.

JAPETIONIDES, the sons of JAPETUS.

JAPETUS, in fabulous history, the son of Cœlus, or Titan, and Terra. He married Asia, or Clymene, by whom he had Prometheus, Epimetheus, Atlas, and Menœtius. The Greeks considered him as the father of all mankind. See next article.

JAPHETH, the son of Noah. His descendants possessed all Europe and the isles in the Mediterranean, including those which depend on Asia. They had all Asia Minor, and the northern parts of Asia above the sources of the Tigris and Euphrates. Noah, when he blessed Japheth, said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This blessing or rather prophecy of Noah was accomplished when the Greeks, and after them the Romans, carried their conquests into Asia and Africa, where were the dominions of the posterity of Shem and Canaan. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The scripture says, "that they peopled the isles of the Gentiles, and settled in different countries, each according to his language, family, and people." It is supposed that Gomer was the father of the Cimbri, or Cimmerians; Magog of the Scythians; Madai of the Macedonians or Medes; Javan of the Ionians and Greeks; Tubal of the Tibarenians; Meshech of the Muscovites or Russians,

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sians, and Tiras of the Thracians. By the isles of the Gentiles, the Hebrews understand the isles of the Mediterranean, and all the countries separated by the sea from the continent of Palestine; whither also the Hebrews could go by sea only, as Spain, Gaul, Italy, Greece, and Asia Minor. The name of Japheth was very little altered by profane authors, who call him JAPETUS. The poets make him the father of heaven and earth. The Greeks believe that he was the father of their race, and acknowledge nothing more ancient than him. Besides the 7 sons above mentioned, the Septuagint, Eusebius, the Alexandrian Chronicle, and St Austin, give him an 8th, called *Eliza*, who is not mentioned either in the Hebrew or Chaldee; and the eastern people affirm that he had 11 children.

JAPIDES. See JAPYDES.

JAPIDIA. See JAPYDIA.

IAPIS, in fabulous history, a Trojan, a favourite of Apollo, who endued him with the knowledge of medicinal herbs. *Virg. Æn. l. xii. v. 391.*

JAPODES, or } an ancient tribe of Scythians,
JAPYDES, } who, settling in Italy, gave the country they possessed the name of JAPYDIA.

JAPYDIA, in ancient geography, a western district of Illyrium, anciently threefold; the first *Japydia* extending from the springs of Timavus to Istria; the 2d, from the river Arfia to the river Tedanius; and the 3d, called *INALPINA*, situated in mount Albis and the other Alps, which run out above Istria. Now constituting the S. part of Carniola, and the W. of Austrian Croatia.

JAPYGES, the people of Japygia.

JAPYGIA, the ancient name of Calabria.

JAPYGIUM, in ancient geography, a promontory of Calabria; called also *SALENTINUM*; now *CAPO DI S. MARIA DI LEUCA*.

JACQUELOT, Isaac. See JACQUELOT.

JACQUEMEL. See JACMEL.

(1.) = *JAR. n. f.* [from the verb.] 1. A kind of rattling vibration of sound.—In *r*, the tongue is held stiffly at its whole length, by the force of the muscles; so as when the impulse of breath strikes upon the end of the tongue, where it finds passage, it shakes and agitates the whole tongue, whereby the sound is affected by a trembling *jar*. *Holder.* 2. Clash of interests or opinions; discord; debate.—

He maketh war, he maketh peace again,
And yet his peace is but continual *jar* :

O miserable men, that to him subject are !

Fairy Queen.

Nath'less, my brother, since we passed are
Unto this point we will appease our *jar*.

Hubberd's Tale.

Force would be right; or rather, right and
wrong,

Between whose endless *jar* justice presides,

Would lose their names, and so would justice
too.

Shak.

3. A state in which a door unfastened may strike the post; half opened.—The chaffering with dissenters, and dodging about this or t'other ceremony, is but like opening a few wickets, and leaving them a *jar*, by which no more than one can get in at a time. *Swift.* 4. [*Giarro*, Italian.] An earthen vessel.—About the upper part of the *jar* there appeared a good number of bubbles. *Boyle.*

He mead for cooling drink prepares,
Of virgin honey in the *jars*.

Dryden.

Warriors welter on the ground,
Whilst empty *jars* the dire defeat resound.

Garth.

(2.) *JAR* is used also for a measure or fixed quantity of divers things. The *jar* of oil is from 18 to 26 gallons; the *jar* of green ginger is about 100 lb.

* *To JAR. v. n.* [from *corre*, anger, Sax. or *guerre*, war, Fr. or *garren*, old Teutonic, to clamour.] 1. To strike together with a kind of short rattle.—

The rings of iron, that on the doors were
hung,

Sent out a *jarring* sound, and harshly rung.

Dryden.

My knees tremble with the *jarring* blow. *Gay.*

2. To strike or sound untuneably and irregularly.

O, you kind gods !

Cure this great breach in his abused nature :

Th' untun'd and *jarring* senses, O ! wind up

Of this child-changed father. *Shak.*

I perceive you delight not in music.

—Not a whit, when it *jars* so.

Shak.

A string may *jar* in the best master's hand,
And the most skilful archer miss his aim.

Rassammon.

He keeps his temper'd mind, serene and pure,

And every passion aptly harmoniz'd

Amid' a *jarring* world.

Thomson.

3. To clash; to interfere; to act in opposition;
to be inconsistent.—

At last, though long, our *jarring* notes agree.

Shak.

For orders and degrees

Jar not with liberty, but well consist.

Mil.

Venulus concluded his report ;

A *jarring* murmur fill'd the factious court :

As when a torrent rolls with rapid race,

The flood, constrain'd within a scanty space,

Roars horrible.

Dryden.

4. To quarrel; to dispute.—

When those renowned noble peers of Greece,
Through stubborn pride, among themselves did
jar,

Forgetful of the famous golden fleece,

Then Orpheus with his harp their strife did bar.

Spenser.

—They must be sometimes ignorant of the means
conducing to those ends, in which alone they can
jar and oppose each other. *Dryden.*

JARA, a town of Sweden, in Smaland.

JARAMEY, a town of Africa, in Yari.

IARBAS. See CARTHAGE, N^o 1. § 3; and
HIARBAS.

JARBO, a town of Sweden, in W. Gothland.

JARBOAS, a town of Sweden, in Westmania.

JARCHI, Solomon, called also RASCHI, and

ISAAXI, a famous Rabbi, born at Troyes, who flourished in the 12th century. He was a perfect master of the Talmud and Gemara; and he filled the postils of the bible with so many talmudical reveries, as totally extinguished both the literal and moral sense of it. A great part of his commentaries are printed in Hebrew, and some have been translated into Latin by the Christians. They are all greatly esteemed by the Jews, who

have

have bestowed on the author the title of *prince of commentators*.

JARDE, a river of Denmark, in Sleswick.

* JARDES. *n. f.* [French.] Hard callous tumours in horses, a little below the bending of the ham on the outside. This distemper in time will make the horse halt, and grow so painful as to cause him to pine away, and become light-bellied. It is most common to managed horses, that have been kept too much upon their haunches. *Farrier's Dict.*

JARDIN. See JARDYN.

JARDINET, a town of France, in the dep. of Ourte, and late bishopric of Liege, $1\frac{1}{2}$ miles N. of Walcour.

JARDINS, Mary Catharine DES, an ingenious French writer, born at Alençon, in 1640. Being obliged to leave Alençon on account of an intrigue, she went to Paris, where she wrote plays and novels in a lively manner. Her works make 10 vols, 12mo. She died in 1683.

JARDS, a town of France, in the dep. of Cher, 6 miles NW. of Sancerre.

JARDYN, Karel, or Charles DU, a painter of conversations, landscapes, &c. born at Amsterdam in 1640. He was a disciple of Nicholas Berchem, and travelled to Italy when a young man; but arriving at Rome, he gave himself up alternately to study and dissipation. Yet, amidst this irregularity, his proficiency in the art was surprising; and his paintings rose into such high repute, that they were bought up at great prices. To revisit his native city he at last left Rome, but passing through Lyons, some agreeable companions prevailed on him to stay there for some time, and he found as much employment in that city as he could execute. But the profits of his paintings were not adequate to his profusion; and to extricate himself from the encumbrances in which his extravagance had involved him, he married his hostess, who was old and disagreeable, but very rich. Ashamed of that adventure, he returned to Amsterdam, accompanied by his wife, and there for some time followed his profession with as much success as he had met with in Italy or Lyons. He returned to Rome the 2d time; and after a year or two spent there in his usual extravagant manner, he settled at Venice. In that city his merit was well known, which procured him a very honourable reception. He lived there highly caressed, and continually employed; but died at the age of 38. He was sumptuously interred, out of respect to his talents; and though a Protestant, laid in consecrated ground. In his colouring and touch, he resembled his master, but he added a force which distinguishes the great masters of Italy. Most of his pictures seem to express the warmth of the sun, and the light of mid-day. They are not much encumbered; a few figures, some animals, and a little landscape for the back grounds, generally comprise the whole of his composition. However, some of his subjects are often more extensive, containing more objects, and a larger design. His works are much sought after, but not easily met with.

JARGEAU, an ancient town of France, in the dep. of Loiret and late province of Orleansois, taken by the English in 1438, and retaken by Joan

of Arc the next year. It is 10 miles SE. of Orleans, and 70 SW. of Paris.

(1.) * JARGON. *n. f.* [*jargon*, Fr. *gericonça*, Spanish.] Unintelligible talk; gabble; gibberish. —Nothing is clearer than mathematical demonstration, yet let one, who is altogether ignorant in mathematics, hear it, and he will hold it to be plain fustian or *jargon*. *Bramball*.—

From this last toil, again, what knowledge flows?

Just as much, perhaps, as shows

That all his predecessor's rules

Were empty cant, all *jargon* of the schools. *Prior*. —During the usurpation an infusion of enthusiastic *jargon* prevailed in every writing. *Swift*.

(2.) JARGON, in lithology, a kind of precious stone, of the nature of the diamond, but softer; found in Brasil, according to M. de Bomare: but in Ceylon, according to M. Romé de L'Isle. Its specific gravity is nearly equal to that of the ponderous spar, being 4416. Its crystals consist of two tetrahedral pyramids of equal sides, separated by a short prism; so that the jargon is properly of a dodecahedral form. According to some lapidaries, the jargon comes nearest to the sapphire in hardness; and as it has, when cut and polished, a great resemblance to the diamond, jargons are called by some *soft diamonds*; and one may be easily imposed upon in purchasing these for the true kind, when they are made up in any sort of jewellery work. On exposing this stone to a violent fire, M. D'Arcet found the surface a little vitrified where it stuck to the porcelain test in which it was set; whence it appears, that the jargon has not the least resemblance to the diamond, which is destructible by fire. See CHEMISTRY, *Index*; and DIAMOND, § I. vii.

* JARGONELLE. *n. f.* A species of pear. See PEAR.

JARIMUTH, } or JERIMOTH, (*Josh. xv.*) a

JARMUTH, } town reckoned to the tribe of Judah, four miles from Eleutheropolis, westward. (*Jerome*.) It is thought to be the same with Ramoth and Remeth. *Josh. xix. Nehem. x. 2. Re-land*.

JARNAC, a town of France, in the department of Charente, and late province of Angoumois. It is remarkable for a victory obtained by Henry III. (then duke of Anjou) over the Hugonots, in 1596, when their general Lewis I. prince of Conde, was killed. It is seated on the Charente, 20 miles W. of Angoulême, and 235 S. by W. of Paris. Lon. 0. 4. W. Lat. 45. 43. N.

JAROMITZ, a town of Bohemia, on the river Elbe, 27 miles SW. of Glatz, and 52 NE. of Prague. Lon. 15. 57. W. Lat. 50. 22. N.

JAROSLAW, or } a handsome town of Auf-

JAROSLOW, } trian Poland, in the palatinate of Red Russia, with a strong citadel. It is remarkable for its great fair, its elegant buildings, and a battle gained by the Swedes in 1656, when they took the town. It is seated on the Saine, 55 miles W. of Lemburg, and 100 E. of Cracow. Lon. 22. 43. E. Lat. 50. 4. N.

JARRIE, a town of France, in the dep. of Lower Charente; 6 miles SE. of Rochelle and $14\frac{1}{2}$ N. of Rochefort.

JARROW, a village in Durham, near Shield

on the Tyne; where, in 1763, a stone was dug up in the church, importing that the foundation of that building was begun in 674, in the reign of Egfrid, king of Northumberland, by Ceolfred its abbot.

JARRY, Laurence Juillard Du, a French divine and poet, born in 1658. He gained the poetical prize in 1679, and again in 1714, when Voltaire was his competitor. He was prior of Notre Dame, where he died in 1730. He published Sermons, Poems, and Theological treatises.

JARS, lady of GOURNAY, Mary DE, a lady celebrated for her learning, was the daughter of William de Jars, lord of Neufvi and Gournay. After the death of her father, she was protected by Montaigne and Cardinal Richelieu. To the daughter of the former she dedicated her *Nesgay of Pindus*; and composed several other works, the most considerable of which is *Les Aves*. She died at Paris in 1685, aged 80. The critics are divided concerning the reputation of this lady: by some she is styled the *Syren of France*; others say her works should have been buried with her.

JARUSOW, a town of Poland, in Lemberg.

JARZE, a town of Poland, in the dep. of Maine and Loire; $4\frac{1}{2}$ miles W. of Bauge and $13\frac{1}{2}$ NE. of Angers.

JASENITZ, a town of Germany, in Prussian Pomerania and duchy of Stetin, seated at the mouth of the Oder, 8 miles below Stetin.

* JASHAWK. *n. f.* [probably *ias* or *eyas*, hawk.] A young hawk. *Ainsworth*.

JASHER, a book which Joshua mentions, and refers to in chap. x. 13. "Is not this written in the book of Jasher?" It is difficult to determine what this *book of Jasher*, or *the upright*, is. St Jerome and the Jews believed it to be Genesis, or some other book of the Pentateuch, wherein God foretold he would do wonderful things in favour of his people. Huetius supposes it was a book of morality, in which it was said, that God would subvert the course of nature in favour of those who put their trust in him. Others think it was public annals, or records, which were styled *justice* or *upright*, because they contained a faithful account of the history of the Israelites. Grotius believes, that this book was a song, made to celebrate this miracle and this victory. This seems the most probable opinion, because the words cited by Joshua as taken from this work, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon," are such poetical expressions as do not suit with historical memoirs; besides that in the 2d book of Samuel (i. 18.) mention is made of a book under the same title, on account of a song made on the death of Saul and Jonathan. See AJALON.

JASIONE, in botany: a genus of the monogamia order, belonging to the syngenesia class of plants; and in the natural method ranking under the 29th order, *Campanaceæ*. The common calyx is ten-leaved; and the corolla has five regular petals; the capsule beneath, two-celled.

JAISON, or } in fabulous history, the son of
JASIUS, } Jupiter and Electra, and king
of Arcadia. Having improved agriculture, he was
fabled to have married the goddess Ceres, when

all the gods were present at the wedding; and by whom he had 3 sons, PLUTUS, the god of riches, Philomelus, and Corybas. He was killed by lightning, and worshipped by the Arcadians.

JASK, a town of Croatia.

JASLO, a town of Poland in Sandomizz.

(1.) * JASMINE. [*gelselinum*; *jasmin*, French. It is often pronounced *jeffamine*.] A creeping shrub with a fragrant flower.—

Thou, like the harmless bee, may'st freely
range;

From *jasmine* grove to grove may'st wander.
Thomson.

(2.) JASMIN. See JASMINUM.

(3.) JASMINE, ARABIAN. See NYCTANTHES.

(4, 5.) JASMINE, BASTARD. See CESTRUM and LYCIUM.

(6.) JASMINE, FENNEL-LEAVED. See IPOMÆA.

(7.) JASMINE, ILEX-LEAVED. See LANTANA.

(8.) * JASMINE PERSIAN. *n. f.* A plant. A species of lilac.

(9.) JASMINE PERSIAN. See SYRINGA.

(10.) JASMINE RED. See PLUMERIA.

(11.) JASMINE YELLOW. See BIGNONIA.

JASMINUM, JASMINE, or JESSAMINE TREE, in botany; a genus of the monogynia order, belonging to the diandria class of plants; and in the natural method ranking under the 44th order, *Scpiariceæ*. The corolla is quinquefid, the berry discococcus; the seeds arillated, and the anthers within the tube. There are 6 species, viz.

1. JASMINUM AZORICUM, the azorian white jasmine, has shrubby, long slender stalks and branches, rising upon supports 15 or 20 feet high, with pretty large flowers of a pure white colour, coming out in loose bunches from the ends of the branches, and appearing most part of the summer and autumn. See N° 5.

2. JASMINUM FRUTICANS, the shrubby yellow jasmine, has shrubby, angular, trailing stalks and branches, rising upon supports 8 or 10 feet high; trifoliate and simple alternate leaves; with yellow flowers from the sides and ends of the branches, appearing in June; frequently producing berries of a black colour. This species is remarkable for sending up many suckers from its roots; often so plentifully as to overspread the ground, if not taken up annually. See N° 6.

3. JASMINUM GRANDIFLORUM, the great flowered Catalonian jasmine, has a shrubby firm upright stem, branching out into a spreading head from about 3 to 6 or 8 feet high, with large flowers of a bluish red colour without, and white within, appearing from July to November. Of this there is a variety with semi-double flowers, having two series of petals. See N° 5.

4. JASMINUM HUMILE, the dwarf yellow jasmine, hath shrubby firm stalks, and angular branches, of low, somewhat robust and bushy growth; broad, trifoliate, and pinnated leaves; and large yellow flowers in July, sometimes succeeded by berries. See N° 6.

5. JASMINUM ODORATISSIMUM, the most sweet-scented yellow Indian jasmine, has a shrubby upright stalk, branching erect, without supports, 6 or 8 feet high, with bright yellow flowers in bunches from the ends of the branches; flower-

ing

ing from July till October, and emitting a most fragrant odour. This species as well as the 1st and 3d may be increased by layers or seeds, or by grafting and budding them upon the common white and shrubby yellow jasmine. They are tender, and require shelter, in a greenhouse in winter, and therefore must always be kept in pots to move them out and in occasionally. The pots must be filled with light, rich earth, frequently watered in summer, but moderately, about once a week in winter. Prune off all the decayed wood when it appears, and retrench the rambling shoots, to preserve the heads somewhat regular; managing them in other respects as the common greenhouse plants.

6. *JASMINUM OFFICINALE*, the common white jasmine, has shrubby long slender stalks and branches, rising upon supports 15 or 20 feet high, with numerous white flowers from the joints and ends, of a very fragrant odour. There is a variety with white-striped, and another with yellow-striped leaves. This species, with the fruticans and humile, are sufficiently hardy to thrive in this climate without shelter. They may be easily propagated by layers and cuttings; and the striped varieties by grafting or budding on stocks of the common kind.

JASMUND, a peninsula of the Isle of Rugen.

JASON, the Greek hero who undertook the Argonautic expedition, the history of which is obscured by fabulous traditions, flourished about A. A. C. 937. See **ARGONAUTS**. He was the son of Æson and Alcimede (see **ÆSON**), and was educated by Chiron the Centaur. His uncle Pelias having usurped his father's kingdom, Jason boldly demanded it of him, but was advised by him first to go to Colchis, and recover the golden fleece previous to the restoration of it. Æetes K. of Colchis subjected him to several arduous enterprises, all which Jason, by the aid of Juno and Medea, accomplished. He tamed bulls who breathed flames, and had feet and horns of brass, and plowed a field with them; he killed a serpent and sowed its teeth, from which armed men arose, who, intending to kill him, were excited to kill each other: he then lulled to sleep the monstrous dragon who watched the golden fleece; and set sail for Europe with Medea, to whom he proved faithful for ten years, but afterwards deserted her. See **MEDÆA**.

JASPACHATES. See **LAPIS NEPHRITICUS**.

(I.) * **JASPER**. *n. f.* [*jaspe*, Fr. *iaspis*, Latin.]

A hard stone of a bright beautiful green colour, sometimes clouded with white, found in masses of various sizes and shapes. It is capable of a very elegant polish, and is found in many parts of the East Indies, and in Egypt, Africa, Tartary, and China. *Hill's Mat. Med.*—The basis of *jasper* is usually of a greenish hue, and spotted with red, yellow, and white. *Woodward's Met. Foss.*—The most valuable pillars about Rome are four columns of oriental *jasper* in St Paulina's chapel, and one of transparent oriental *jasper* in the Vatican library. *Addison on Italy*.

(II.) **JASPER**, in lithology, a genus of stones belonging to the siliceous class. According to Cronstedt, all the opaque flints are called by this name whose texture resembles dry clay, and which

cannot be any other way distinguished from flints, except that they are more easily melted; which perhaps may also proceed from a mixture of iron. The species are,

1. **JASPER, MARTIAL, JASPI, MARTIALIS**, or **SINOPLE**, containing iron. This is a dark red stone containing 18 or 20 per cent. of metal. Near Chemnitz, where it forms very considerable veins, as Brunnich informs us, it has frequently specks of marcasite, cubic lead ores, and blend. It has likewise so much gold as to be worth working: there is also a striped sinople of various colours. There are several varieties differing in the coarseness and fineness of their texture, as well as the shade of their colour; varying from a deep brown to a yellow. The last is attracted by the magnet after calcination.

2. **JASPER, PURE**. This, Cronstedt informs us, cannot be decomposed by any means hitherto known; though Mr Kirwan says, that it contains 73 per cent. of silice, 20 of argil, and about five of calx of iron. The specific gravity is from 2680 to 2778. It is found of different colours; viz. green with red dots from Egypt, called also the **HELIOTROPE**, or *blood-stone*; quite green from Bohemia; red from Italy, called there *diaspro rosso*, or yellow, called *melites* by the ancients; a name, according to Pliny, of the same import with *mali coloris*. It is also found red with yellow spots and veins, in Sicily, Spain, and near Constantinople, called by the Italians *diaspro florido*; or black from some places in Sweden, called by the Italians *paragone antico*.

(III.) **JASPER, PHENOMENA AND VARIETIES OF THE**. Cronstedt observes that Jasper, when fresh broken, so nearly resembles a bole of the same colour, that it can only be distinguished by its hardness. In Dalarne in Sweden, it is found in a kind of hard sand-stone; in other places it is found within such unctuous clefts as are usually met with in Cornish clay, red chalk, and other substances of that kind. There are likewise some jaspers that imbibe water; from whence, and other considerations, our author is of opinion that they have clay for their basis, notwithstanding their hardness. According to Magellan, it resists the blow-pipe *per se*, and is only partially soluble with the mineral alkali; separating into small particles with effervescence: with borax or microcosmic salt it melts without any effervescence. Bergman, in his *Sciagraphia*, informs us, that it is composed of siliceous earth united to a clay very full of iron. The mineral acids have no immediate effect upon it, but corrode it by some months immersion. On treating a small piece of green jasper with vitriolic acid, some crystals of alum and green vitriol were obtained; which shows that iron and clay are ingredients in its composition. M. Daubenton mentions 15 varieties of this substance. 1. Green, from Bohemia, Silesia, Siberia, and the shores of the Caspian sea; which seems to be the *parvonium* of Aldrovandus. 2. The *diaspro rosso*, or red jasper; less common, and in smaller masses, than the green. 3. Yellow from Freyberg and Roethliz; sometimes of a citron colour, and appearing as if composed of silky filaments: commonly called the *filk jasper*. 4. Brown from Dalecarlia in Finland and Sweden. 5. The

5. The violet from Siberia. 6. The black from Sweden, Saxony, and Finland. 7. The bluish-grey, a very rare species. 8. The milky white mentioned by Pliny, and found in Dalecarlia. 9. The variegated with green, red, and yellow clouds. 10. The blood-stone, green with red specks, from Egypt, which was supposed to stop the blood. 11. The veined with various colours. Sometimes these veins have a distant resemblance to various letters, and then the jasper is named by the French *jasse grammatique*. Some of these, found near Rochelle in France, on account of their curious variety in this respect, are named *polygrammatiques*. 12. The jasper with various coloured zones. 13. That called *florito* by the Italians; which has various colours mixed promiscuously without any order. 14. When the jasper has many colours together, it is then (very improperly) called *universal*. 15. When it contains some particles of agate, it is then called *agatefied jasper*.

(1.) JASPIS. See JASPER.

(2.) JASPIS AERIZUSA. See TURQUOISE.

JASPONIX, in natural history, the purest horn-coloured onyx, with beautiful green zones, which are composed of the genuine matter of the finest jaspers. See JASPER, § III.; and ONYX.

JASQUE, a sea-port of Persia, on the gulf of Ormus, and in the province of Tuberan. Lon. 59. 15. E. Lat. 26. 10. N.

JASSELMERE, a town of Hindoostan Proper, in a small territory of the same name, subject to a petty rajah, in the province of Agimere. It is 680 m. N. of Bombay. Lon. 73. 0. E. Lat. 27. 34. N.

JASSY, a considerable city of Europe, the capital of Moldavia, and residence of the hospodar, who is a vassal of the grand signior. In 1753 the whole city, with the palace of the hospodar, some popish convents, and a new Lutheran church, were destroyed by fire. It is seated on the Pruth, and is well fortified, and defended by a castle. However, it has been several times taken in the wars between the Turks and the Russians and Austrians; the last time by the latter in 1788, who restored it at the peace of Reichenbach in 1790. Lon. 27. 35. E. Lat. 47. 8. N.

JAT, a town of Sweden, in Smaland.

JATOE, a town in the isle of Borneo.

* IATROLEPTICK. *adj.* [*iatraleptique*, Fr. *ιατρος* and *αλεπω*.] That which cures by anointing.

JATROPHA, the CASSADA PLANT: A genus of the monadelphia order, belonging to the monœcia class of plants; and in the natural method ranking under the 38th order, *Tricocœæ*. There is no male calyx; the corolla is monopetalous and funnel-shaped; there are 10 stamina, one alternately longer than the other. There is no female calyx: the corolla is pentapetalous and patent; there are three bifid styles; the capsule is trilocular, with one seed in each cell. There are 9 species. The most remarkable are the following:

1. JATROPHA CURCAS, the English physic-nut, with leaves cordate and angular, is a knotty shrub growing about 10 or 12 feet high. The extremities of the branches are covered with leaves; and the flowers, which are of a green herbaceous kind, are set on in an umbel fashion round the extremities of the branches, but especially the main stalks.

These are succeeded by as many nuts, whose outward tegument is green and husky, which being peeled off, discovers the nut, whose shell is black and easily cracked: This contains an almond-like kernel, divided into two parts; between which separation lie two milk-white thin membranaceous leaves, easily separable from each other. These have not only a bare resemblance of perfect leaves, but have, in particular, every part, the stalk, the middle rib, and transverse ones, as visible as any leaf whatsoever. This species is a native of the West Indies, and is planted round negro gardens. A decoction of the leaves of it, and of the 3d species (which grows wild), Dr Wright says, is often used with advantage in spasmodic belly-ach, attended with vomiting: it sits easier on the stomach than any thing else, and seldom fails to bring about a discharge by stool.

2. JATROPHA ELASTICA, with ternate leaves, elliptic, very entire, hoary underneath, and longly petioled. See *fig. 1. Plate CXCII*. This is the *Hevea Guianensis* of Aublet (*Hist. des plantes de la Guiane*, Fr. p. 87.) or tree which yields the ELASTIC RESIN, called CAOUTCHOUC or *India rubber*; for a particular account of which, see CHEMISTRY, *Index*, and RESIN, ELASTIC. The figure is copied from Aublet's tab. 335, and not from the erroneous plate in the *Ala Parisiana*.

3. JATROPHA GOSSYPIFOLIA, cotton-leaved jatropha or belly-ach bush, the leaves of which are quinquepartite, with lobes ovate and entire, and glandular branchy bristles. The stem, which is covered with a light greyish bark, grows to about 3 or 4 feet high, soon dividing into several wide extended branches. These are neither decorated with leaves nor flowers till near the top, which is then surrounded by the former: Their foot-stalks, as well as the young buds on the extremity of the branches, are guarded round with stiff hairy bristles, which are always tipped with glutinous liquid drops. From among these rise several small deep-red pentapetalous flowers, the pistil of each being thick set at the top with yellow farinaceous dust which blows off when ripe; these are succeeded by hexagonal husky blackish berries, which when ripe open by the heat of the sun, emitting a great number of small dark-coloured seeds, which serve as food for ground-doves. The leaves are few; but seldom or never drop off, nor are eaten by vermin of any kind.

4. JATROPHA JANIPHA, the *sweet cassada*, has palmated leaves, with lobes very entire; the intermediate leaves lobed with a sinus on both sides. See *Plate CXCII. fig. 2*. It is difficult, Dr Wright says, to distinguish the sweet from the bitter cassada by the roots: but it will be best to avoid those of the cassada that bears flowers, as it is the bitter which is poisonous when raw. See N^o 5.

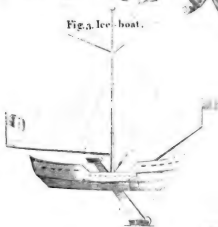
5. JATROPHA MANIHOT, the *bitter cassada*, has palmated leaves; the lobes lanceolate, very entire, and polished. Both the JANIPHA and MANIHOT are natives of the W. Indies, where they are used as food. The root of bitter cassada has no fibrous or woody filaments in the heart, and neither boils nor roasts soft. The sweet cassada has all the opposite qualities. The bitter, however, may be deprived of its noxious qualities, which reside in the juice, by heat. Cassada bread, therefore, is made

Fig. 1. *Jatropha Elastica*.

Fig. 2.
Jatropha Toxicaria.



Fig. 3. Ice-boat.



ICE.

Fig. 4. Ice house.

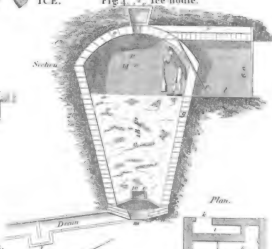
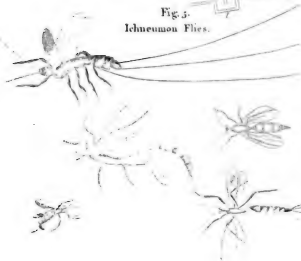


Fig. 5.
Ichneumon Flies.



Plan.





made of both the bitter and sweet, thus:—The roots are washed and scraped clean; then grated into a tub or trough: after this they are put into a hair-bag, and strongly pressed, to squeeze out the juice, and the meal or farina is dried in a hot stone basin over the fire, and made into cakes. It also makes excellent puddings, equal to millet. The scrapings of fresh bitter cassada are successfully applied to ulcers. Cassada roots yield a great quantity of starch, which the Brasilians export in little lumps under the name of *tapioca*. According to F. Labat, the small bits of manioc which have escaped the grater, and the clods which have not passed the sieve, are not useless. They are dried in the stove after the flour is roasted, and then pounded in a mortar to a fine white powder, with which they make soup. It is likewise used for making a kind of thick coarse cassada, which is roasted till almost burnt; of this, fermented with molasses and West-India potatoes, they prepare a drink called *ouycou*. This liquor, the favourite drink of the natives, is sometimes made extremely strong, especially on occasion of a feast: with this they get intoxicated, quarrel and murder each other. Such of the inhabitants and workmen as have not wine, drink *ouycou*. It is of a red colour, strong, nourishing, and refreshing; and easily inebriates those who accustom themselves to it.

6. *JATROPHA MULTIFIDA*, or *French physic nut*, with leaves many-parted and polished, and stipules bristly and multifid, grows to 10 feet high. The main stalk divides into very few branches, and is covered with a greyish white bark. The leaves stand upon six-inch footstalks, surrounding the main stalk, generally near the top, in an irregular order. The flowers grow in bunches, umbel-fashion, upon the extremities of each large stalk, very much resembling, at their first appearance, a bunch of red coral: these afterwards open into small five-leaved purple flowers, and are succeeded by nuts, which resemble those of the *CURCAS*, N° 1. This species is a native of the W. Indies, and is cultivated there as an ornamental shrub. The seeds of this, as well as of the *Curcas* and *gossypifolia*, are drastic purgatives and emetics. They yield, by decoction, an oil of the same uses and virtues as the *oleum ricini*. See *RICINUS*.

JATS, a tribe of Hindoos, in Hindoostan Proper, formerly very powerful: but they now possess only the small territory of Bhartpour, 45 miles W. of Agra.

JAVA, a large island of the East Indies, lying between 105° and 116° Lon. E. and between 6° and 8° Lat. S. 700 miles long, and about 100 broad. It is situated S. of Borneo, and SE. of Malacca, having Sumatra lying before it, from which it is separated by the *Straits of Sunda*. The country is mountainous and woody in the middle; but the coast is flat, full of bogs and marshes; and the air is unhealthful. It produces pepper, indigo, sugar, tobacco, rice, coffee, cocoa-nuts, plantains, cardamoms, and other tropical fruits. Gold in small quantities has been found in it. Many of the mountains are so high as to be seen at the distance of 10 or 12 miles. The *Blue Mountain* is seen farthest off at sea. They have frequent and terrible earthquakes in this island, which shake the city of Batavia and places adjacent, in the most

dreadful manner. The waters in the road are excessively agitated; their motion resembles that of a boiling pot; and in some places the earth opens. The inhabitants think that these earthquakes proceed from the mountain Parang, which abounds in sulphur, saltpetre, and bitumen. The fruits and plants of this island are excellent, and almost innumerable. There are many forests, which abound with buffaloes, tigers, rhinoceroses, and wild horses, with an infinite variety of serpents, some of them of an enormous size. Crocodiles prodigiously large are found near the mouths of the rivers. (See *LACERTA*.) There is great variety of peacocks, partridges, pheasants, wood-pigeons, and other fowls. The Indian bat differs little in form from ours, but its wings, when extended, measure a full yard, and its body is of the size of a rat. They have also fish and tortoises in great plenty. There are above 40 cities in the island, and more than 4500 villages, besides hamlets; which are supposed to contain in all above 30 millions of inhabitants. There are many princes in the island, of whom the most considerable are, the emperor of Materan, who resides at Katsura, and the kings of Bantam and Japara. Upon the first of these many of the petty princes are dependent; but the Dutch are masters of the greatest part of the island, particularly of the N. coast, though some of the princes beyond the mountains, on the S. coast, still maintain their independency. The natives, who are established in the neighbourhood of Batavia, and for a tract of about 40 leagues along the mountains of Bantam, are subject to the governor-general. The company sent drossards, or commissaries among them, who administer justice and take care of the public revenues. Batavia is the capital not only of this island, but of all the Dutch dominions in India. See *BATAVIA*, N° 1. Besides the garrison in the city of Batavia, the Dutch have about 15,000 men in the island, either Dutch, or formed out of the several nations they have enslaved; with a fleet of between 20 and 30 men of war.

JAVA-HEAD, the W. point of the isle of JAVA. Lon. 104. 15. E. Lat. 6. 18. S.

JAUCOURT, Lewis DE, a French compiler, whose erudition was almost universal. He conducted the *Bibliothèque Raisonnée*, from its commencement to 1740; and had a share in the French *Encyclopedie* and *Museum Sabæanum*. He also compiled a *Lexicon Medicum Universale*, but the MS. was lost in the vessel that was taking it to Holland. He died in 1740.

JAUDE, a town of France, in the dep. of Charente, 9 miles NNE. of Angoulême.

JAUDONNIERE, a town of France, in the dep. of the Vendée, 9 miles W. of Châteigneray.

* JAVEL. *n. f.* [perhaps from the verb.] A wandering or dirty fellow.—

When as time, flying with wings swift,
Expired had the term that those two javels
Should tender up a reckoning of their travels.

Hubbard's Tale.

—Sir Thomas More, preparing himself for execution, put on his best apparel, which the lieutenant compelled him to put off again, saying, That he who should have them was but a javel. What, says Sir Thomas, shall I account him a javel, who shall

shall this day do me so great a benefit? *More's Life of Sir Thomas More.*

* To JAVEL, or JABLE. *v. a.* To bemire; to soil over with dirt through unnecessary traversing and travelling. This word is still retained in Scotland and the northern counties.

(1.) * JAVELIN. *n. f.* [*javeline*, Fr.] A spear or half-pike, which anciently was used either by foot or horse. It had an iron head pointed.—

Others, from the wall, defend
With dart and *jaw'lin*, stones and sulph'rous fire;
On each hand slaughter and gigantick deeds.

Milton's Par. Lost.

She shakes her myrtle *jaw'lin*: and, behind,
Her Lycian quiver dances in the wind. *Dryd.*

Flies the *javelin* swifter to its mark,
Launch'd from the vigour of a Roman arm?

Addison's Cato.

(2.) The JAVELIN, in antiquity, was $5\frac{1}{2}$ feet long; the shaft was of wood, and the point of steel. Every soldier in the Roman armies had 7 of these, which were very light and slender.

JAVELLO, Chrysostom, a learned Italian Dominican of the 16th century, who taught philosophy and theology at Bologna, and died about 1540. He wrote treatises on philosophy, politics, and Christian œconomy: also, notes on Pomponatius, and other works, printed in 3 vols. folio.

JAUER, a city of Silesia, capital of a province so named, with a citadel, and a large square surrounded with piazzas. It is 12 miles SE. of Lignitz, 30 SW. of Breslau, and 87 E. of Prague. Lon. 16. 29. E. Lat. 50. 56. N.

JAUERLHAC, a town of France, in the dep. of Dordogne, 4 miles NW. of Nontron.

JAUPTIONI, a river of Louisiana, which runs SE. and falls into the Mississippi, 16 miles S. of the Fabiani, in Lat. 39. 15. N.

JAUIAC, or JAULNAC, a town of France, in the dep. of Ardeche, 15 miles SW. of Privac.

JAVISO, a river of Naples, in Calabria.

JAULNAIS, a town of France, in the dep. of Vienne, 6 miles N. of Poitiers.

(1.) * JAUNDICE. *n. f.* [*jaunisse*, *jaune*, yellow, Fr.] A distemper from obstructions of the glands of the liver, which prevents the gall being duly separated by them from the blood; and sometimes, especially in hard drinkers, they are so indurated as never after to be opened, and straiten the motion of the blood so much through that viscus, as to make it divert with a force great enough into the gastrick arteries, which go off from the hepatick, to break through them, and drain into the stomach; so that vomiting of blood, in this distemper, is a fatal symptom. *Quincy.*—

Why should a man, whose blood is warm within,

Sit like his grandfire cut in alabaſter?

Sleep when he wakes, and creep into the *jaundice*
By being peevish? *Shak. Merchant of Venice.*

Those were thy thoughts, and thou could'st
judge aright,

'Till int'rest made a *jaundice* in thy sight. *Dryd.*

—The eyes of a man in the *jaundice* make yellow observations on every thing; and the soul, tinctured with any passion, diffuses a false colour over the appearances of things. *Watts.*

(2.) JAUNDICE. See MEDICINE, § 325 and 1046—1051.

* JAUNDICED. *adj.* [from *jaundice*.] Infected with the jaundice.—

All seems infected, that th' infected spy,

As all looks yellow to the *jaundic'd* eye. *Pope.*

* JAUNT. *n. f.* [from the verb.] Ramble; flight; excursion.—It is commonly used ludicrously, but solemnly by *Milton.*—

Our Saviour meek, and with untroubled mind,

After his airy *jaunt*, though hurry'd sore,

Hungry and cold, betook him to his rest. *Milt.*

He sends me out on many a *jaunt*,

Old houses in the night to haunt. *Hudibras.*

—They parted, and away posts the cavalier in quest of his new mistress; his first *jaunt* is to court. *L'Estrange.*—If you are for a merry *jaunt*, I'll try for once who can foot it farthest. *Dryd.*—

Thus much of the scheme of my design in this part have I run over, and led my reader a long and tedious *jaunt*, in tracing out those metallick and mineral bodies. *Woodward.*

* To JAUNT. *v. n.* [*janter*, Fr.] To wander here and there; to bustle about. It is now always used in contempt or levity.—

I was not made a horse,

And yet I bear a burthen like an ass;

Spur-gall'd and tir'd by *jaunting* Bolingbroke.

Shak. Richard II.

* JAUNTINESS. *n. f.* [from *jaunty*, or *janty*, corrupted from *gentil*, French. See JANTY.] Airiness; flutter; genteelness.—A certain stiffness in my limbs entirely destroyed that *jauntiness* of air I was once master of. *Addison's Spectator.*

JAVORNICK, a mountain in Carniola.

JAURON, a town of France, in the dept. of Maine, 5 m. NNW. of Vilaine, and 2 E. of Lallay.

JAURSIER, a town of France in the dept. of Lower Alps, 4 miles NE. of Barcelonnette.

(1.) * JAW. *n. f.* [*joue*, a cheek, French; whence *jawbone*, or *cheekbone*, then *jaw*.] 1. The bone of the mouth in which the teeth are fixed.—A generation whose teeth are as swords, and their *jaw* teeth as knives, to devour the poor. *Prov. xxx. 14.*—The *jaw* bones, hearts, and galls of pikes, are very medicinal. *Walton's Angler.*—Piso, who probably speaks Aristotle's meaning, saith that the crocodile doth not only move his upper *jaw*, but that his nether *jaw* is immovable. *Grew's Museum.*—

More formidable hydra stands within,

Whose *jaws* with iron teeth severely grin. *Dryd.*

2. The mouth.—My tongue cleaveth to my *jaws*, and thou hast brought me into the dust of death. *Psalms xxii. 15.*—

My bended hook shall pierce their slimy *jaws*. *Sh.*

A smeary foam works o'er my grinding *jaws*,
And utmost anguish shakes my lab'ring frame.

Rowe.

(2.) JAW-LOCKED, is a spasmodic contraction of the lower jaw, commonly produced by some external injury affecting the tendons or ligaments. See MEDICINE, § 844—847.

(3.) JAWS. See ANATOMY, § 198, 255, and 483, &c.

JAWOR, a town of Lithuania, in Novogrod.

JAXARTES, a river of Sogdiana, mistaken by Alexander

Alexander the Great for the Tanais. It falls into the E. of the Caspian Sea, and is now called Sir.

JAXT, a river of Germany, which runs into the Neckar, near Wimphen.

JAXTBERG, a town of Franconia, 31 miles S. of Wurzburg.

(1.) JAY, Guy Michael LE, a French gentleman, who distinguished himself by causing a polyglot bible to be printed at his own expense in 10 vols. folio: but he ruined himself by that impression, first because he would not suffer it to appear under the name of cardinal Richelieu, who, after the example of cardinal Ximenes, was ambitious of thus eternizing his name; and next, because he made it too dear for the English market; on which Dr Walton undertook his polyglot bible, which, being more commodious, reduced the price of M. Le Jay's. After the death of his wife, M. Le Jay took orders, was made dean of Vezelay in the Nivernois, and Louis XIV. gave him the post of counsellor of state. He died in 1675.

(2.) * JAY. *n. f.* [named from *his cry*. *Skinner*.] A bird; *piaglandaria*.—

Two sharp winged sheers,

Deck'd with diverse plumes, like painted jays,
Were fixed at his back, to cut his airy ways.

Fairy Queen.

—We'll use this unwholesome humidity, this gross wat'ry pumpkin—we'll teach him to know turtles from jays. *Shakespeare*.—

What, is the *jay* more precious than the lark,

Because his feathers are more beautiful? *Shak*.

—I am highly delighted to see the *jay* or the thrush hopping about my walks. *Spectator*.—

Admires the *jay*, the insects gilded wings,

Or hears the hawk, when Philomela sings. *Pope*.

(3.) JAY, in ornithology. See CORVUS.

(4.) JAY, in geography, a township of the United States, in the district of Maine, and Cumberland county.

JAYNA, a canton, parish, and river of Hispaniola, in the S. part of the island, formerly belonging to Spain.

JAYPOUR, a town of Hindoostan, in Orissa, 400 m. SW. of Patna. Lon. 81. 48. E. Lat. 19. 5. N.

JAYSPIZ, a town of Moravia, in Znaim.

* JAZEL. *n. f.* A precious stone of an azure or blue colour. *DiB*.

JAZER, or JASER, in ancient geography, a Levitical city in the territory of the Amorites, beyond Jordan, 10 miles W. or rather SW. of Philadelphia, and 15 miles from Efebon; and therefore situated between Philadelphia and Heshbon, on the E. border of the tribe of Gad, supposed to be the JAZOREM of Josephus. In Jeremiah xlviii. mention is made of the sea of Jazer, that is a lake; taken either for an effusion or overflowing of the Arnon, or a lake through which it passes, or from which it takes its rise.

JAZIGES, or } an ancient nation of Sarmatia,
JAZYGES, } who inhabited the country on the banks of the Palus Mæotis. *Tacitus* xii. 29.

IBACH, a river of Germany, in Brisgau.

IBACABAL, a river of Spain, which runs into the Bay of Biscay, below Bilbao.

IBALI, a town of Turkey, in Macedonia.

(1.) IBAR, or HIBAR, a town of European Turkey, in Servia; 10 m. N. of Novibazar.

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(2.) IBAR, a river of Turkey, which runs into the Morava, 20 miles N. of Precop.

IBBENBUCHREN, a town of Westphalia, in the county of Lingen, 6 m. N. of Tecklenburg.

IBBER, a river in Derbyshire, which runs into the Rother, near Chesterfield.

(1.) IBBERVILLE, an island of W. Florida, in the Mississippi. Lon. 91. 24. W. Lat. 50. 42. N.

(2.) IBBERVILLE, a river, or rather a natural canal of W. Florida, which, in May, June, and July, when the Mississippi overflows and runs into it, forms a communication for vessels drawing 3 or 4 feet, from the Mississippi to the Gulf of Mexico, E. through lakes Mauripas and Pontchartrain; but is dry all the rest of the year.

IBER, a river of Spain in Estremadura.

IBERES, the ancient people of IBERIA.

IBERG. See IBORG.

(1.) IBERIA, the ancient name of Spain, so called from the river Iberus. See HISPANIA.

(2.) IBERIA was also the name of an inland country of Asia, having Colchis and a part of Pontus on the W. mount Caucasus on the N. Albania on the E. and Armenia Major on the S. It is now the western part of Georgia. (See GEORGIA, N° I.

§1.) Iberia, according to Josephus, was first peopled by Tubal, the brother of Gomer and Magog. His opinion is confirmed by the Septuagint; for Meshech and Tubal are by these interpreters rendered *Moschi* and *Iberians*. We know little of the history of this country till the reign of Mithridates, when their king. *Artocis*, siding with that prince against Lucullus, and afterwards against Pompey, was defeated by the latter with great slaughter; but afterwards obtained a peace, upon delivering up his sons, as hostages. Little notice is taken of the succeeding kings by the ancient historians. They were probably tributary to the Romans till that empire was overturned, when this, with the other countries in Asia bordering on it, fell successively under the power of the Saracens and Turks.

IBERIS, *SCIATICA CRESSES*, or *Candy-tuft*, a genus of the filiquosa order, belonging to the tetradynamia class of plants; and in the natural method ranking under the 39th order, *Siliquosæ*. The corolla is irregular; the two exterior petals larger than the interior ones; the silicula polyspermous, emarginated. There are 4 species:

1. IBERIS AMARA, the *bitter candy-tuft*, hath stalks branching like the UMBELLATA, which rise from 8 to 12 inches high; small, spear-shaped, and slightly indented leaves; and all the branches terminated by racemose bunches of white flowers in June and July. See N° 4.

2. IBERIS SEMPERFLORENS, the *ever-flowering shrubby iberis*, hath low undershrubby stalks, very branchy, growing to the height of 18 inches, with white flowers in umbels at the ends of the branches, appearing at all times of the year. See N° 3;

3. IBERIS SEMPERVIRENS, the *tree candy-tuft* has low undershrubby stalks, very branchy and bushy, rising to the height of 10 or 12 inches with white flowers in umbels at the ends of the branches, appearing great part of the summer. This and the last species are tender, and must be put in pots, to be sheltered from the winter frosts. They are easily propagated by slips or cuttings.

4. IBERIS UMBELLATA, the common *candy-tuft*,
N n n n has

has herbaceous, short, round, and very branchy stalks of tufty growth, from about 6 to 10 inches high; small spear-shaped leaves, the lower ones serrated, the upper entire; and all the stalks and branches terminated by umbellate clusters of flowers of different colours in the varieties. This species and the *AMARA*, N° 1, being hardy annuals, may be sowed in any common soil in March, till midsummer, and will thus afford a succession of flowers from June to September.

IBERUS, a river of Spain, now the *EBRO*.

IBEX, in zoology. See *CAPRA*, N° XI.

IBIS, in ornithology. See *TANTALUS*.

IBNEN SEE, a lake of Suabia, 4 miles NNE. of Heiligenberg.

IBORG, a town of Osnaburg, 10 miles SW. of Osnaburg, and 40 NE. of Munster.

IBOS, a town of France, in the dep. of Upper Pyrenees, 3 miles W. of Tarbes.

IBRAHIM, a mountain of Arabia, in Yemen.

(1.) **IBRAIM**, a town of Hungary, 14 miles NNE of Nanas.

(2.) **IBRAIM**, a river of Persia.

IBRAS, a town of Lithuania, in Brzefk.

IBRIGI, a town of Turkey, in Romania.

IBRIS, an island of Scotland, in the Frith of Forth, $2\frac{1}{2}$ miles N. of North-Berwick.

IBURAR, a town of Turkey, in Caramania.

IBYCUS, a Greek lyric poet, of whose works there are only a few fragments remaining, flourished A. A. C. 550. It is said, that he was assassinated by robbers; and that, dying, he called upon some cranes he saw flying to bear witness. Some time after, one of the murderers seeing some cranes, said to his companions, "There are the witnesses of Ibycus's death:" which being reported to the magistrates, the assassins were put to the torture, and having confessed the fact, were hanged. Thence arose the proverb *Ibyci Grues*.

ICARUS. See *DÆDALUS*, N° 1.

ICA, **YCA**, or **VALVERDE**, a town of Peru, in the audience of Lima. It gives, with two other towns, *PISCO* and *NASCA*, name to a province. Its commerce is chiefly in glass, wine, brandy, &c. It is situated 140 m. SSE. of Lima. Lon. 75. 28. W. Lat. 13. 50. S.

(1.) * **ICE**. *n. f.* [*is*, Saxon; *eyse*, Dutch.] 1. Water or other liquor made solid by cold.—

You are no surer, no,

Than is the coal of fire upon the ice,

Or hailstone in the sun.

Shak.

Thou art all ice, thy kindness freezes. *Shak.*

—If I should ask whether ice and water were two distinct species of things, I doubt not but I should be answered in the affirmative. *Locke*. 2. Concreted sugar. 3. To break the ICE. To make the first opening to any attempt.—

If you break the ice, and do this feat,

Achieve the elder, set the younger free

For our access, whose hap shall be to have her,

Will not so graceless be to be ingrate. *Shak.*

—Thus have I broken the ice to invention, for the lively representation of floods and rivers necessary for our painters and poets. *Peacham*.—

After he'd a while look'd wife,

At last broke silence and the ice. *Hudibras*.

(2.) **ICE**, in physiology, a solid, transparent, and brittle body, formed of some fluid, particularly

water, by means of cold. See *COLD*, § 5—10; *FREEZING*; and *FROST*, § 2—10.

(3.) **ICE**, **BLINK OF THE**, a name given by pilots to a bright appearance near the horizon occasioned by the ice, and observed before the ice itself is seen.

(4.) **ICE**, **CAUSES OF THE FORMATION AND PHENOMENA OF**. *M. Lemery*, the younger, observes, that ice is only a re-establishment of the parts of water in their natural state; that the mere absence of fire is sufficient to account for this re-establishment; and that the fluidity of water is a real fusion, like that of metals exposed to the fire; differing only in this, that a greater quantity of fire is necessary to the one than the other. *Galileo* was the first that observed ice to be lighter than the water which composed it; and hence it happens, that ice floats upon water, its specific gravity being to that of water as 8 to 9. This rarefaction of ice seems to be owing to the air bubbles produced in water by freezing; and which, being considerably large in proportion to the water frozen, render the body so much specifically lighter: these air bubbles, during their production, acquire a great expansive power, so as to burst the containing vessels, though ever so strong. See *CHEMISTRY*, *Index*; *COLD*, § 10; *CONGELATION*, § 2; *FREEZING*, § 2; &c. *M. Marian*, in a dissertation on ice, attributes the increase of its bulk chiefly to a different arrangement of the parts of the water from which it is formed; the icy skin on the water being composed of filaments which are constantly and regularly joined at an angle of 60°; and which, by this angular disposition, occupy a greater volume than if they were parallel. He found the augmentation of the volume of water by freezing, in different trials, a 14th, an 18th, a 19th, and when the water was previously purged of air, only a 22d part: that ice, even after its formation, continues to expand by cold (see *EXPANSION*, § 3.); for, after water had been frozen to some thickness, the fluid part being let out by a hole in the bottom of the vessel, a continuance of the cold made the ice convex; and a piece of ice, which was at first only a 14th part specifically lighter than water, on being exposed some days to the frost, became a 12th part lighter. To this cause he attributes the bursting of ice on ponds. Wax, resins, and animal fats, made fluid by fire, instead of expanding like watery liquors, shrink in their return to solidity: for solid pieces of the same bodies sink to the bottom of the respective fluids; a proof that these bodies are more dense in their solid than in their fluid state. The oils which congeal by cold, as oil olive, and the essential oil of aniseeds, appear also to shrink in their congelation. Hence, the different dispositions of different kinds of trees to be burst by, or to resist, strong frosts, are by some attributed to the juices with which the tree abounds; being in the one case watery, and in the other resinous or oily.

(5.) **ICE**, **FORMS OF THE CRYSTALS OF**. Though it has been generally supposed that the natural crystals of ice are stars of six rays, forming angles of 60° with each other, yet this crystallization of water, as it may properly be called, seems to be as much affected by circumstances as that of salts. Hence we find a considerable difference

rence in the accounts of those who have undertaken to describe these crystals. M. Mairan informs us, that they are stars with six radii; and his opinion is confirmed by observing the figure of frost on glass. M. Romé de L'Isle determines the form of the solid crystal to be an equilateral octaedron. M. Hassenfratz found it to be a prismatic hexaedron; but M. D'Antic found a method of reconciling these seemingly opposite opinions. In a violent hail-storm, where the hailstones were very large, he found they had sharp wedge-like angles of more than half an inch; and in these he supposed it impossible to see two pyramidal tetraedra jointed laterally, and not to conclude that each grain was composed of octaedrons converging to a centre. Some had a cavity in the middle; and he saw the opposite extremities of two opposite pyramids, which constitute the octaedron; he likewise saw the octaedron entire united in the middle; all of them were therefore similar to the crystals formed upon a thread immersed in a saline solution. On these principles M. D'Antic constructed an artificial octaedron resembling one of the largest hailstones; and found that the angle at the top of the pyramid was 45° , but that of the junction of the two pyramids 145° . It is not, however, easy to procure regular crystals in hailstones, where the operation is conducted with such rapidity: in snow and hoar frost, where the crystallization goes on more slowly, our author is of opinion that he sees the rudiments of octaedra. Ice forms generally on the surface of water; but this too, like the crystallization, may be varied by an alteration in the circumstances. (See FREEZING, § 1.; and FROST, § 3, 4.) In Germany, particularly in the northern parts, there are three kinds of ice. 1. That which forms on the surface. 2. That formed in the middle of the water, resembling nuclei or small hail. 3. The ground ice which is produced at the bottom, especially where there is any fibrous substance to which it may adhere. This is full of cells like a wasp's nest, but less regular; and performs many strange effects in bringing up very heavy bodies from the bottom, by means of its inferiority in specific gravity to the water in which it is formed. The ice which forms in the middle of the water rises to the top, and there unites into large masses; but the formation both of this and the ground ice takes place only in violent and sudden colds, where the water is shallow, and surface disturbed in such a manner that the congelation cannot take place. The ground ice is very destructive to dikes and other aquatic works. In the more temperate European climates these kinds of ice are not met with.

(6.) ICE, METHODS OF PROCURING. In many countries the warmth of the climate renders ice not only a desirable, but even a necessary article; so that it becomes an object of some consequence to fall upon a ready and cheap method of procuring it. Though one of the cheapest methods hitherto discovered seems to be that related under the article COLD, § 8, 9, by means of sal ammoniac or Glauber's salt, yet it is proper to mention that some attempts were made by M. Cavallotti to discover a method of producing a sufficient degree of cold for this purpose, by the evaporation of volatile liquors. He found, however, in the course of these

experiments, that ether was incomparably superior to any other fluid in the degree of cold it produced. The price of the liquor naturally induced him to fall upon a method of using it with as little waste as possible. The thermometer he made use of had the ball quite detached from the ivory piece on which the scale was engraved. The various fluids were then thrown upon the ball through the capillary aperture of a small glass vessel shaped like a funnel; and care was taken to throw them upon it so slowly, that a drop might now and then fall from the under part, excepting when those fluids were used, which evaporate very slowly; in which case it was sufficient barely to keep the ball moist, without any drop falling from it. During the experiment the thermometer was kept very gently turning round its axis, that the fluid made use of might fall upon every part of its ball. He found this method preferable to that of dipping the ball of the thermometer into the fluid and taking it out again immediately, or even of anointing it constantly with a feather. The evaporation, and consequently the cold, produced by it, may be increased by blowing on the thermometer with a pair of bellows; though this was not used in his experiments (for the particulars of which we refer to his work), on account of the difficulty of its being performed by one person, and likewise because it occasions much uncertainty in the results. See EVAPORATION, § 14. Sir Robert Barker thus describes the process of making ice in the East Indies, in a country where he never saw any natural ice. On a large plain they dig 3 or 4 pits, each about 30 feet square, and 2 feet deep; the bottoms of which are covered, about 8 or 12 inches thick, with sugar cane, or the stems of the large Indian corn, dried. On this bed are placed in rows a number of small shallow unglazed earthen pans, formed of a very porous earth, a quarter of an inch thick, and about an inch and a quarter deep; which, at the dusk of the evening, they fill with soft water that has been boiled. In the morning before sunrise the ice-makers attend at the pits, and collect what has been frozen in baskets, which they convey to the place of preservation. This is usually prepared in some high and dry situation, by sinking a pit 14 or 15 feet deep, which they line first with straw, and then with a coarse kind of blanketing. The ice is deposited in this pit, and beaten down with rammers, till at length its own accumulated cold again freezes it, and it forms one solid mass. The mouth of the pit is well secured from the exterior air with straw and blankets, and a thatched roof is thrown over the whole. *Philos. Trans.* vol. 65. p. 252. An important discovery has just been made by Mr Professor Leslie of Edinburgh, whereby ice may be procured in great quantity, and in a very short time. The discovery is so recent, that we are not yet (Sept. 1810) enabled to give any detail of it.

* To ICE. *v. a.* [from the noun.] 1. To cover with ice; to turn to ice. 2. To cover with con-
creted sugar.

ICEBERGS, large bodies of ice filling the valleys between the high mountains in northern latitudes. Among the most remarkable are those of the E. coast of Spitzbergen; see GREENLAND, § i. and SPITZBERGEN. They are seven in number, but at con-

siderable distances from each other: each fills the valleys for tracts unknown, in a region totally inaccessible, in the internal parts. The glaciers of Switzerland seem contemptible to these; but present often a similar front into some lower valley. See **GLACIERS**. The last exhibits over the sea a front 300 feet high, emulating the emerald in colour: cataracts of melted snow precipitate down various parts, and black spiring mountains, streaked with white, bound the sides, and rise, crag above crag, as far as eye can reach in the back ground. At times immense fragments break off, and tumble into the water, with a most dreadful noise. A piece of this vivid green substance has fallen, and grounded in 24 fathoms water, and spired above the surface 50 feet. (*Philipp's Voyage*, p. 70.) Similar icebergs are frequent in all the arctic regions; and to their lapses is owing the solid mountainous ice which infests those seas.—Frost gives them very majestic as well as singular forms. Masses have been seen resembling a Gothic church, with arched windows and doors, and all the rich drapery of that style composed of crystals of the richest sapphirine blue; tables with one or more feet; and often immense flat roofed temples, like those of Luxor on the Nile, supported by round transparent columns of cerulean hue, float by the astonished spectator.—These icebergs are the creation of ages, and receive annually additional height by the falling of snows and rain, which often instantly freezes, and more than repairs the loss occasioned by the influence of the melting sun.

ICE-BOAT, *n. f.* a boat constructed to sail upon ice. They are very common in Holland, particularly upon the Maese and the lake Y. They go with incredible swiftness, sometimes so quick as to affect the breath, and are very useful in conveying goods and passengers over lakes and great rivers in that country. Boats of different sizes are placed in a transverse form upon a 2½ or 3 inch deal board; at the extremity of each end are fixed irons, which turn up in the form of skais; upon this plank the boat rests, and the two ends seem as out-riggers to prevent oversetting, whence ropes are fastened that lead to the head of the mast in the nature of shrouds, and others passed through a block across the bowsprit: the rudder is made somewhat like a hatchet with the head placed downward, which being pressed down, cuts the ice, and serves all the purposes of a rudder in the water by enabling the helmsman to steer, tack, &c See *Plate CXCII. Fig. 3.*

ICE-CREAM, *n. f.* cream cooled by ice. Take a sufficient quantity of cream, and when it is to be mixed with raspberry, or currant or pine, a quarter part as much of the juice or jam as of the cream: after beating and straining the mixture through a cloth, put it with a little juice of lemon into the mould, which is a pewter vessel, and varying in size and shape at pleasure; cover the mould, and place it in a pail about two thirds full of ice, into which two handfuls of salt have been thrown; turn the mould by the hand-hold with a quick motion to and fro, in the manner used for milling chocolate, for 8 or 10 minutes; then let it rest as long, and turn it again for the same time; and having left it to stand half an hour, it

is fit to be turned out of the mould and to be sent to table. Lemon juice and sugar, and the juices of various kinds of fruits, are frozen without cream; and when cream is used, it should be well mixed.

ICE-HILL, *n. f.* a sort of structure common upon the Neva at Petersburg, which affords a perpetual fund of amusement to the populace. They are constructed in the following manner. A scaffolding is raised upon the river about 30 feet in height, with a landing place on the top, the ascent to which is by a ladder. From this summit a sloping plain of boards, about 4 yards broad and 30 long, descends to the superficies of the river: it is supported by strong poles gradually decreasing in height, and its sides are defended by a parapet of planks. Upon these boards are laid square masses of ice about 4 inches thick, which being first smoothed with the axe and laid close to each other, are then sprinkled with water: by these means they coalesce, and, adhering to the boards, immediately form an inclined plain of pure ice. From the bottom of this plain the snow is cleared away for the length of 200 yards and the breadth of 4, upon the level bed of the river; and the sides of this course, as well as the sides and top of the scaffolding, are ornamented with firs and pines. Each person, being provided with a sledge, mounts the ladder; and having attained the summit, he sets himself upon his sledge at the upper extremity of the inclined plain, down which he suffers it to glide with considerable rapidity, poising it as he goes down; when the velocity acquired by the descent carries it above 100 yards upon the level ice of the river. At the end of this course, there is usually a similar ice-hill, nearly parallel to the former, which begins where the other ends; so that he immediately mounts again, and in the same manner glides down the other inclined plain of ice. This diversion he repeats as often as he pleases. These ice-hills exhibit a pleasing appearance upon the river, from the trees with which they are ornamented, as well as from the moving objects which at particular times of the day are descending without intermission.

(1.) * **ICEHOUSE**, *n. f.* [*ice and house.*] A house in which ice is repositied against the warm months.

(2.) **ICE-HOUSE**. The aspect of ice-houses should be towards the E. or SE. for the advantage of the morning sun to expel the damp air, as that is more pernicious than warmth; for which reason, trees in the vicinity of an ice-house tend to its disadvantage. The best soil for an ice-house to be made in is chalk, as it conveys away the waste water without any artificial drain; next to that, loose stony earth or gravelly soil. Its situation should be on the side of a hill, for the advantage of entering the cell upon a level. To construct an ice-house, first choose a proper place at a convenient distance from the house or houses it is to serve: dig a cavity (if for one family, of the dimensions specified in the design) of the figure of an inverted cone, sinking the bottom concave, to form a reservoir for the waste water till it can drain off; if the soil require it, cut a drain to a considerable distance, or so far as will come out at the side of the hill, or into a well, to make it communicate

communicate with the springs, and in that drain form a sink or air-trap, marked *l*, by sinking the drain so much lower in that place as it is high, and bring a partition from the top an inch or more into the water, which will consequently be in the trap; and will keep the well air-tight. Work up a sufficient number of brick piers to receive a cart-wheel, to be laid with its convex side upwards to receive the ice; lay hurdles and straw upon the wheel, which will let the melted ice drain through, and serve as a floor. The sides and dome of the cone are to be 9 inches thick, the sides to be done in steened brickwork, *i. e.* without mortar, and wrought at right angles to the face of the work: the filling in behind should be with gravel, loose stones, or brick bats, that the water which drains through the sides may the more easily escape into the well. The doors of the ice-house should be made as close as possible, and bundles of straw placed always before the inner door to keep out the air. In *Plate CXII. Fig. 4*, *a* shews the line first dug out: *b* The brick circumference of the cell: *c* The diminution of the cell downwards: *d* The lesser diameter of the cell: *e* The cart wheel or joists and hurdles: *f* The piers to receive the wheel or floor: *g* The principal receptacle for straw: *h* The inner passage, *i* the first entrance, *k* the outer door, passages having a separate door each: *l* An air trap: *m* The well: *n* The profile of the piers: *o* The ice filled in: *p* The height of the cone: *q* The dome worked in two half brick arches: *r* The arched passage: *s* The door-ways inserted in the walls: *t* The floor of the passage: *u* An aperture through which the ice may be put into the cell; this must be covered next the crown of the dome, and then filled in with earth: *x* The sloping door, against which the straw should be laid. The ice when to be put in should be collected during the frost, broken into small pieces, and rammed down hard in strata of not above a foot, to make it one complete body; the care in putting it in, and well ramming it, tends much to its preservation. In a season when ice is not to be had in sufficient quantities, snow may be substituted. Ice may be preserved in a dry place under ground, by covering it well with chaff, straw, or reeds. Chaff is much used for this purpose in Italy.

ICE-ISLAND, *n. f.* a name given by sailors to a great quantity of ice collected into one huge solid mass, and floating about upon the seas near or within the polar circles.—Many of these fluctuating islands are met with on the coasts of Spitzbergen, to the great danger of the shipping employed in the Greenland fishery. In the midst of those tremendous masses navigators have been arrested and frozen to death. In this manner the brave Sir Hugh Willoughby perished with all his crew in 1553; and in the year 1773, Lord Mulgrave, after every effort which the most finished seaman could make to accomplish the end of his voyage, was caught in the ice, and was near experiencing the same unhappy fate. See the account at large in *Phipp's Voyage to the North Pole*. The forms assumed by the ice in this chilling climate are very pleasing. The surface of that which is congealed from the sea-water (for we must allow it two ori-

gins) is flat and even, hard, opaque, resembling white sugar, and incapable of being slid on, like the British ice. The greater pieces, or fields, are many leagues in length: the lesser are the meadows of the seals, on which those animals at times frolic by hundreds. The motion of the lesser pieces is as rapid as the currents: the greater, which are sometimes 100 leagues long, and 60 or 80 broad, move slow and majestically, often fix for a time, immovable by the power of the ocean, and then produce near the horizon that bright white appearance called the *blink*. The approximation of two great fields produces a most singular phenomenon: The larger forces the lesser out of the water, and adds it to its surface: a 2d and often a 3d succeeds; so that the whole forms an aggregate of a tremendous height. These float in the sea like so many rugged mountains, and are sometimes 500 or 600 yards thick; but the far greater part is concealed beneath the water. These are continually increased in height by the freezing of the spray of the sea, or of the melting of the snow, which falls on them. Those which remain in this frozen climate receive continual increase; others are gradually wafted by the northern winds into southern latitudes, and melt by degrees, by the heat of the sun, till they waste away, in the boundless element. The collision of the great fields of ice, in high latitudes, is often attended with a noise that for a time takes away the sense of hearing any thing else; and the lesser with a grinding of unspeakable horror. The water which dashes against the mountainous ice freezes into an infinite variety of forms; and gives the voyager ideal towns, streets, churches, steeples, and every shape which imagination can frame.

(1.) **ICELAND**, a large island in the northern part of the Atlantic Ocean, between 63° and 68° lat. N. and between 10° and 16° lon. W. Its greatest length is about 700 miles, and its breadth about 300.

(2.) **ICELAND, APPEARANCE, CLIMATE, AND PHENOMENA OF.** As Iceland lies partly within the frigid zone, and is liable to be surrounded with vast quantities of ice, which come from the polar seas, it is very inhospitable. It is exceedingly subject to earthquakes; and so full of volcanoes, that the little part of it which appears fit for the habitation of man seems almost totally laid waste by them. The best account that has yet appeared of the island is in a late publication entitled, *Letters on Iceland, &c. written by Uno Von Troil, D. D. first chaplain to his Swedish Majesty*. Dr Troil sailed from London on the 12th of July 1771, along with Mr Banks, Dr Solander, and Dr James Lind of Edinburgh. After visiting the Hebrides, they arrived on the 28th of August at Iceland, where they cast anchor at Bessledr, in about 64° 6' N. Lat. in the western part of the island. The country had to them the most dismal appearance that can be conceived. The climate, however, is not unwholesome or naturally subject to excessive colds, notwithstanding its northwardly situation. There have been instances indeed of Fahrenheit's thermometer sinking to 24° below the freezing point in winter, and rising to 804° in summer. Since 1749, observations have been

been made on the weather; and the coldness of the climate is thought to be so much on the increase, that the country is in danger of becoming unfit for the habitation of the human race. Wood, which formerly grew in great quantities all over the island, cannot now be raised. Even the hardy firs of Norway cannot be reared in this island. They seemed indeed to thrive till they were about two feet high; but then their tops withered, and they ceased to grow. This is owing chiefly to the storms and hurricanes which happen in May and June. In 1772, governor Thodal sowed a little barley, which grew very briskly; but a short time before it was to be reaped, a violent storm so effectually destroyed it, that only a few grains were found scattered about. This island lies under another disadvantage, owing to the floating ice with which the coasts are often beset. This ice comes on by degrees, always with an E. wind, and frequently in such quantities as to fill up all the gulphs on the NW. side of the island, and even to cover the sea as far as the eye can reach. It generally comes in January, and goes away in March. Sometimes it only reaches the land in April; and, remaining there for a long time, does an incredible deal of mischief. It consists partly of mountains of ice, said to be sometimes 60 fathoms in height; and partly of field ice, which is neither so thick nor so much dreaded. Sometimes these enormous masses are grounded in shoal water; and in these cases they remain for many months, nay years, undissolved, chilling the atmosphere for a great way round. When many such bulky and lofty masses are floating together, the wood which is often found drifting between them, is so much chafed, and pressed with such violence together, that it sometimes takes fire: which has occasioned fabulous accounts of the ice being in flames. In 1753, and the four following years, the frosts were extremely intense, and destroyed both animals and vegetables. These frosts are often followed by a famine, many examples of which are to be found in the Icelandic chronicles. A great number of bears annually arrive with the ice, and commit great ravages among the sheep. The Icelanders attempt to destroy these intruders as soon as they get sight of them. Sometimes they assemble together, and drive them back to the ice, with which they often float off again. For want of fire-arms, they are obliged to use spears on these occasions. The government also encourage the destruction of these animals, by paying a premium of 10 dollars for every bear that is killed, and purchasing the skin of him who killed it. Notwithstanding this dismal picture, however, taken from Von Troil's letters, some tracts of ground, in *high cultivation*, are mentioned as being covered by the great eruption of lava in 1783. Thunder and lightning are seldom heard in Iceland, except in the neighbourhood of volcanoes. Aurora Boreales are very frequent and strong. They generally appear in dry weather; though there are not wanting instances before or after rain, or even during the time of it. The lunar halo, which prognosticates bad weather, is likewise very frequent here; as are also parheliions, which appear from one to nine in number at a time. These parheliions are observed chiefly at the

approach of the Greenland ice, when an intense degree of frost is produced, and the frozen vapours fill the air. Fire-balls, sometimes round, and sometimes oval, are observed, and a kind of *ignis fatuus*, which attaches itself to man and beasts; and comets are also frequently mentioned in their chronicles. This last circumstance deserves the attention of astronomers. Iceland, besides all the inconvenience already mentioned, has two very terrible ones, called by the natives *skrida* and *snoeflodi*: the name of the first imports large pieces of a mountain tumbling down and destroying the lands and houses which lie at the foot of it; this happened in 1554, when a whole farm was ruined, and 13 people buried alive. The other word signifies the effects of a prodigious quantity of snow, which covers the tops of the mountains, rolling down in immense masses, and doing a great deal of damage; of this there was an instance in 1699, during the night, when two farms were buried, with all their inhabitants and cattle. This last accident Iceland has in common with all very mountainous countries, particularly Switzerland.

(3.) ICELAND, BOILING SPRINGS OF. Dr Von Troil informs us, that, "Iceland abounds with hot and boiling springs, some of which spout up into the air a surprising height. All the jets d'eau which have been contrived with so much art, and at such an enormous expense, cannot by any means be compared with these wonders of nature in Iceland. The water-works at Herenhausen throw up a single column of water of half a quarter of a yard in circumference to a height of about 70 feet; those at Winterkassen at Cassel throw it up, but in a much thinner column, 130 feet; and the jet d'eau at St Cloud, which is thought the greatest of all the French water-works, casts up a thin column 80 feet into the air: but some springs in Iceland pour forth columns of water several feet in thickness to the height of many fathoms; and many affirm of several hundred feet. These springs are unequal in their degrees of heat; but we have observed none under 188 degrees of Fahrenheit's thermometer; in some it is 192, 193, 212, and in one small vein of water 213 degrees. From some the water flows gently, and the spring is then called *lang*, a bath; from others it spouts with a great noise, and is then called *HUER*, or *kittel*." See *HUER*, and *pl. CLXXXIV. fig. 2*. It is very common for some of these spouting springs to close up, and others to appear in their stead. All these hot waters have an incrusting quality; so that we very commonly find the exterior surface from whence it bursts forth covered with a kind of rind, which almost resembles chafed work, and which we at first took for lime, but which was afterwards found by Mr Bergman to be of a siliceous or flinty nature. In some places the water tastes of sulphur, in others not; but when drank as soon as it is cold, tastes like common boiled water. The inhabitants use it at particular times for dyeing; and were they to adopt proper regulations, it might be of still greater use. Victuals may also be boiled in it, and milk held over its steam becomes sweet; owing, most probably, to the excessive heat of the water, as the same effect is produced by boiling it a long time over the fire. They have begun to make salt by boiling

boiling sea-water over it, which, when it is refined, is very pure and good. The cows which drink this hot water yield a great deal of milk. Egbert Olafsen relates that the water does not become turbid when alkali is thrown into it, nor does it change the colour of syrup of violets. Horrebøw asserts, that if you fill a bottle at one of the spouting springs, the water will boil over two or three times while the spring throws forth its water; and if corked too soon, the bottle will burst." The most remarkable of these hot springs are denominated *Geysers*. Dr Von Troil visited the principal one, and gives a description of it exceedingly interesting, but too long for our limits. Although Olafsen and others affirm that this spring has spouted water to the height of 60 fathoms, yet the highest column it threw up during the doctor's stay, which was about 12 hours, did not exceed 60 feet. Previous to the discharge of water, he often heard very loud subterraneous noise, resembling the report of a gun.

(4.) ICELAND, HISTORY AND GOVERNMENT OF. What time Iceland was first peopled is uncertain. An English colony indeed is said to have been settled there in the beginning of the 5th century. There is reason however to suppose that the English and Irish were acquainted with this country under another name, long before the arrival of the Norwegians; for the celebrated Bede gives a pretty accurate description of the island. But of these original inhabitants we can say nothing, as the Iceland chronicles go no farther back than the arrival of the Norwegians. What they relate is to the following purpose. Naddodr, a famous pirate, was driven on the coast of Iceland in 861, and named it the country of *SNIO-LAND*, or *Snow-land*, on account of the great quantities of snow on the mountains. He did not remain long, but on his return extolled the country to such a degree, that one Garder Suafarson, an enterprising Swede, was encouraged to go in search of it in 864. He sailed quite round the island, and gave it the name of *Gardalsholmur*, or *Garder's Island*. Having remained in Iceland during the winter, he returned in spring to Norway, where he described the new-discovered island as a pleasant well-wooded country. This excited a desire in Floke, another Swede, reputed the greatest navigator of his time, to undertake a voyage thither. Floke staid the whole winter with his company; and, finding a great deal of floating ice on the north side, he gave the country the name of *Iceland*, which it has ever since retained. Though Floke, on his return to Norway, reported that it was a wretched place, yet in 874 Ingolf and his friend Leifr, not only undertook a voyage to the island, but spent the winter on it, and determined to settle there. Ingolf returned to Norway to provide what might be necessary for the comfortable establishment of a colony, and Leifr in the mean time went to assist in the war in England. After an interval of 4 years, they again met in Iceland, the one bringing with him a considerable number of people, with the necessary tools and instruments for making the country habitable; and the other imported his acquired treasures. After this period many people went there to settle; and in 60 years the whole island was inhabited. The tyranny of Ha-

rold king of Norway contributed not a little to the population of Iceland; and so great was the emigration of his subjects, that he was at last obliged to issue an order that no one should sail from Norway to Iceland without paying four ounces of fine silver to the king. New colonies also arrived from different nations, between whom wars soon commenced; and the Icelandic histories are full of the accounts of their battles. To prevent these conflicts for the future, a chief was chosen in 928, upon whom great powers were conferred. He was the speaker in all their public deliberations, pronounced sentence in difficult and intricate cases, decided all disputes, and published new laws, after they had been approved of by the people; but he had no power to make laws without their consent. He therefore assembled the chiefs whenever circumstances required; and after they had deliberated among themselves, he represented the opinion of the majority to the people, whose assent was necessary before it could be considered as a law. His authority among the chiefs and leaders, however, was inconsiderable, as he was chosen by them, and retained his place no longer than while he preserved their confidence. This institution did not prove sufficient to restrain the turbulent spirit of the Icelanders. They waged war with each other, and, by their intestine conflicts, so weakened all parties, that the whole became at last a prey to a few arbitrary and enterprising men; who, as is too generally the case, abused their power to the oppression of their countrymen, and the disgrace of humanity. Notwithstanding these troubles, however, the Icelanders remained free from a foreign yoke till 1262, when the greatest part of them put themselves under the protection of Hakwin king of Norway, promising to pay him tribute upon certain conditions, and the rest followed their example in 1264. Afterwards, Iceland, together with Norway, became subject to Denmark. For a long time the care of the island was committed to a governor, who commonly went there once a-year; though, according to his instructions, he ought to have resided in Iceland. As the country suffered incredibly through the absence of its governors, it was resolved a few years ago that they should reside there, and have their seat at Besslstedr, one of the old royal domains. He has under him a bailiff, two laymen, a sheriff, and 21 *sysselmenn*, or magistrates who superintend small districts; and almost every thing is decided according to the laws of Denmark. At the first settlement of the Norwegians in Iceland, they lived in the same manner as they had done in their own country, namely, by war and piracy. Their situation with regard to the kings of Norway, however, soon obliged them to apply to other states to learn as much of the knowledge of government and politics as was necessary to preserve their colony from subjugation to a foreign yoke. For this purpose they often sailed to Norway, Denmark, Sweden, England, and Scotland. The travellers at their return were obliged to give an account to their chiefs, of the state of those kingdoms through which they passed. For this reason, history, and what related to science, were held in high repute as long as the republican form of government lasted;

lasted; and the great number of histories to be met with in the country, shows at least the desire of the Icelanders to be instructed. To secure themselves, therefore, against their powerful neighbours, they were obliged to enlarge their historical knowledge. They likewise took great pains in studying their own laws, for the maintenance and protection of their internal security. Thus Iceland, at a time when ignorance and obscurity overwhelmed the rest of Europe, produced a considerable number of poets and historians. When the Christian religion was introduced about the end of the 10th century, more were conversant in the law than could have been expected, considering the extent of the country, and the number of its inhabitants. Fishing was followed among them; but they devoted their attention considerably more to agriculture, which has since entirely ceased. Two things have principally contributed towards producing a great change both in their character and way of life, viz. the progress of the Christian religion, and their subjection first to Norway, and afterwards to Denmark. For if religion, on one side, commanded them to desist from their ravages and warlike expeditions, the secular government, on the other, deprived them of the necessary forces for the execution of them; and since this time, we find no farther traces of their martial deeds, except those which are preserved in their histories.

(5.) ICELAND, HOUSES IN. The houses of the Icelanders are very indifferent, but the worst are said to be on the S. side of the island. In some parts they are built of drift wood, in others of lava, almost in the manner we make stone walls for inclosures, with moss stuffed between the pieces of lava. In some houses the walls are wainscotted within. The roof is covered with sods, laid over rafting, or the ribs of whales; the walls are about 3 yards high, and the entrance somewhat lower. Instead of glass, the windows are made of the chorion and amnion of sheep, or the membranes which surround the womb of the ewe. These are stretched on a hoop, and laid over a hole in the roof. In the poorer houses they employ for the windows the inner membrane of the stomach of animals, which is less transparent.

(6.) ICELAND, MANNERS, CHARACTER, AND DRESSES, OF THE NATIVES OF. The modern Icelanders are middle-sized and well made, though not very strong; and the women are in general ill-featured. Vices are much less common among them than in other parts where luxury and riches have corrupted the morals of the people. Though their poverty disables them from imitating the hospitality of their ancestors in all respects, yet they continue to shew their inclination to it: they cheerfully give away the little they have to spare, and express the utmost satisfaction if strangers are pleased with their gifts. They are uncommonly obliging and faithful, and extremely attached to government. They are very religious, and thankful for the divine protection, when they escape any dangers. They have an inexpressible attachment to their native country, and therefore rarely settle in Copenhagen, though the most advantageous terms should be offered. On the other hand, they do not display much ingenuity. They work on

in the way to which they have been accustomed, without thinking of improvements. They are, in conversation, simple and credulous, but have no aversion against a bottle, when they have opportunity. Their chief pastime consists in reading their history. The master of the house begins, and the rest continue in their turns when he is tired. Some of them have these stories by heart; others have them in print, and others in writing. They are also great players at chess and cards, for amusement, but never for money. They have made little alteration in their dress from what was formerly in use. The men wear linen shirts, with short jackets and wide breeches. When they travel, another short coat is put over all. The whole is made of coarse black cloth, called *wadmal*; but some wear white clothes. On the head they wear large three-cornered hats, and on their feet Iceland shoes and worsted stockings. Some of them indeed have shoes from Copenhagen; but they generally make their own shoes, sometimes of the hides of oxen, but oftener of sheep's leather. They make them by cutting a square piece of leather, rather wider than the length of the foot; this they sew up at the toes and behind at the heel, and tie it on with leather thongs. These shoes are convenient where the country is level, but it would be difficult for us to walk with them among rocks and stones, as the Icelanders do. The women are also dressed in black wadmal. They wear a bodice over their shifts, which are sewed up at the bosom; and above this a jacket, laced before with long narrow sleeves reaching down to the wrists. In the opening on the side of the sleeve, they have buttons of chased silver, with a plate fixed to each button, on which the lover, when he buys them to present to his mistress, gets his name engraved along with hers. At the top of the jacket a little black collar is fixed, 3 inches broad, of velvet or silk, and often trimmed with gold cord. The petticoat is likewise of wadmal, and reaches down to the ankles. Round the top of it is a girdle of silver or some other metal, to which they fasten an apron of wadmal, ornamented at top with chased silver buttons. Over all this they wear an upper dress resembling that of the Swedish peasants, but wider at bottom: this is close at the neck and wrists, and a handbreadth shorter than the petticoat. On their fingers they wear gold, silver, or brass rings. The head-dress consists of several cloths wrapped round the head almost as high again as the face. It is tied fast with a handkerchief, and serves more for warmth than ornament. Girls are not allowed to wear this head-dress till they are marriageable. At their weddings they are adorned in a very particular manner; the bride wears, close to the face, round her head-dress, a crown of silver gilt; and two chains round her neck, one of which hangs very low before, and the other rests on her shoulders. She has also a lesser chain, from which generally hangs a little heart, which may be opened to put perfume in it. This dress is worn by all the Icelandic women without exception, only the poor have it of coarse wadmal with ornaments of brass.

(7.) ICELAND, MINERALS IN. Iron ore is found in some parts of the island, and that beautiful copper

copper ore called MALACHITES. Horrebow speaks of native silver. A stratum of sulphur is found near Myvatu, from 9 inches to 2 feet in thickness; partly of a brown colour, and partly of a deep orange. Immediately over the sulphur is a blue earth; above that a vitriolic and aluminous one; and beneath the sulphur a reddish bole. Iceland abounds with pillars of basalt: Dr Troil says, "They have generally from three to seven sides; are from 4 to 6 feet in thickness, and from 12 to 16 yards in length, without any horizontal divisions. But sometimes they are only from six inches to one foot in height, and they are then very regular, inasmuch that they are sometimes made use of for windows and door-posts. In some places they only peep out here and there among the lava, or more frequently among the tufa; in other places they are quite overthrown, and pieces of broken pillars only make their appearance. Sometimes they extend without interruption for 2 or 3 miles in length. In one mountain they have a singular appearance: on the top the pillars lie horizontally, in the middle they are sloping; the lowest are perfectly perpendicular; and in some parts they are bent into a semicircular figure. The matter of the Iceland basalt seems to be the same with that of STAFFA; though in some it is more porous, and inclines to a grey. Some we observed which were of a blackish grey, and composed of several joints. Another time we observed a kind of porous glassy stone, consequently a lava, which was so distinctly divided, that we were for some time at a loss to determine whether it was basalt or not, though at last we all agreed that it was." Under this head it is proper to take notice of the Iceland *agate* and *crystal*:

i. ICELAND AGATE; a kind of precious stone in the islands of Iceland and Ascension, employed by the jewellers as an agate, though too soft for the purpose. It is supposed to be a volcanic product; being solid, black, and of a glassy texture. When held between the eye and the light, it is semitransparent and greenish like the glass bottles which contain much iron. In the islands which produce it, such large pieces are met with, that they cannot be equalled in any glass-house.

ii. ICELAND CRYSTAL. See CRYSTAL, N^o III. § i—iii.

(8.) ICELAND, OCCUPATIONS OF THE NATIVES OF. The Icelanders breed numbers of cattle, but on the coasts the men employ themselves in fishing, both summer and winter. On their return home, when they have cleaned their fish, they give them to their wives, whose care it is to dry them. In winter, when the inclemency of the weather prevents them from fishing, they are obliged to take care of their cattle, and spin wool. In summer they mow the grass, provide fuel, go in search of strayed sheep and goats, and kill cattle. They prepare leather with the *spiraea ulmaria* instead of bark. Some few work in gold and silver; and others in mechanics, in which they are tolerable proficient. The women prepare the fish, take care of the cattle, manage the milk and wool, sew, spin, and gather eggs and down. When they work in the evening, they use, instead of an hour-glass, a lamp with a wick made of *epilobium*

dipt in train-oil, which is contrived to burn 4, 6, or 8 hours. Among the common people, time is not reckoned by the course of the sun, but by the work they have done, which is prescribed by law. A man is to mow as much hay in one day as grows on 30 fathoms of manured soil, or 40 fathoms of land which has not been manured; or he is to dig 700 pieces of turf, 8 feet long and 3 broad. If as much snow falls as reaches to the horses bellies, a man is required daily to clear a piece of ground sufficient for 100 sheep. A woman is to rake together as much hay as three men can mow, or to weave 3 yards of wadmal a-day. A man's wages are 4 dollars and 12 yards of wadmal; those of a woman, 2 dollars and 5 yards of wadmal. When men are sent a-fishing out of the country, there is allowed to each man, by law, from the 25th Sept. to the 14th May, 6 lb. of butter and 18 lb. of dried fish, every week. When they are at home, and can get milk, &c. every man receives only 5 lb. of dried fish and $\frac{1}{2}$ lb. of butter a-week.

(9.) ICELAND, POPULATION AND DISEASES OF. The present number of inhabitants is not above 60,000. The food and manner of life of the Icelanders by no means contribute to their longevity. It is rare indeed to see one exceed the age of 50 or 60; and the greater part are attacked by grievous diseases before middle age. Of these the scurvy and elephantiasis, or leprosy, are the worst. They are also subject to the gout in their hands, owing to their frequent employment in fishing, and handling the wet fishing tackle in cold weather. St Anthony's fire, the jaundice, pleurisy, and lowness of spirits, are frequent complaints in this country. The small-pox also is exceedingly fatal, and several years ago destroyed 16,000 persons. By these diseases, and the frequent famines with which the country has been afflicted, the inhabitants are reduced to a much smaller number than they formerly were.

(10.) ICELAND, PROVISIONS AND MANNER OF LIVING IN. As Iceland produces no kind of grain, the inhabitants have no bread but what is imported; and which being too dear for common use, is reserved for weddings and other entertainments. The following list of their viands is taken from Troil's Letters, "1. Flour of *fielgras* (LICHEN ISLANDICUS), or rock-grass. The plant is first washed, and then cut into small pieces by some; though the greater number dry it by fire or in the sun, then put it into a bag in which it is well beaten, and, lastly, work it into a flour by stamping. 2. Flour of *komfyrg* (POLYGONUM BISTORTA) is prepared in the same manner, as well as the two other sorts of wild corn, *melur* (ARUNDO ARENARIA, and *Arundo foliorum lateribus convolutis*), by separating it from the chaff, pounding, and lastly grinding it. 3. *Surt smør*, sour butter. The Icelanders seldom use fresh or salt butter, but let it grow sour before they eat it. In this manner it may be kept for 20 years, or even longer; and the Icelanders look upon it as more wholesome and palatable than the butter used among other nations. It is reckoned better the older it grows; and one pound of it then is valued as much as two of fresh butter. 3. *String*, or whey boiled

boiled to the consistence of sour milk, and preserved for the winter. 4. Fish of all kinds, dried in the sun and in the air, and either salted or frozen. Those prepared in the last manner are preferred by many. 5. The flesh of bears, sheep, and birds, which is partly salted, partly hung or smoked, and some preserved in casks with sour or fermented whey poured over it. 6. *Misest*, or whey boiled to cheese, which is very good. But the art of making other kinds of good cheese is lost, though some tolerably palatable is sold in the E. quarter of Iceland. 7. *Beinastrug*, bones and cartilages of beef and mutton, and likewise bones of cod, boiled in whey till they are quite dissolved: they are then left to ferment, and are eat with milk. 8. *Skyr*. The curds from which the whey is squeezed are preserved in casks or other vessels; they are sometimes mixed with black crow-berries or juniper-berries, and are likewise eat with new milk. 9. *Syra* is sour whey kept in casks, and left to ferment; which, however, is not reckoned fit for use till a year old. 10. *Blanda* is a liquor made of water, to which a 12th part of the *syra* is added. In winter it is mixed with the juice of thyme and of the black crow-berries. 11. They likewise eat many vegetables, some of which grow wild, and some are cultivated; also shell-fish and mushrooms." The Icelanders in general eat three times a-day, at 7 A. M. 2 and 9 P. M. Their common beverage is milk, either warm from the cow or cold, and sometimes boiled: they likewise use butter-milk with or without water. On the coasts they generally drink *blanda* and sour-milk; which is sold after it is skimmed at two 5ths of a rix-dollar per cask: some likewise send for beer from Copenhagen, and some brew their own. A few of the principal inhabitants also have claret and coffee. The common people sometimes drink a kind of tea, which they make from the leaves of the *dryas octopetala*, and the *veronica officinalis*.

(II.) ICELAND, TRADE AND REVENUE OF. The exports of Iceland consist of dried fish, salted mutton and lamb, beef, butter, tallow, train-oil, coarse woollen cloth, stockings, gloves, raw wool, sheep-skins, lamb-skins, fox-furs of various colours, eider-down, feathers, and formerly sulphur; but there is no longer a demand for this mineral. On the other hand, the Icelanders import timber, fishing-lines and hooks, tobacco, bread, horse-shoes, brandy, wine, salt, linen, a little silk, and a few other necessaries, as well as superfluities, for those of superior rank. The whole trade of Iceland is engrossed by a Danish Company, who have an exclusive charter. This company maintains factories at all the harbours of Iceland, where they exchange their foreign goods for the merchandize of the country; and as the balance is in favour of the Icelanders, pay the overplus in Danish money, the only current coin in this island. All their accounts and payments are adjusted according to the number of fish: two pounds of fish are worth two skillings in specie, and 48 fish amount to one rix-dollar. A Danish crown is computed at 30 fish: what falls under the value of 12 fish cannot be paid in money, but must be bartered either for fish or roll tobacco, an ell of which is equal to one fish. The weights and measures are nearly the same with those used in Denmark.

The Icelanders being neither numerous nor warlike, and altogether unprovided with arms, ammunition, garrisons, or fleets, are in no condition to defend themselves from invasion, but depend entirely on the protection of Denmark. The revenue drawn from this island consists of the income of divers estates, as royal demesne, amounting to about 8000 dollars per annum; of the money paid by the company for an exclusive trade, to the value of 20,000 dollars; and of a fixed proportion in the tithes of fish, paid in some particular districts. While the republic of Iceland continued free and independent, ships were sent to all parts of the world. Till very lately, however, not a ship belonged to it; the little commerce it enjoyed being monopolized by a Danish company, until in 1786 it was laid open to all the subjects of Denmark. "There is at present (says Mr Pennant) a revival of the cod-fishery on the coast of Iceland from our kingdom. About a dozen of vessels have of late sailed from the isle of Thanet, and a few from other parts of Great Britain. They are either sloops or brigs from 50 to 80 tons burden. A lug-sail boat, such as is used in the herring fishery, sailed last season from Yarmouth thus equipped. The crew consisted of five men from the town, and five more taken in at the Orkneys. They had twelve lines of 120 fathoms each, and 200 or 300 hooks; 6 heading knives, and 12 gutting and 12 splitting knives. They take in 18 tons of fish at Leith, at the rate of 3 tons to every thousand fish; of which 6 or 7000 are a load for a vessel of this kind. They go to sea about the middle of April; return by the Orkneys to land the men; and get into their port in the end of August or beginning of September. Pytheas says, that Iceland lies six days sailing from Great Britain. A vessel from Yarmouth was, in the last year, exactly that time in its voyage from the Orkneys to Iceland. With a fair wind it might be performed in far less time; but the winds about the Feroe isles are generally changeable.

(III.) ICELAND, VHORKELYN'S ACCOUNT OF THE ANCIENT STATE OF. Some curious particulars relative to the ancient state of this island have lately been published by Mr Vhorkelyn, a native of the country. Iceland (he says), for a very considerable space of time, viz. from the beginning of the 10th to the middle of the 13th century, was under a republican form of government. At first the father, or head of every family, was an absolute sovereign; but in the progress of population and improvement, it became necessary to form certain regulations for the settlement of disputes concerning the frontiers of different estates. For this purpose the heads of the families concerned assembled themselves, and formed the outlines of a republic. In the mean time they carried on a prosperous trade to different parts; sending ships even to the Levant, and to Constantinople, at that time celebrated as the only seat of literature in the world. Deputies were likewise sent from this island over land to that capital, for the improvement of their laws and civilization; and this a whole century before the first crusade. In these ancient Icelandic laws, therefore, we meet with evident traces of those of the Greeks and Romans. For example, besides a body of laws, which were written

written every third year to the people, they had two men chosen annually by the heads of families, with consular power, not only to enforce the laws then in being, but when these proved deficient, to act as necessity required. These laws did not inflict capital punishments upon any person. Murderers were banished to the *wood*; that is, to the interior and uncultivated parts of the island, where no person was allowed to approach them within a certain number of fathoms. In cases of banishment for lesser crimes, the friends of the offender were allowed to supply him with necessaries. The culprit, however, might be killed by any person who found him without his bounds; and he might even be hunted and destroyed in his sanctuary, provided he did not withdraw himself from the island within a year after his sentence, which it was supposed he might accomplish by means of the annual arrival and departure of ships. Every man's person was free until he had forfeited his rights by some crime against society; and so great was their respect for independence, that much indulgence was allowed for the power of passion. If any provoking word or behaviour had been used, no punishment was inflicted on the party who repented it, even though he should have killed his adversary. By the laws, the poor were committed to the protection of their nearest kindred, who had a right to their labour as far as they were able to work, and afterwards to indemnification if the poor person should acquire any property. Children were obliged to maintain their parents in their old age; but if the latter had neglected to give them good education, they were absolved from this duty.

(13.) ICELAND, VOLCANOES, AND DREADFUL ERUPTIONS IN. Iceland is noted for its volcanoes, which seem to be more furious than any others yet discovered. Indeed, from the latest accounts, it would seem that this miserable country was one continued volcano. Mount Hecla has been commonly supposed to be the only burning mountain, or at least the principal one, in the island. See HECLA. It has indeed been more taken notice of than many others of as great extent, partly from its having had more frequent eruptions than any other, and partly from its situation, which exposes it to the sight of ships sailing to Greenland and N. America. But in a list of eruptions published in the appendix to *Pennant's Arctic Zoology*, it appears that out of 51 remarkable ones, only one-third have proceeded from Hecla, the other mountains being no less active in the work of destruction than this. These eruptions take place in the mountains covered with ice, which the inhabitants call *Jokuls*. Some of these, as appears from a large map of Iceland made by order of Frederick V. in 1734, have been swallowed up. The great lakes in this country have probably been occasioned by the sinking of such mountains, as similar instances are met with in other places. The great Icelandic lake, called *MYVATU*, seems to have been one. Its bottom is entirely formed of lava, divided by deep cracks, which shelter, during winter, a great quantity of trouts. It is now only 30 feet deep; but originally was much deeper, having been nearly filled up in 1728 by an eruption of the great mountain *Kraffe*. The

fiery stream took its course towards *Myvatnu*, and ran into it with a horrid noise, which continued till 1730. "The mountains of Iceland (says Mr Pennant) are of two kinds, primitive and peñior. The former consist of strata usually regular, but sometimes confused. They are formed of different sorts of stone without the least appearance of fire. Some are composed of sand and free-stone, petrosilex or chert, slaty or fissile stone, and various kinds of earth or bole, and steatite; different sorts of *breccia* or conglutinated stones; jaspers of different kinds, Iceland crystal; the common rhomboid spathum, chalcedonies stratified, and *botryoid*; zeolites of the most elegant kinds; crystals, and various other substances that have no relation to volcanoes. These primitive mountains are those called *Jokuls*, and are higher than the others. One of them, called *Æsan* or *Rias*, is 6000 feet high. It seems to be composed of great and irregular rocks of a dark grey colour, piled on each other. Another, called *Emneberg*, is about 3000 feet high; the *Snæfjeld Jokul*, 2287 yds.; the *Snæfjeldnas*, or promontory of *Snæfjeld*, is from 300 to 400 fathoms; *Hornstrand*, or the coast by the N. Cape Nord is very high, from 300 to 400 fathoms. The rocks of *Drango* are 7 in number, of a pyramidal figure, rising out of the sea at a small distance from the cliffs, 4 of which are of a vast height, and have a most magnificent appearance. Eastward from the *Snæfjeld* begins the *Eisberge*, soaring to a vast height; many parts of which have felt the effects of fire, and in some of the melted rocks are large cavities. *Bildda-lekkur*, a rock at one end of this mountain, is also volcanic, and has in it a great cavern hung with *stalactite*. The name of *SOLVAHAMAR* is given to a tremendous range of volcanic rocks, composed entirely of flags, and covered in the season with sea-fowl. It would be endless, however, to mention all the places which bear the marks of fire in various forms, either by having been vitrified, changed into a fiery colour, ragged and black, or bear the marks of having run for miles in a sloping course towards the sea." These volcanoes, though so dreadful in their effects, seldom begin to throw out fire without giving warning. A subterraneous rumbling noise, heard at a considerable distance, precedes the eruption for several days, with a roaring and cracking in the place from whence the fire is about to burst forth; many fiery meteors are observed, but generally unattended with any violent concussion of the earth, though sometimes earthquakes, of which several instances are recorded, have accompanied these dreadful conflagrations. The drying up of small lakes, streams, and rivulets, is also considered as a sign of an impending eruption; and it is thought to hasten the eruption when a mountain is so covered with ice, that the holes are stopped up through which the exhalations formerly found a free passage. The immediate sign is the bursting of the mass of ice with a dreadful noise; flames then issue forth from the earth, and lightning and fire-balls from the smoke; stones, ashes, &c. are thrown out to vast distances. Olafsen relates, that, in an eruption of *Kattlegiaa* in 1755, a stone weighing 290 lbs. was thrown to the distance of 24 English miles. A quantity of white pumice stone is thrown up by the boiling

waters; and it is conjectured with great probability, that the latter proceeds from the sea, as a quantity of salt, sufficient to load several horses, has frequently been found after the mountain has ceased to burn. Among the numberless ravages of so many dreadful volcanoes, which from time immemorial have contributed to render this dreary country still less habitable than it is from the climate, we shall only give an account of that which happened in 1783, and which, from its violence, seems to be unparalleled in history. Its first signs were observed on the 1st of June by a trembling of the earth in the western part of the province of *Shapterfal*. It increased gradually to the 11th, and became at last so great that the inhabitants quitted their houses, and lay at night in tents on the ground. A continual smoke was perceived rising out of the earth in the northern and uninhabited parts of the country. Three *fire-spouts*, as they were called, broke out in different places, one in *Alfarsdal*, a little E. of the *Skapta*; the other two were a little W. of the *Hverfisfiot*. The *SKAPTA* rises in the NE. and running first W. and then S. falls into the sea in a SE. direction. Part of its channel is confined for about 24 English miles, and is in some places 200 fathoms deep, in others 100 or 150, and its breadth in some places 100, 50, or 40 fathoms. Along the whole of this part of its course the river is very rapid, though there are no considerable cataracts or falls. There are several other such confined channels, but this is the most considerable. The 3 fire-spouts, or streams of lava, which had broke out, united into one, after having risen a considerable height into the air, arriving at last at such an amazing altitude as to be seen at the distance of more than 200 English miles; the whole country, for double that distance, being covered with a smoke not to be described. On the 8th of June this fire was first visible. Vast quantities of sand, ashes, and other volcanic matters were ejected, and scattered over the country by the wind. The atmosphere was filled with sand, brimstone, and ashes, in such a manner as to occasion continual darkness; and considerable damage was done by the pumice stones, which fell, red hot, in great quantities. Along with these a tenacious substance like pitch fell in vast quantity; sometimes rolled up like balls, at other times like rings or garlands, which proved no less destructive to vegetation than the other. This shower having continued for three days, the fire became very visible, and at last arrived at the amazing height above mentioned. Sometimes it appeared in a continual stream, at others in flashes or flames seen at the distance of 30 or 40 Danish miles (180 or 240 English), with a continual noise like thunder, which lasted the whole summer. The same day that the fire broke out there fell a vast quantity of rain, which running in streams on the hot ground tore it up in large quantities, and brought it down upon the lower lands. This rain water was much impregnated with acid and other salts, so as to be highly corrosive, and occasion a painful sensation when it fell on the hands or face. At a greater distance from the fire the air was excessively cold. Snow lay upon the ground 3 feet deep in some places; and in others there fell great quantities of hail, which did very

much damage to the cattle and every thing without doors. Thus the grass and every kind of vegetable in those places nearest the fire was destroyed, being covered with a thick crust of sulphurous and footy matter. Such a quantity of vapour was raised by the contest of the two adverse elements, that the sun was darkened and appeared like blood, the whole face of nature seeming to be changed; and this obscurity seems to have reached as far as Great Britain; for during the whole summer of 1783, an obscurity reigned throughout all parts of this island; the atmosphere being clouded with a continual haze, which prevented the sun from appearing with his usual splendour. The dreadful scene above described lasted in Iceland for several days; the whole country was laid waste, and the inhabitants fled everywhere to the remotest parts of their miserable country, to seek for safety from the fury of this unparalleled tempest. On the first breaking out of the fire, the *Skapta* was considerably augmented, on the E. side of which one of the fire-spouts was situated; and a similar overflow of water was observed in the great river *Piorsa*, which runs into the sea a little E. of a town called *ORREBAKKA*, and into which another river, called *TUNA* falls, after having run through a large tract of barren and uncultivated land. But on the 11th June, the waters of the *Skapta* were lessened, and in less than 24 hours totally dried up. The day following, a prodigious stream of liquid and red hot lava, which the fire spout had discharged, ran down the channel of the river. This burning torrent not only filled up the channel, but, overflowing the banks, spread itself over the whole valley, covering all the low grounds in its neighbourhood; and not having any sufficient outlet to empty itself by, it rose to a vast height, so that the whole adjacent country was overflowed, and some of the lower hills covered. The hills are not continued in a long chain, but detached, and between them run little rivulets; so that, besides filling up the whole valley in which the *Skapta* ran, the fiery stream spread itself for a considerable distance on each side, getting vent between the hills, and laying all the neighbouring country under fire. The spouts still continuing to supply fresh quantities of inflamed matter, the lava took its course up the channel of the river, overflowing all the grounds above, as it had done those below the place whence it issued. The river was dried up before it, until at last it was stopped by the hill whence the *Skapta* rises. Having now no proper outlet, it rose to a prodigious height, and overflowed the village of *Baland*, consuming the houses, church, and every thing that stood in its way; though the high ground on which this village stood seemed to ensure it from any danger. The fiery lake still increasing, spread itself out in length and breadth for about 36 English miles; and having converted this tract of land into a sea of fire, it stretched toward the S. and getting vent again by the *Skapta*, rushed down its channel with great impetuosity. It was still confined between the narrow banks of that river, for about 6 English miles; but coming at last into a more open place, it poured forth in prodigious torrents with amazing velocity and force; spreading

ing itself now towards the S. tearing up the earth, and carrying on its surface flaming woods and whatsoever it met with. In its course it laid waste another large district of land. The ground where it came was cracked, and sent forth great quantities of steam long before the fire reached it; and every thing near the lake was either burnt up or reduced to a fluid state. In this situation matters remained from the 12th of June to the 13th of August; after which the fiery lake no longer spread itself, though it continued to burn; and when any part of the surface acquired a crust by cooling, it was quickly broken by the fire from below; and thus tumbling down among the melted substance, was tossed about with prodigious noise; and in many parts of its surface, small spouts, or at least ebullitions, were formed, which continued for some length of time. In other directions this dreadful inundation proved no less destructive. Having run through the narrow part of the channel of Skapta as early as the 12th of June, it stretched out towards the W. and SW. overflowing all the flat country; and its edge being no less than 70 fathoms high at the time it got out of the channel of the river. Continuing its destructive course, it overflowed a number of villages, running in every direction where it could find a vent. In one place it came to a great cataract of the Skapta, about 14 fathoms high, over which it precipitated with tremendous noise, and thrown in great quantities to a very considerable distance. In another place it stopped up the channel of a large river, filled a great valley, and destroyed two villages by approaching only within 100 fathoms of them. Others were overflowed by inundations of water proceeding from the rivers which had been stopped in their courses; until at last all the passages on the S. E. and W. being stopped, and the spouts still sending up incredible quantities of fresh lava, it burst out to the N. and NE. spreading over a tract of land 48 m. long and 36 broad. Here it dried up the rivers *Tuna* and *Abafyrði*; but even this vast effusion being insufficient to exhaust the subterraneous liquid fire, a new branch took its course for about 8 miles down the channel of the *Hlaufsfíslot*, when coming again to an open country, it formed what Dr Van Troil calls a small lake of fire, about 12 miles long and 6 broad. At last, however, this branch also stopped on the 16th of August, the fiery fountains ceased to pour forth new supplies, and this most astonishing eruption came to a period. The whole extent of ground covered by this dreadful inundation was computed at no less than 90 miles long and 42 broad; the depth of the lava being from 16 to 20 fathoms. Twelve rivers were dried up, 29 or 31 villages were destroyed, and 224 people lost their lives. But this is only the extent on the SE. and W.; for that towards the N. being over uninhabited land, where nobody cared to venture, was not exactly known. Some hills were covered by this lava; others were melted down by its heat; so that the whole had the appearance of a sea of red-hot melted metal. After this eruption two new islands were thrown up from the bottom of the sea. One, about 3 miles in circumference, and about one in height, made its appearance in 1784, where there were

formerly 100 fathoms of water. It was about 100 miles SW. of Iceland, and 48 from a cluster of small islands called *Gieofulga*. It continued for some time to burn with great violence, sending forth prodigious quantities of pumice stones, sand, &c. like other volcanoes. The other lay to the NW. between Iceland and Greenland. It burnt day and night without intermission for a considerable time; and was also very high, and larger than the former. One or both of these islands have however been since swallowed up. All the time of this great eruption, and for a considerable time after, the whole atmosphere was loaded with smoke, steam, and sulphureous vapours. The sun was sometimes wholly invisible; and when it could be seen was of a reddish colour. Most of the fisheries were destroyed; the banks where the fish used to resort being so changed, that the fishermen could not know them again; and the smoke was so thick, that they could not go far out to sea. The rain water, falling through this smoke and steam, was so impregnated with salt and sulphureous matter, that the hair and even the skins of cattle were destroyed; and the whole grass was so covered with soot and pitchy matter, that what had escaped the destructive effects of the fire became poisonous: so that the cattle died for want of food, or perished by eating those unwholesome vegetables. Nor were the inhabitants in a much better situation: many of them having lost their lives by the poisonous qualities of the smoke and steam with which the whole atmosphere was filled. Before the fire broke out in Iceland, there is said to have been a very remarkable eruption in the uninhabited parts of Greenland; and that in the northern parts of Norway, the fire was visible for a long time. A considerable quantity of ashes, sand, and other volcanic matters, fell at Faro, which covered the whole surface of the ground whenever the wind blew from Iceland, though the distance is not less than 480 miles. Ships sailing betwixt Copenhagen and Norway were frequently covered with ashes and sulphureous matter, which stuck to the masts, sails, and decks, besmearing them all over with a pitchy substance.

ICELANDERS, the inhabitants of Iceland. See ICELAND, § 4, 6, 8, 9, 12.

ICELANDIC, *adj.* Of or from Iceland.

ICE-MAKERS, *n. s.* Persons who make ice in the E. Indies. See ICE, § 6.

ICENI, an ancient nation of S. Britain, who inhabited the countries now called Suffolk, Norfolk, Cambridgeshire, Huntingdonshire, and the Isle of Ely.

ICE-PLANT. See MESEMBRYANTHEMUM.

ICE VALLEYS. See GLACIERS, § 1.

ICH DIEN. See HERALDRY, CHAP. IV. *Sec.* II.

ICHE, a town of France in the dep. of Vosges, 4 miles SSE. of Marche, and 4½ NNE. of Chatillon sur Saone.

(1.) * ICHNEUMON. *n. s.* [*ἰχθυόμων*.] A small animal that breaks the eggs of the crocodile.

(2.) ICHNEUMON, in zoology. See VIVERRA.

(3.) ICHNEUMON, the ICHNEUMON FLY, in entomology, a genus of flies of the hymenoptera order. The mouth is armed with jaws, without any tongue; the antennæ have above 30 joints; the abdomen is generally petiolated, joined to the body

body by a pedicle or stalk; the tail is armed with a sting, inclosed in a double-valved cylindrical sheath; the wings are lanceolated and plain. This genus is very numerous. See *pl. CXCI. fig. 5.* In Gmelin's edit. of the *Syst. Nat.* 415 species are enumerated. They are divided into families, from the colour of their scutellum and antennæ, as follow: 1. Those with a whitish scutcheon, and antennæ annulated with a whitish band. 2. Those which have a white scutcheon and antennæ entirely black. 3. With a scutcheon of the same colour as the thorax; the antennæ encompassed with a fillet. 4. With a scutcheon of the same colour as the thorax; the antennæ black and setaceous. 5. With setaceous clay-coloured antennæ. 6. With small filiform antennæ, and the abdomen oval and slender. One striking character of these species of flies is the almost continual agitation of their antennæ. The name *Ichneumon* has been applied to them, from the service they do by destroying caterpillars, plant-lice, and other insects; as the ichneumon or mangouste destroys the crocodiles. The variety to be found in the species of ichneumons is prodigious; among the smaller species there are males who perform their amorous preludes in the most passionate and gallant manner. The posterior part of the females is armed with a wimble, visible in some species, no ways discoverable in others; and that instrument, though so fine, is able to penetrate through mortar and plaster; the structure of it is more easily seen in the long wimbled fly. The food of the family to be produced by this fly is the larva of wasps or mason bees; for it no sooner espies one of those nests, but it fixes on it with its wimble, and bores through the mortar of which it is built. The wimble itself, of an admirable structure, consists of three pieces; two collateral ones, hollowed out into a gutter, serve as a sheath, and contain a compact, solid, dentated stem, along which runs a groove that conveys the egg from the animal, who supports the wimble with its hinder legs, lest it should break; and by a variety of movements, which it dexterously performs, it bores through the building, and deposits one or more eggs, according to the size of the ichneumon, though the largest drop but one of two. Some agglutinate their eggs upon caterpillars; others penetrate through the caterpillar's eggs, though very hard, and deposit their own in the inside. When the larva is hatched, its head is so situated, that it pierces the caterpillar, and penetrates to its very entrails. These larvæ pump out the nutritious juices of the caterpillar, without attacking the vitals of the creature, who appears healthy, and even sometimes transforms itself to a chrysalis. It is not uncommon to see those caterpillars fixed upon trees, as if they were sitting upon their eggs; and it is afterwards discovered that the larvæ, which were within their bodies, have spun their threads, with which, as with cords, the caterpillars are fastened down, and so perish miserably. The ichneumons performed much special service in the years 1731 and 1732: by multiplying in the same proportion as the caterpillars did, their larvæ destroyed more of them than could be effected by human industry. Those larvæ, when on the point of turning into chrysalids, spin a silky cod. Nothing is more surprising and singular than to see

those cods leap when placed on the table or hand. Plant-lice, the larvæ of the curculiones, and spiders' eggs, are also sometimes the cradle of the ichneumon fly. Carcasses of plant-lice, void of motion, are often found on rose-tree leaves; they are the habitation of a small larva, which, after having eaten up the entrails, destroys the springs and inward economy of the plant-louse, performs its metamorphosis under shelter of the pellicle which enfolds it, contrives itself a small circular outlet, and sallies forth into open air. There are ichneumons in the woods, who dare attack spiders, run them through with their sting, tear them to pieces, and thus avenge the whole nation of flies of so formidable a foe: others, destitute of wings (and those are females), deposit their eggs in spiders' nests. The ichneumon of the bedeguar, or sweet-briar sponge, and that of the rose-tree, perhaps only deposit their eggs in those places, because they find other insects on which they feed.

(4.) * *ICHNEUMONFLY. n. f.* A sort of fly.—The generation of the *ichneumonfly* is in the bodies of caterpillars, and other nymphæ of insects. *Derham's Physico-Theol.*

(1.) * *ICHOGRAPHY. n. f.* [*ἰχθ* and *γραφ*.] The groundplot.—It will be more intelligible to have a draught of each front in a paper by itself, and also to have a draught of the groundplot or *ichography* of every story in a paper by itself. *Maxim.*

(2.) *ICHOGRAPHY*, in perspective, [from *ἰχθ*, footstep, and *γραφ*, to write.] is the view of any thing cut off by a plane parallel to the horizon, just at the base of it.

(3.) *ICHOGRAPHY*, among painters, signifies a description of images or of ancient statues of marble and copper, of busts and semi-busts, of paintings in fresco, mosaic works, and ancient pieces of miniature.

ICHOGLANS, the grand signior's pages serving in the seraglio. These are the children of Christian parents, either taken in war, purchased, or sent as presents from the viceroys and governors of distant provinces; they are the most sprightly, beautiful, and well made that can be met with; and are always reviewed and approved of by the grand signior himself before they are admitted into the seraglio of Pera, Constantinople, or Adrianople, the colleges where they are educated, or fitted for employments, according to the opinion the court entertains of them.

(1.) * *ICHOR. n. f.* [*ἰχρ*.] A thin watery humour like serum. *Quincy.*—Milk, drawn from some animals that feed only upon flesh, will be more apt to turn rancid and putrefy, acquiring first a saline taste, which is a sign of putrefaction, and then it will turn into an *ichor*. *Arbutnot.*

(2.) *ICHOR*, in surgery, is sometimes used for a thicker kind of humour flowing from ulcers, called also *sanies*.

* *ICHOROUS. adj.* [from *ichor*.] Serous; sanious; thin; undigested.—The lung growth is imputed to a superficial sanious or *ichorous* exulceration. *Harvey on Consumptions.*—The pus from an ulcer of the liver, growing thin and *ichorous*, corrodes the vessels. *Arbutnot on Diet.*

ICHTERHAUSEN, a town of Upper Saxony, in Saxe Gotha, 12 miles SSE. of Gotha.

(1.) *ICHTHYOCOLLA, n. f.* ISINGLASS, or FISH.

FISH-GLUE, [from *ἰχθυς*, fish, and *κόλλα*, glue,] a preparation from the fish named *buso*. See ACCIPENSER, N° 1. and CHEMISTRY, § 2496.

(2.) **ICHTHYOCOLLA, METHOD OF MAKING.**

The method of making isinglass was long a secret in the hands of the Russians; but was discovered a few years ago, and a full account of it published, by Humphrey Jackson, Esq. in the 63d vol. of the *Philos. Trans.*: "All authors (he says) who have hitherto delivered processes for making ichthyocolla, fish-glue, or isinglass, have greatly mistaken both its constituent matter and preparation." In proof of this he quotes the process of Pomet, who (he thinks) is the principal author whom the rest have copied. After describing the fish, Pomet directs, 'As to the manner of making the isinglass, the sinewy parts of the fish are boiled in water till all of them be dissolved that will dissolve; then the gluy liquor is strained, and set to cool. Being cold, the fat is carefully taken off, and the liquor itself boiled to a just consistency, then cut to pieces, and made into a twist, bent in form of a crescent, as commonly sold; then hung upon a string and carefully dried.' "From this account (says Mr Jackson) it might be rationally concluded, that every species of fish which contained gelatinous principles would yield isinglass;" but, adds he, "relying too much upon such authority, I found myself constantly disappointed. Glue, not isinglass, was the result of every process; and although, in the same view, a journey to Russia proved fruitless, yet a steady perseverance in the research proved not only successful as to this object, but, in the pursuit, to discover a resinous matter plentifully procurable in the British fisheries, which has been found by ample experience to answer similar purposes. It is now no longer a secret, that our lakes and rivers in N. America are stocked with immense quantities of fish, said to be the same species with those in Muscovy, and yielding the finest isinglass. No artificial heat is necessary to the production of isinglass, neither is the matter dissolved for this purpose; for, as the continuity of its fibres would be destroyed by solution, the mass would become brittle in drying, and snap short asunder, which is always the case with glue, but never with isinglass. The latter, indeed, may be resolved into glue with boiling water; but its fibrous recombination would be found impracticable afterwards, and a fibrous texture is one of the most distinguishing characteristics of genuine isinglass. A due consideration that an imperfect solution of isinglass, called *fining* by the brewers, possessed a peculiar property of clarifying malt liquors, induced me to attempt its analysis in cold subacid menstrua. One ounce and an half of good isinglass, steeped a few days in a gallon of stale beer, was converted into good fining, of a remarkably thick consistence; the same quantity of glue, under similar treatment, yielded only a mucilaginous liquor resembling diluted gum-water, which, instead of clarifying beer, increased both its tenacity and turbidness, and communicated other properties, in no respect corresponding with those of genuine fining. On commixing three spoonfuls of the solution of isinglass with a gallon of malt-liquor in a tall cylindrical glass, a vast number of

curdy masses became presently formed, by the reciprocal attraction of the particles of isinglass and the feculencies of the beer, which, increasing in magnitude and specific gravity, arranged themselves accordingly, and fell in a combined state to the bottom, through the well known laws of gravitation; for, in this case, there is no elective attraction, as some have imagined, which bears the least affinity with what frequently occurs in chemical decompositions. If what is commercially termed *long* or *short stapled isinglass* be steeped a few hours in fair cold water, the entwisted membranes will expand, and reassume their original beautiful hue, and, by a dexterous address, may be perfectly unfolded." (He adds in a note, that "if the transparent isinglass be held in certain positions to the light, it often exhibits beautiful prismatic colours.") "By this simple operation (continues Mr Jackson), we find that isinglass is nothing more than certain membranous parts of fishes, divested of their native mucosity, rolled and twisted into the forms above mentioned, and dried in open air. The sounds, or air-bladders, of fresh-water fish in general, are preferred for this purpose, as being the most transparent, flexible, delicate substances. These constitute the finest sorts of isinglass; those called *book* and *ordinary staple* are made of the intestines, and probably of the peritonæum of the fish. The *BELLUGA* yields the greatest quantity, as being the largest and most plentiful fish in the Muscovy rivers; but the sounds of all fresh-water fish yield more or less fine isinglass, particularly the smaller sorts, found in prodigious quantities in the Caspian Sea, and several hundred miles beyond Astracan, in the Wolga, Yaik, Don, and even as far as Siberia, where it is called *kle* or *kla* by the natives, which implies a glutinous matter; it is the basis of the Russian glue, which is preferred to all other kinds for its strength. The sounds, which yield the finer isinglass, consist of parallel fibres, and are easily rent longitudinally; but the ordinary sorts are found composed of double membranes, whose fibres cross each other obliquely, resembling the coats of a bladder; hence the former are more readily pervaded and divided with subacid liquors; but the latter, through a peculiar kind of interwoven texture, are with great difficulty torn asunder, and long resist the power of the same menstruum; yet, when duly resolved, are found to act with equal energy in clarifying liquors. Isinglass receives its different shapes in the following manner: The parts of which it is composed, particularly the sounds, are taken from the fish while sweet and fresh, slit open, washed from their slimy *fordes*, divested of every thin membrane which envelopes the sound, and then exposed to stiffen a little in the air. In this state they are formed into rolls about the thickness of a finger, and in length according to the intended size of the staple; a thin membrane is generally selected for the centre of the roll, round which the rest are folded alternately, and about half an inch of each extremity of the roll is turned inwards. The due dimensions being thus obtained, the two ends of what is called *short staple* are pinned together with a small wooden peg; the middle of the roll is then pressed a little downwards, which gives it

it the resemblance of a heart shape; and thus it is laid on boards, or hung up to dry. The sounds which compose the *long staple* are longer than the former; but the operator lengthens this sort at pleasure, by interfolding the ends of one or more pieces of the sound with each other. The extremities are fastened with a peg, like the former; but the middle part of the roll is bent more considerably downwards; and, to preserve the shape of the three obtuse angles thus formed, a piece of round stick, about a quarter of an inch diameter, is fastened in each angle with small wooden pegs, in the same manner as the ends. In this state, it is permitted to dry long enough to retain its form, when the pegs and sticks are taken out, and the drying completed; lastly, the pieces of isinglass are colligated in rows, by running packthread through the peg-holes, for convenience of package and exportation. The membranes of the *book* sort, being thick and refractory, will not admit a similar formation with the preceding; the pieces, therefore, after their sides are folded inwardly, are bent in the centre, in such a manner that the opposite sides resemble the cover of a book, whence the name; a peg being thus run across the middle, fastens the sides together, and thus it is dried like the former. This sort is interleaved, and the pegs run across the ends, the better to prevent its unfolding. *Cake isinglass* is formed of the fragments of the staple sorts, put into a flat metalline pan, with a very little water, and heated just enough to make the parts cohere like a pancake when it is dried; but frequently it is overheated, and such pieces are useless in fining. Experience has taught the consumers to reject them. Isinglass is best made in summer, as frost gives it a disagreeable colour, deprives it of weight, and impairs its gelatinous principles; its fashionable forms are unnecessary, and frequently injurious to its native qualities. It is common to find oily putrid matter, and *cervix* of insects, between the implicated membranes, which, through the inattention of the cellarmen, often contaminate wines and malt liquors in the act of clarification. It may be manufactured as follows: the sounds of cod and ling bear great analogy to those of the *ACCIPENSER* genus. The Newfoundland and Iceland fishermen split open the fish as soon as taken, and throw the back bones, with the sounds annexed, in a heap; but previous to incipient putrefaction, the sounds are cut out, washed from their slimes, and salted for use. In cutting out the sounds, the intercostal parts are left behind, which are much the best; the Iceland fishermen are so sensible of this, that they beat the bone upon a block with a thick stick, till the *pockets*, as they term them, come out easily, and thus preserve the sound entire. If the sounds have been cured with salt, that must be dissolved by steeping them in water before they are prepared for isinglass; the fresh sound must then be laid upon a block of wood, whose surface is a little elliptical, to the end of which a small hair-brush is nailed, and with a saw-knife the membranes on each side of the sound must be scraped off. The knife is rubbed upon

the brush occasionally to clear its teeth; the pockets are cut open with scissars, and perfectly cleansed of the mucous matter with a coarse cloth; the sounds are afterwards washed a few minutes in lime-water to absorb their oily principle, and lastly in clear water. They are then laid upon nets to dry in the air; but if intended to resemble the foreign isinglass, the sounds of cod will only admit of that called *book*, but those of ling both shapes. The thicker the sounds are, the better the isinglass, colour excepted; but that is immaterial to the brewer, who is its chief consumer. This isinglass resolves into fining, like the other sorts, in subacid liquors, as stale beer, cyder, old hock, &c. and in equal quantities produces similar effects upon turbid liquors, except that it falls speedier and closer to the bottom of the vessel, as may be demonstrated in tall cylindrical glasses; but foreign isinglass retains the consistency of fining preferably in warm weather, owing to the greater tenacity of its native mucilage. Vegetable acids are, in every respect, best adapted to fining: the mineral acids are too corrosive, and even insalubrious, in common beverage."

(3.) *ICHTHYOCOLLA*, PHENOMENA AND USES OF. "During the conversion of isinglass into fining (says Mr Jackson), the acidity of the menstruum seems greatly diminished, at least to taste; not on account of any alkaline property in the isinglass, probably, but by its enveloping the acid particles. It is likewise reducible into jelly with alkaline liquors, which indeed are solvents of all animal matters; even cold lime-water dissolves it into a pulpy *magma*. Notwithstanding this is inadmissible as fining, on account of the menstruum, it produces admirable effects in other respects: for, on commixture with compositions of plaster, lime, &c. for ornamenting walls exposed to vicissitudes of weather, it adds firmness and permanency to the cement; and if common brick mortar be worked up with this jelly, it soon becomes almost as hard as the brick itself: but, for this purpose, it is more commodiously prepared, by dissolving it in cold water, acidulated with vitriolic acid; in which case, the acid quits the jelly, and forms with the lime a *felenetic* mass, while, at the same time, the jelly being deprived in some measure of its moisture, through the formation of an indissoluble concrete amongst its parts, soon dries, and hardens into a firm body; whence its superior strength and durability are easily comprehended." Isinglass is sometimes used in medicine; and may be given in a thin acrimonious state of the juices, in the same manner as the vegetable gums and mucilages, regard being had to their different disposition to putrescence. Women subject to the fluor albus take it dissolved in milk. See *CHEMISTRY*, § 2496.

ICHTHYOGRAPHY, *n. f.* [from *ἰχθυόω* and *γραφία*.] a description of fishes. *Ath.*

ICHTHYOLOGICAL, *adj.* of or belonging to ichthyology.

ICHTHYOLOGIST, *n. f.* [from *ichthyology*.] A writer on fishes; one skilled in ichthyology.

ICHTHYOLOGY.

Fig 6.



Fig. 2.



Fig 1.



Inducens Laps.



Fig 7.



Fig 8.



Fig 9.



Fig 5.



Fig 3.



Fig 4.



Fig 10.



Fig 12.

Fig 11.



Fig 11. Lophosia



Fig 11. Inhaler.



DEFINITIONS.

• ICHTHYOLOGY. *n. f.* [*ichthyologie*, French, *ἰχθυολογία*, from *ἰχθυς* and *λογία*.] The doctrine of the nature of fish.—Some there are, as camels and sheep, which carry no name in *ichthyology*. *Brown's vulgar Errors.*

ICHTHYOLOGY, is otherwise defined, the science of fishes, or that branch of zoology which treats of fishes. See **FISH**.

Dr **ASH** defines this branch of science, "a minute description of fishes;" or, "the doctrine of the nature and properties of fishes."

SECT. I. *Of the CLASSIFICATION of FISHES.*

FISHES form the 4th class of animals in **Linnæus's** system. This class he arranges into six orders under three great divisions; none of which, however, include the cetaceous tribes, or the whale, dolphin, &c. these forming an order of the class **MAMMALIA** in the **Linnæan** system. See **ZOOLOGY**.

Mr **Pennant**, in his *British Zoology*, makes a different and very judicious arrangement, by which the cetæ are restored to their proper rank. He distributes fish into three divisions, comprehending six orders. His divisions are, into *Cetaceous*, *Cartilaginous*, and *Bony*.

DIVISION I. CETACEOUS FISH. The characters are the following: No gills; an orifice on the top of the head, through which they breathe and eject water; a flat or horizontal tail; exemplified in *Plate CXIII. fig. 1.* by the *Beaked Whale*, from *Dale's Hist. Harw. 411, Tab. xiv.* This division comprehends 3 genera; the *Whale*, *Cachalot*, and *Dolphin*.

DIV. II. CARTILAGINOUS FISH. The characters are: Breathing through certain apertures, generally placed on each side the neck; but in some instances beneath, in some above, and from one to 7 in number on each part, except in the pipe-fish, which has only one; the muscles supported by cartilages instead of bones. Example, the *Picked Dog-fish*, *fig. 2. a*, The lateral apertures. The genera are, the *Lamprey*, *Skate*, *Shark*, *Fishing-frog*, *Sturgeon*, *Sun-fish*, *Lump-fish*, *Pipe-fish*.

DIV. III. BONY FISH, includes those whose muscles are supported by bones or spines, which breathe through gills covered or guarded by thin bony plates, open on the side, and dilatable by means of a row of bones on their lower part, each separated by a thin web; which bones are called the *radii branchiæ* or the *gill covering rays*. The tails of all the fish that form this division are placed in a situation perpendicular to the body; and this is an invariable character.

The great sections of the *Bony Fish* into *Apodal*, *Thoracic*, *Jugular*, and *Abdominal*, he copies from **Linnæus**: who founds this system on a comparison of the ventral fins to the feet of land animals or reptiles; and either from the want of them, or their particular situation in respect to the other fins, establishes his sections.—To render them perfectly intelligible, it is necessary to refer to those several organs of movement, and some other parts, in a perfect fish, or one taken out of the three last

sections. In *fig. 4.* (the *Haddock*), *a* is the pectoral fins; *b, b*, ventral fins; *c*, anal fins; *d*, caudal fin, or the tail; *e, e, e*, dorsal fins; *f*, bony plates that cover the gills; *g*, branchiostegous rays and their membranes; *h*, lateral or side line.

SECT. 1. APODAL: The most imperfect, wanting the ventral fins; illustrated by the *Conger*, *fig. 3.*

This also expresses the union of the dorsal and anal fins with the tail, as is found in some few fish.—Genera: The *Eel*, *Wolf-fish*, *Launce*, *Morris*, *Sword-fish*.

SECT. 2. JUGULAR: The ventral fins *b*, placed before the pectoral fins *a*, as in the *Haddock*, *fig. 4.*—Genera: The *Dragones*, *Weever*, *Codfish*, *Blenny*.

SECT. 3. THORACIC: the ventral fins *a*, placed beneath the pectoral fins *b*, as in the *Father-lasher*, *fig. 5.*—Genera: The *Goby*, *Bull-head*, *Doree*, *Flounder*, *Gilt-head*, *Wrasse*, *Perch*, *Stickleback*, *Mackarel*, *Surmullet*, *Gurnard*.

SECT. 4. ABDOMINAL: The ventral fins placed behind the pectoral fins, as in the *Minnow*, *fig. 6.*—Genera: The *Loche*, *Salmon*, *Pike*, *Argentine*, *Atherine*, *Mullet*, *Flying-fish*, *Herring*, *Carp*.

SECT. II. *Of the STRUCTURE, MOTIONS, and SENSES of FISHES.*

NATURALISTS observe an exceeding great degree of wisdom in the structure of fishes, and in their conformation to the element in which they are to live. (See **ZOOTOMY**.) Most of them have the same external form, sharp at either end, and swelling in the middle, by which they are enabled to traverse the fluid in which they reside with greater ease and velocity. This shape is in some measure imitated by men in vessels designed to sail with the greatest swiftness: but the progress of the swiftest sailing ship is far inferior to that of fishes. Any of the large fishes overtake a ship in full sail with the greatest ease, play round it as though it did not move at all, and can get before it at pleasure.

The chief instruments of motion in fishes have been supposed to be the fins; which in some are much more numerous than in others. A fish completely fitted for swimming with rapidity is generally furnished with two pair of fins on the sides, and 3 single ones, two above, and one below. But the fish which has the greatest number of fins is not always the swiftest swimmer. The *shark* is thought to be one of the swiftest, and yet it has no fins on its belly; the *haddock* seems to be more completely fitted for motion, and yet it does not move so swiftly. Nay, some fishes which have no fins at all, such as *lobsters*, dart forward with prodigious rapidity, by means of their tail. Hence the instrument of progressive motion in all fishes, is now concluded to be the tail. The great use of the fins is to keep the body in *equilibrium*: if the fins are cut off, the fish can still swim, but will turn upon its sides or its back, without being able to keep itself in an erect posture as before. If the fish desires to turn, an exertion of the tail turns it about in an instant; but if the tail strikes both ways, then the motion is progressive.

All fishes are furnished with a slimy glutinous matter,

P p p p

matter, which defends their bodies from the immediate contact of the surrounding fluid, and which likewise, in all probability, assists their motion through the water. Beneath this, in many kinds, is found a strong covering of scales, which, like a coat of mail, defends it still more powerfully; and under that, above the muscular parts, lies an oily substance, which also tends to preserve the requisite warmth and vigour.

Fishes are considered by many naturalists as of a nature much inferior to land animals, whether beasts or birds. Their sense of *feeling*, it is thought, must be very obscure on account of the scaly coat of mail in which they are wrapped up. Their sense of *smelling* also, it is said, they can have only in a very small degree. All fishes, indeed, have one or more nostrils; and even those that have not the holes perceptible without, yet have the bones within properly formed for smelling. But as the air is the only medium we know proper for the distribution of odours, it cannot be supposed that these animals, which reside constantly in the water, can be affected by them.

As to *tasting*, they seem to make very little distinction. The palate of most fishes is hard and bony, and consequently incapable of the power of relishing different substances; and accordingly these voracious animals have often been observed to swallow the fisherman's plummet instead of the bait. *Hearing* is generally thought to be totally deficient in fishes, notwithstanding the discoveries of some anatomists, who pretend to have found out the bones designed for the organ of hearing in their heads. They have no voice, it is said, to communicate with each other, and consequently have no need of an organ for hearing.

Seeing seems to be the sense of which they are possessed in the greatest degree; and yet even this seems obscure, if we compare it with that of other animals. The eye, in almost all fishes, is covered with the same transparent skin which covers the rest of the head, and which probably serves to defend it in the water, as they have no eyelids. The globe is more depressed anteriorly, and is furnished behind with a muscle which serves to lengthen or flatten it as there is occasion. The crystalline humour, which in quadrupeds is flat and of the shape of a button-mould, or like a very convex lens, in fishes is quite round, or sometimes oblong. Hence it is thought that fishes are extremely near-sighted; and that even in the water, they can perceive objects only at a very small distance. Hence (say they) it is evident how far fishes are below terrestrial animals in their sensations, and consequently in their enjoyments. Even their brain, which in all animals is by some supposed to be of a size proportionate to the understanding, shows that fishes are very much inferior to birds in this respect.

Others argue differently with regard to the nature of fishes.—With respect to the sense of *feeling*, say they, it cannot be justly argued that fishes are deficient, merely because they are covered with scales, as it is possible these scales may be endued with as great a power of sensation as we can imagine. The sense of feeling is not properly connected with *softness* in any organ, more than with *hardness*. A similar argument is urged with regard to *smelling*; for though we do not know

how smells can be propagated in water, that is no proof that they are not so. On the contrary, as water is found capable of absorbing putrid effluvia from the air, nothing is more probable than that these putrid effluvia, when mixed with the water, would affect the olfactory organs of fishes as well as they affect ours when mixed with the air.—With regard to *taste*, it is certain, that fishes are able to distinguish their proper food from what is improper, as well as other animals. But no voracious animal seems to be endued with such sensibility in this respect; nor would it probably be consistent with that way of promiscuously devouring every creature that comes within its reach, without which these kinds of animals could not subsist.

With respect to the *HEARING* of fishes, it is urged, that, when kept in a pond, they may be made to answer at the call of a whistle or the ringing of a bell; and they will be terrified at any sudden and violent noise, such as thunder, the firing of guns, &c. and shrink to the bottom of the water. Among the ancients, many were of opinion that fishes had the sense of hearing, though they were by no means satisfied about the ways or passages by which they heard. Placentini afterwards discovered some bones in the head of the pike, which had very much the appearance of being organs of hearing, though he could never discover any external passages to them. KLIN affirmed, from his experiments and observations, that all fishes have the organs of hearing; and have also passages from without to these organs, though in many species they are not easily seen; and that even the most minute and obscure of these are capable of communicating a tremulous motion to those organs, from sounds issuing from without. This is likewise asserted by M. GOUAN, who gives a particular description of the organs of hearing belonging to several species. *Dissert. sur l'organe de l'ouïe*, p. 97, et seq. These organs are a set of little bones extremely hard, and white, like fine porcelain, which are to be found in the heads of all fishes; the external auditory passages are very small; being scarcely sufficient to admit a hog's bristle; though with care they may be distinguished in almost all fishes. Water cannot be thought an improper medium of sound, seeing daily experience shows us that sounds may be conveyed not only through water but through the most solid bodies. (See *ACOUSTICS*.) It seems indeed very difficult to determine the matter by experiment. Mr GOUAN, who kept some gold-fishes in a vase, informs us, that whatever noise he made, he could neither terrify nor disturb them; he hallooed as loud as he could, putting a piece of paper between his mouth and the water, to prevent the vibrations from affecting the surface, and the fishes still seemed insensible; but when the paper was removed, and the sound had its full effect on the water, the case was then altered, and the fishes instantly sunk to the bottom. This experiment, however, cannot prove that the fishes did not hear the sounds before the paper was removed; it only shows that they were not alarmed, till a sensible vibration was introduced into the water. The call of a whistle may also be supposed to affect the water in a fish-pond with a vibratory motion; but this certainly must be very obscure;

obscure; and if fishes can be assembled in this manner when no person is in sight, it amounts to a demonstration that they actually do hear. See ZOOTOMY.

The arguments used against the *sight* of fishes are the weakest of all. Many instances which daily occur show that fishes have a very acute sight, not only of objects in the water, but of those in the air. Their jumping out of the water to catch flies is a decisive proof of this; and this they will continue to do in a fine summer evening, even after it is so dark that we cannot distinguish the insects they attempt to catch.

SECT. III. Of the BREATHING, LONGEVITY, GENERATION, VORACITY, and VAST PROLIFICNESS of FISHES.

THOUGH fishes are formed for living entirely in the water, yet they cannot subsist without *air*. On this subject Mr Hawksbee made several experiments, which are recorded in the *Philos. Transf.* The fishes he employed were gudgeons; a species that are very lively in the water, and can live a considerable time out of it. Three of them were put in a glass vessel with about three pints of fresh water, which was designed as a standard to compare the others by. Into another glass, to a like quantity of water, were put three more gudgeons, and thus the water filled the glass to the very brim. Upon this he screwed down a brass plate with a leather below, to prevent any communication between the water and the external air; and, that it might the better resemble a pond frozen over, he suffered as little air as possible to remain on the surface of the water. A 3d glass had the same quantity of water put into it; which, first by boiling, and then by continuing it a whole night *in vacuo*, was purged of its air as well as possible; and into this also were put three gudgeons. In about half an hour, the fishes in the water from whence air had been exhausted, began to discover some signs of uneasiness, by a more than ordinary motion in their mouths and gills. Those who had no communication with the external air, would at this time also frequently ascend to the top, and suddenly swim down again: and in this state they continued for a considerable time, without any sensible alteration. About 5 hours after this observation, the fishes in the exhausted water were not so active as before, upon shaking the glass which contained them. In 3 hours more the included fishes lay all at the bottom of the glass with their bellies upwards; nor could they be made to shake their fins or tail by any motion given to the glass. They had a motion with their mouths, however, which showed that they were not perfectly dead. On uncovering the vessel, they revived in 2 or 3 hours, and were perfectly well next morning; at which time those in the exhausted water were also recovered. The vessel containing these last being put under the receiver of an air-pump, and the air exhausted, they all instantly died. They continued at top while the air remained exhausted, but sunk to the bottom on the admission of the atmosphere.

The use of air to fishes is very difficult to be explained; and indeed their method of obtaining the supply of which they stand constantly in

need, is not easily accounted for. The motion of the gills in fishes is certainly analogous to our breathing, and seems to be the operation by which they separate the air from the water. Their manner of breathing is as follows. The fish first takes a quantity of water by the mouth, which is driven to the gills; these close, and keep the water which is swallowed from returning by the mouth, while the bony covering of the gills prevents it from going through them till the animal has drawn the proper quantity of air from it; then the bony covers open, and give it a free passage; by which means also the gills are again opened, and admit a fresh quantity of water. If the fish is prevented from the free play of its gills, it soon falls into convulsions and dies. But though this is a pretty plausible explanation of the respiration of fishes, it remains a difficulty not easily solved, what is done with this air? There seems to be no receptacle for containing it, except the air bladder or swim; which, by the generality of modern philosophers, is supposed not to answer any vital purpose, but only to enable the fish to rise or sink at pleasure.

The AIR BLADDER is a bag filled with air, composed sometimes of one, sometimes of two, and sometimes of three divisions, situated towards the back of the fish, and opening into the maw or the gullet. The use of this, in raising or depressing the fish, is proved by the following experiment. A carp being put into the air pump, and the air exhausted, the bladder bursts by the expansion of the air contained in it; after which the fish can no more rise to the top, but ever afterwards crawls at the bottom. The same thing also happens when the air vessel is pricked or wounded in such a manner as to let the air out; in these cases also the fish continues at the bottom, without a possibility of rising to the top. From this it is inferred, that the use of the air-bladder is, by swelling at the will of the animal, to increase the surface of the fish's body, and thence diminishing its specific gravity, to enable it to rise to the top of the water, and to keep there at pleasure. On the contrary, when the fish wants to descend, it is thought to contract the air-bladder; and being thus rendered specifically heavier, it descends to the bottom.

Ancient zoologists were of opinion that the air-bladder in fishes served for some purposes essentially necessary to life; and Dr Priestley also conjectures, that the raising or depressing the fish is not the only use of these air-bladders, but that they also may serve some other purposes in the economy of fishes. There are many arguments indeed to be used on this side of the question; the most conclusive of which is, that all the cartilaginous kind of fishes want air-bladders, and yet they rise to the top or sink to the bottom of the water without difficulty; and though most of the eel kind have air-bladders, yet they cannot raise themselves in the water without great difficulty.

Fishes are remarkable for their LONGEVITY. "Most of the disorders incident to mankind (says BACON) arise from the changes and alterations in the atmosphere; but fishes reside in an element little subject to change: theirs is an uniform existence; their movements are without effort, and their life without labour. Their bones, also, which

are united by cartilages, admit of indefinite extension; and the different sizes of animals of the same kind, among fishes, is very various. They still keep growing: their bodies, instead of suffering the rigidity of age, which is the cause of the natural decay of land animals, still continue increasing with fresh supplies; and as the body grows, the conduits of life furnish their stores in greater abundance. How long a fish, that seems to have scarce any bounds put to its growth, continues to live, is not ascertained: perhaps the life of a man would not be sufficient to measure that of the smallest."—There have been two methods fallen upon for determining the age of fishes; the one is by the circles of the scales, the other by the transverse section of the back-bone. When a fish's scale is examined by a microscope, it is found to consist of a number of circles one within another, in some measure resembling those which appear on the transverse section of a tree, and is supposed to give the same information. For, as in trees, we can tell their age by the number of their circles; so, in fishes, we can tell theirs by the number of circles in every case, reckoning one ring for every year of the animal's existence.—The age of fishes that want scales may be known by the other method, namely, by separating the joints of the back-bone, and then minutely observing the number of rings which the surface, where it was joined, exhibits.

With respect to the generation of many kinds of fishes, the common opinion is, that the female deposits her spawn or eggs, and that the male afterwards ejects his sperm upon it in the water. The want of the external organs of generation in the most of fishes (for in the cetaceous tribe they are as visible as in land animals) gives an apparent probability to this; but it is strenuously opposed by LINNÆUS. He affirms, that there can be no possibility of impregnating the eggs of any animal out of its body. To confirm this, the general course of nature, not only in birds, quadrupeds, and insects, but even in the vegetable world, has been called to prove, that all impregnation is performed while the egg is in the body of its parent; and he supplies the want of the organs of generation by a very strange process, affirming, that the males eject their semen always some days before the females deposit their ova or spawn; and that the females swallow this, and thus have their eggs impregnated with it. He says, that he has frequently seen, at this time, 3 or 4 females gathered about a male, and greedily snatch up into their mouths the semen he ejects. He mentions some of the esoces, perches, and ciprini, in which he had seen this process. See ZOOLOGY.

Many hypotheses have been started to account for fishes being found in pools and ditches, on high mountains, and elsewhere. But Dr Gmelin observes that the duck kind swallow the eggs of fishes; and that some of these eggs go down, and come out of their bodies unhurt, and so are propagated just in the same manner as have been observed of plants.

Fishes are, in general, the most voracious animals in nature. In most of them, the maw is placed next the mouth; and though possessed of no sensible heat, is endowed with a very surprising faculty of digestion. Its digestive power seems, in some measure, to increase in proportion to the quantity of food with which the fish is supplied. A single pike has been known to devour 100 roaches in three days. Whatever is possessed of life, seems to be the most desirable prey for fishes. Some that have very small mouths feed upon worms and the spawn of other fish: others, whose mouths are larger, seek larger prey; it matters not of what kind, whether of their own species, or any other. Those with the largest mouths pursue almost every thing that has life; and often meeting each other in fierce opposition, the fish with the widest throat devours its antagonist, and comes off victor.

As a counterbalance to this great voracity, fishes are incredibly prolific. Some bring forth their young alive, others produce only eggs: the former are rather the least fruitful; yet even these produce in great abundance. The viviparous blenny, for instance, brings forth 200 or 300 at a time. Those which produce eggs, which they are obliged to leave to chance, either on the bottom, where the water is shallow, or floating on the surface, where it is deeper, are all much more prolific, and seem to have their stock in proportion to the danger of consumption. Lewenhoeck assures us, that the cod spawns above nine millions in a season. The flounder commonly produces above one million, and the mackerel above 500,000. Scarce one in 100 of these eggs, however, brings forth an animal: they are devoured by all the lesser fry that frequent the shores, by waterfowls in shallow waters, and by the larger fishes in deep waters. Such a prodigious increase, if permitted to come to maturity, would overstock nature; even the ocean itself would not be able to contain, much less provide for, one half of its inhabitants. But two wise purposes are answered by this amazing increase; it preserves the species in the midst of numberless enemies, and serves to furnish the rest with a sustenance adapted to their nature.

I C H

ICHTHYOMANCY, *n. f.* [from *ἰχθυς*, a fish, and *μαντεία*, divination.] in antiquity, the art of divining by inspecting the entrails of fishes.

ICHTHYOPHAGI, [from *ἰχθυς*, fish, and *φαγεῖν* to eat.] FISH-EATERS, a name given to several

I C H

different nations who lived wholly on fishes. Those mentioned by Ptolemy are placed by Sanson in the provinces of Nanquin and Xantong. Agatharcides calls all the inhabitants between Caramania and Gedrosia by this name. From the accounts

accounts given of the Ichthyophagi by Herodotus, Strabo, Solinus, Plutarch, &c. it appears that they had cattle, but that they made no use of them, excepting to feed their fish withal. They made their houses of large fish bones, the ribs of whales serving them for their beams. The jaws of these animals served them for doors; and the mortars wherein they pounded their fish, and baked it at the sun, were nothing else but their vertebrae.

* **ICHTHYOPHAGY.** *n. f.* [*ἰχθυόφωγος* and *φαγώω*.] Diet of fish; the practice of eating fish.

ICHTHYPERIA, in natural history, a name given by Dr Hill to the bony palates and mouths of fishes, usually met with either fossil, in single pieces or fragments. They are of the same substance with the *bufonitæ*; and are of very various figures, some broad and short, others longer and slender; some very gibbous, and others plainly arched. They are likewise of various sizes, from the tenth of an inch to 2 inches long, and an inch in breadth.

ICHTHYS, a cape of Achaia, in Elis.

ICHUA, an Indian village of New York, in the Genessee territory, 60 miles E. of Fort Erie, at the mouth of

ICHUA CREEK, a NE. head-water of the Alleghany.

* **ICICLE.** *n. f.* [from *ice*.] A shoot of ice commonly hanging down from the upper part.—If distilled vinegar or aquafortis be poured into the powder of loadstone, the subsiding powder, dried, retains some magnetical virtue; but if the menstruum be evaporated to a consistence, and afterwards doth shoot into *icicles* or crystals, the loadstone hath no power upon them. *Brown's Vulgar Errors.*—

From locks uncomb'd, and from the frozen beard,

Long *icicles* depend, and crackling sounds are heard. *Dryden.*

—The common dropstone consists principally of spar, and is frequently found in form of an *icicle*, hanging down from the tops and sides of grottoes. *Woodward.*

* **ICINESS.** *n. f.* [from *icy*.] The state of generating ice.

ICKENILD STREET, an old Roman highway, so called from the *ICENI*, which extended from Yarmouth in Norfolk, the E. part of the kingdom of the *ICENI*, to Barley in Hertfordshire, giving name in the way to several villages, as *ICKWORTH*, *ICKLINGHAM*, and *ICKLETON* in that kingdom. From Barley to Royston it divides the counties of Cambridge and Hertford. From *ICKLEFORD* it goes by Tring, crosses Bucks and Oxfordshire, passes the Thames at Goring, and extends to the W. part of England.

ICKER, or **JECKER**, a river of Germany and France, which runs into the Meuse near Maestricht.

ICKLEFORD, a town in Herts, N. of Hitching.

ICKLETON, a town in Cambridgeshire.

ICKLINGHAM, a village in Suffex, SE. of Mildenhall. See *ICKENILD*.

ICKWORTH, a town of Suffolk, near Bury, 23 miles NW. by N. of Ipswich, and 74 NNE. of London. Lon. 1. 0. E. Lat. 52. 22. N.

ICOLMKILL, or } a celebrated island of Scot-
I-COLUMB-KILL, } land, and one of the *HEBRIDES*; called also *I*, *Hv*, *Hil*, and anciently *IONA*: famous for the monastery founded in it by St Columba. See *COLUMBA*, N° II. "Bede" (says the Rev. Dugal Campbell, minister of Killfinichen, the parish in which it lies) calls it *Hi*; but the proper name is *I* (sounded like *ee* in English), which in the Gaelic signifies *an island*, and it is called so, by way of eminence, to this day.—The name *IONA* is now quite lost in the country, and it is always called *I*, except when the speaker would wish to lay an emphasis upon the word; then it is called *Icolumkill*." (*Stat. Acc.* vol. XIV. p. 198.) "It lies in the Atlantic, and is separated from the W. point of Ross by a narrow channel, called the *Sound of I*. It is about three miles long, and from half a mile to a mile in breadth. It is flat, consisting of heath, green pasture, rocks, and arable ground, very fertile." *Ibid.* 171, 172. Its population in 1791, stated by Mr Campbell, in his report to Sir J. Sinclair, was 323, and had increased 46 in 9 years. The ruins, by the attention of the family of Argyll, are kept in better preservation than most ruins of the kind in Scotland. See *IONA*.

* **ICON.** *n. f.* [*εἰκών*.] A picture or representation.—Boyardus, in his tract of divination, hath set forth the *icons* of these ten, yet added two others. *Brown*.—Some of our own nation, and many Netherlanders, whose names and *icons* are published, have deserved good commendation. *Haleswill.*

ICONIUM, in ancient geography; the capital city of Lycaonia in Asia Minor, now called *COGNİ*. St Paul coming to Iconium (*Acts* xiii. 51. xiv. 1. &c.) in A. D. 45, converted many Jews and Gentiles there. It is believed that on this occasion he converted St *THECLA*, so celebrated in the writings of the ancient fathers. But some incredulous Jews excited the Gentiles to rise against Paul and Barnabas, which obliged them to fly to the neighbouring cities. St Paul undertook a 2d journey to Iconium, A. D. 51.

(1.) * **ICONOCLAST.** *n. f.* [*ἰκονοκλάστης*, Fr. *ἰκονοκλάστης*.] A breaker of images.

ICONOCLASTÆ, } are titles which the church
ICONOCLASTES, } of Rome gives to all who

(2.) **ICQNOCLASTS**, } reject the use of images in religious matters. Not only the reformed, but some of the eastern churches, are called *Iconoclastes*, and esteemed by them heretics, as opposing the worship of the images of God and the saints, and breaking their representations in churches. The opposition to images began in Greece under the emperor Bardanes, soon after the commencement of the 8th century, when the worship of them became common. See *IMAGE*. But the tumults occasioned by it were quelled by a revolution, which, in 713, deprived Bardanes of the imperial throne. The dispute, however, broke out with redoubled fury under Leo the Isaurian, who issued out an edict in 726, abrogating the worship of images. This edict occasioned a civil war, which broke out in the islands of the Archipelago, and by the suggestions of the priests and monks, ravaged a part of Asia, and afterwards reached Italy. The civil commotions in Italy were chiefly promoted

moted by the Roman pontiffs, Gregory I. and II. Leo was excommunicated, and his subjects in the Italian provinces, rising in arms, either massacred or banished all the emperor's officers. Leo assembled a council at Constantinople in 730, which degraded Germanus, the Bp. of that city, who was a patron of images; he ordered all the images to be publicly burnt, and inflicted punishments upon all image-worshippers. Hence arose 2 factions; one of which adopted the adoration of images, and were called *ICONODULI*, or *ICONOLATRÆ*; and the other maintained that such worship was unlawful, and that nothing was more worthy the zeal of Christians than to destroy the objects of this gross idolatry; and hence they were distinguished by the titles of *ICONOMACHI* and *ICONOCLASTÆ*. But the zeal of Gregory II. in favour of image-worship was surpassed by his successor Gregory III. in consequence of which the Italian provinces were torn from the Grecian empire. Constantine Copronymus, in 754, convened a council at Constantinople, regarded by the Greeks as the 7th œcumenical council, which solemnly condemned the worship and use of images; and he enacted new laws to set bounds to the violence of monastic rage. His successor Leo IV. pursued the same measures, and enacted penal statutes to extirpate idolatry. Irene, who poisoned her husband Leo in 780, and usurped the throne during the minority of her son Constantine, summoned a council at Nice in Bithynia, in 786, called the *second Nicene council*, which restored the worship of images, and denounced severe punishments against those who maintained, that God was the only object of religious adoration. In this contest, the Britons, Germans, and Gauls, were of opinion, that images might be lawfully continued in churches, but that the worship of them is highly offensive to God. Charlemagne distinguished himself as a mediator in this controversy: he ordered 4 books to be composed, refuting the reasons urged by the Nicene bishops to justify the worship of images; which he sent to pope Adrian in 780, to engage him to withdraw his approbation of the decrees of the last council of Nice. Adrian wrote an answer; and in 794, a council of 300 bishops, assembled by Charlemagne at Frankfurt on the Maine, confirmed the opinion contained in the 4 books, and solemnly condemned the worship of images. In the Greek church, after the banishment of Irene, the controversy concerning images broke out anew, and was carried on by the contending parties, during the half of the 9th century, with various success. The emperor Nicephorus appears to have been an enemy to this idolatrous worship. His successor, Michael Curopalates, patronized and encouraged it. But the scene changed on the accession of Leo the Armenian, who assembled a council at Constantinople in 814, that abolished the decrees of the Nicene council. His successor, Michael Balbus, disapproved the worship of images, and his son Theophilus treated the idolaters with great severity. However, the empress Theodora, after his death, and during the minority of her son, assembled a council at Constantinople in 842, which approved the decrees of the 2d Nicene council, and restored image-worship. The council held under Pho-

tius, in 879, reckoned by the Greeks the 8th general council, also confirmed the Nicene decrees; upon which a festival was instituted by the superstitious Greeks, called the *feast of orthodoxy*. The Latins were generally of opinion, that images might be suffered as the means of aiding the memories of the faithful, but they detested paying them the least marks of adoration. The council of Paris, assembled in 814 by Lewis the Meek, allowed the use of images in churches, but prohibited rendering them religious worship. But, towards the conclusion of this century, the Gallican clergy began to pay a kind of religious homage to the images of saints, and their example was followed by the Germans and other nations. However, the Iconoclasts still had their adherents among the Latins; the most eminent of whom was Claudius, bishop of Turin, who, in 823, ordered all images, and even the cross, to be cast out of the churches, and burnt; and he wrote a treatise against the use and worship of them. He also condemned relics and pilgrimages to the holy land, and the tombs of saints; and to his writings it was owing, that the city of Turin, and the adjacent country, was long after his death much less infected with superstition than the other parts of Europe. The controversy was again revived by Leo, Bp. of Chalcedon, in the 11th century, on the emperor Alexius's converting the silver images that adorned the churches into money, to supply the exigencies of the state. The bishop maintained that he had been guilty of sacrilege, and published a treatise to shew that in these images there resided an inherent sanctity, and that the adoration of Christians ought to be extended to them. Alexius assembled a council at Constantinople, which determined, that the images of Christ and the saints were to be honoured only with a relative worship; and that invocation and worship were to be addressed to the saints only as the servants of Christ. Leo, dissatisfied even with these superstitious decisions, was banished. In the western church, the worship of images was opposed by several considerable parties, as the Petrobrussians, Albigenes, Waldenses, &c. till at length this idolatrous practice was entirely abolished in many parts of the Christian world by the Reformation. See *IMAGE*, § 2.

ICONODULI, [from *εικον*, and *δουλος*, I serve.] worshippers of images. See *ICONOLATRÆ*.

ICONOGRAPHIA, } [from *εικον*, and *γραφειν*, I describe,] the description of images or ancient statues of marble and copper; also of busts and semi-busts, penates, paintings in fresco, mosaic works, and ancient pieces of miniature.

ICONOLATRÆ, } [from *εικον*, and *λατρειν*, I worship,] or *ICONODULI*, those who worship images: A name which the Iconoclasts give to those of the Romish communion on account of their adoring images, and of rendering to them the worship only due to God. See *ICONOCLAST* and *IMAGE*.

* *ICONOLOGY*. *n. f.* [*iconologie*, Fr. *icon* and *λογος*.] The doctrine of picture or representation.

ICONOMACHI. See *ICONOCLASTS*, § 2.

ICOS, an island near Eubœa. *Strabo*.

ICOSAHEDRON, in geometry, a regular solid,

solid, consisting of 20 triangular pyramids, whose vertexes meet in the centre of a sphere supposed to circumscribe it; and therefore have their height and bases equal: wherefore the solidity of one of these pyramids multiplied by 20, the number of bases, gives the solid contents of the icosaëdron.

ICOSANDRIA, [from *ἰκσάν*, *twenty*, and *ἀνδρῶν*, *a husband*.] the name of the 12th class in Linnaeus's sexual method, consisting of plants with hermaphrodite flowers, which are furnished with 20 or more stamens, inserted into the inner side of the calyx or petals. See **BOTANY**, *Index*.

* **ICTERICAL**. *n. f.* [*ictérique*, Fr. *icterus*, Lat.] 1. Afflicted with the jaundice.—In the jaundice the choler is wanting, and the *icterical* have a great sourness and gripes with windiness. *Floyer*. 2. Good against the jaundice.

ICTERUS. See **MEDICINE**, § 325 and 1046—1051.

ICTINUS, a celebrated Greek architect who lived about 430 A. A. C. built several magnificent temples, and among others that of Minerva at Athens.

ICULISMA, an ancient town of Gaul, now called **ANGOULESME**.

ICUNADA, a town of Peru, on the Plata.

* **ICY**. *adj.* [from *ice*.] 1. Full of ice; covered with ice; made of ice; cold; frosty.—

But my poor heart first set free,
Bound in those *icy* chains by thee. *Shak.*

Here feel we but the penalty of Adam,
The season's difference; as, the *icy* phang,
And churlish chiding of the winter's wind.

Shakespeare.

—He relates the excessive coldness of the water they met with in summer in that *icy* region, where they were forced to winter. *Boyle*.—

Bear Britain's thunder, and her cross display
To the bright regions of the rising day;
Tempt *icy* seas, where scarce the waters roll,
Where clearer flames glow round the frozen pole. *Pope.*

2. Cold; free from passion.—

Thou would'st have near learn'd
The *icy* precepts of respect. *Shak. Timon.*

3. Frigid; backward.—

If thou do'st find him tractable to us,
Encourage him, and tell him all our reasons;
If he be leaden, *icy*, cold, unwilling,
Be thou so too. *Shak. Richard III.*

ICY CAPE, the most N. western head-land of N. America, opposite to Cape North in Asia. The opening into Bering's Straits runs between them.

* **I'D**. Contracted for *I would*.

(1.) **IDA**, in ancient geography, a mountain in the heart of Crete, the highest in the island; round, and in compass 60 stadia; the nursing place of Jupiter, and where his tomb was visited in Varro's time.

(2.) **IDA**, a mountain of Mysia, or rather a chain of mountains, extending from Zeleia, on the S. of the territory of Cyzicus, to Lectum, the utmost promontory of Troas. (See *Homer* and *Virg.*) The abundance of its waters became the source of many rivers, and particularly of the Simois, Scamander, Ætæus, Granicus, &c. It was covered with green wood, and the elevation of its top opened a fine extensive view of the Hellespont and the adjacent

countries; for which reason it was frequented by the gods during the Trojan war, according to *Homer*. The top was called *Gargara*, and celebrated by the poets for the judgment of Paris. See **PARIS**, N° 1.

IDÆA, an epithet of Cybele.

IDÆUS, a surname of Jupiter.

(1.) **IDALIA**, an epithet of Venus.

(2.) **IDALIA**, according to Bochart, denotes the place or spot of **IDALIUM**, sacred to the goddess.

IDALIUM, in ancient geography, a promontory on the E. side of Cyprus, now called *Capo di Griego*; with a high rugged eminence rising over it, in the form of a table; sacred to Venus. The eminence was covered with a grove; and in the grove was a little town, in Pliny's time extinct.

(1.) * **IDEA**. *n. f.* [*idée*, Fr. *idea*.] Mental image.—Whatsoever the mind perceives in itself, or is the immediate object of perception, thought, or understanding, that I call *idea*. *Locke*.—The form under which these things appear to the mind, or the result of our apprehension, is called an *idea*. *Watts*.—

Happy you that may to the saint, your only *idea*,
Although simply attired, your manly affection utter. *Sidney.*

—Our Saviour himself, being to set down the perfect *idea* of that which we are to pray and wish for on earth, did not teach to pray or wish for more than only that here it might be with us, as with them it is in heaven. *Hooker*.—

Her sweet *idea* wander'd through his thoughts. *Fairfax.*

I did not infer your lineaments,
Being the right *idea* of your father,
Both in your form and nobleness of mind. *Shak.*

How good, how fair,
Answering his great *idea*! *Milton's Paradise Lost.*

If Chaucer by the best *idea* wrought,
The fairest nymph before his eyes he set. *Dryd.*

(2.) An **IDEA** is otherwise defined, the reflex perception of objects after the original perception or impression has been felt by the mind. See **LOGIC**, Part I.; and **METAPHYSICS**.

* **IDEAL**. *adj.* [from *idea*.] Mental; intellectual; not perceived by the senses.—There is a twofold knowledge of material things; one real, when the thing, and the real impression thereof on our senses, is perceived; the other *ideal*, when the image or idea of a thing, absent in itself, is represented to and considered on the imagination. *Cheyne's Phil. Prin.*

* **IDEALLY**. *adv.* [from *ideal*.] Intellectually; mentally.—A transmission is made materially from some parts, and *ideally* from every one. *Brown's Vulgar Errors.*

* **IDENTICAL**. } *adj.* [*identique*, Fr.] The same;

* **IDENTICK**. } implying the same thing; comprising the same idea.—

The beard's th' *identick* beard you knew,
The same numerically true. *Hudibras.*

—There majus is *identical* with magis. *Hale's Origin of Man*.—Those ridiculous *identical* propositions, that faith is faith, and rule is a rule, are first principles in this controversy of the rule of faith, without which nothing can be solidly concluded either about rule or faith. *Tillotson's Sermons*.—If this pre-existent eternity is not compatible

fible with a successive duration, as we clearly and distinctly perceive that it is not, then it remains, that some being, though infinitely above our finite comprehensions, must have had an *identical*, inviolable continuance from all eternity, which being is no other than God. *Bentley's Sermons.*

(1.) * **IDENTITY.** *n. f.* [*identit  *, Fr. *identitas*, School Latin.] Sameness; not diversity.—There is a fallacy of equivocation from a society in name, inferring an *identity* in nature; by this fallacy was he deceived that drank aquafortis for strong water. *Brown's Vulgar Errors.*—Certainly those actions must needs be regular, where there is an *identity* between the rule and the faculty. *South's Sermon.*—Considering any thing as existing, at any determined time and place, we compare it with itself existing at another time, and thereon form the ideas of *identity* and diversity. *Locke.*—By cutting off the sense at the end of every first line, which must always rhyme to the next following, is produced too frequent an *identity* in sound, and brings every couplet to the point of an epigram. *Prior.*

(2.) **IDENTITY** denotes that by which a thing is itself, and not any thing else. See **METAPHYSICS.**

IDEOT. See **IDIOT.**

(1.) * **IDES.** *n. f.* [*ides*, Fr. *idus*, Lat.] A term anciently used among the Romans, and still retained in the Romish kalendar. It is the 13th day of each month, except in the months of March, May, July, and October, in which it is the 15th day, because in these four months it was six days before the nones, and in the others four days.—

A foother bids you beware the *ides* of March. *Shak.*

(2.) **IDES**, in the Roman kalendar, were 8 days in each month. The origin of the word is contested. Some will have it formed from *idus*, to see; because the full moon was commonly seen on the days of the *ides*: others from *id  *, figure, from the image of the full moon then visible: others from *idilium* or *ovis idulis*, a name given by the Etrurians to a victim offered on that day to Jupiter; others from the Etrurian word *idus*, i. e. *I divide*, because the *ides* divided the moon into two nearly equal parts. The *ides* came between the **KALENDS** and the **NONES**; and, like them, were reckoned backwards. Thus they called the 14th day of March, May, July, and October, and the 12th of the other months, *pridie idus*, or the day before the *ides*; the next preceding day they called the *tertia idus*; the next *quarta*, and so on, reckoning always backwards till they came to the **NONES**. This method of reckoning time is still retained in the chancery of Rome, and in the kalendar of the Breviary.—The *ides* of May were consecrated to Mercury: the *ides* of March were esteemed unhappy, after the murder of C  sar on that day; the time after the *ides* of June was reckoned fortunate for those who married; the *ides* of August were consecrated to Diana, and were observed as a feast-day by the slaves. On the *ides* of September, auguries were taken for appointing the magistrates, who formerly entered into their offices on the *ides* of May, afterwards on those of March.

* **IDIOCRACY.** *n. f.* [*idiocrasy*, Fr. *    * and *      *] Peculiarity of constitution.

* **IDIOCRITICAL.** *adj.* [from *idiocrasy*.] Peculiar in constitution.

(1.) * **IDIOCY.** *n. f.* [*idiocy*.] Want of understanding.—I stand not upon their *idiocy* in thinking that horses did eat their bits. *Bacon.*

(2.) **IDIOCY**, and **LUNACY**, in law, excuse from the guilt of crimes. See **CRIME**, § 5.; “For the rule of law (says Blackstone) as to lunatics, which also may be easily adapted to **IDIOTS**, is, that *furiosus furor solum punitur*. In criminal cases, therefore, idiots and lunatics are not chargeable for their own acts, if committed when under these incapacities; no, not even for treason itself.” By a late act, however (xxxix. Geo. III.), lunacy is not to be held an excuse for an attempt upon his majesty's life. See **LUNACY** § 3.

* **IDIOM.** *n. f.* [*idiome*, Fr. *idioma*.] A mode of speaking peculiar to a language or dialect: the particular cast of a tongue; a phrase; phraseology.—He did romanize our tongue, leaving the words translated as much Latin as he found them; wherein he followed their language, but did not comply with the *idiom* of ours. *Dryden.*—

Somewhat with care true eloquence shall teach,
And to just *idioms* fix our doubtful speech.

Prior.

* **IDIOMATICAL.** } *adj.* [from *idiom*.] Peculiar

* **IDIOMATICK.** } to a tongue; phraseological.—Since phrases used in conversation contract meanness by passing through the mouths of the vulgar, a poet should guard himself against *idiomatick* ways of speaking. *Spektator.*

IDIOPATHIC, *adj.* peculiar to a certain part of the body; not arising from any preceding disease. See next article, § 2.

(1.) * **IDIOPATHY.** *n. f.* [*idiopathie*, Fr. *      * and *      *.] A primary disease that neither depends on nor proceeds from another. *Quincy.*

(2.) **IDIOPATHY**, in medicine, is opposed to sympathy. Thus, an epilepsy is idiopathic when it happens merely through some fault in the brain; and sympathetic when it is the consequence of some other disorder.

* **IDIOSYNCRACY.** *n. f.* [*idiosyncrasy*, Fr. *      *, *    *, and *      *.] A peculiar temper or disposition of body not common to another. *Quincy.*—Whether quails, from any *idiosyncrasy* or peculiarity of constitution, do innocuously feed upon hellebore, or rather sometimes but medicinally use the same. *Brown's Vulgar Errors.*—The understanding also hath its *idiosyncrasis*, as well as other faculties. *Glanv. Scops.*

(1.) * **IDIOT.** *n. f.* [*idiote*, Fr. *idiota*, Lat. *      *.] A fool; a natural; a changeling; one without the powers of reason.—

Life is a tale,

Told by an *idiot*, full of sound and fury,
Signifying nothing. *Shak.*

—What else doth he herein, than by a kind of circumlocution tell his humble suppliants that he holds them *idiots*, or base wretches, not able to get relief? *Raleigh's Essays.*—

By idle boys and *idiots* vilify'd,
Who me and my calamities deride. *Sandys.*
—Many *idiots* will believe that they see what they only hear. *Dennis.*

(2.) **IDIOT**, or **IDEOT**, in law, denotes a fool from his birth. See **IDIOCY** and **LUNACY**. A person

person who has understanding enough to measure a yard of cloth, number so rightly, and tell the days of the week, &c. is not an idiot in the eye of the law. But a man who is born deaf, dumb, and blind, is considered by the law in the same state as an idiot. Indeed it is doubted, if ever such an unfortunate human being has existed. See ANATOMY, § 529, 530.

(3.) IDIOT is also used, by ancient writers, for a person ignorant or unlearned; answering to *illiteratus*, or *imperitus*. In this sense, Victor tells us, in his *Chronicon*, that in the consulship of Messala, the Holy Gospels, by command of the emperor Anastasius, were corrected and amended, as having been written by idiot evangelists: *Tanquam ab idiotis evangelistis composita*.

* IDIOTISM. *n. f.* [*idiotisme*, Fr. *idiotisme*, Gr. *ιδιωτισμος*.] 1. Peculiarity of expression; mode of expression peculiar to a language.—Scholars sometimes, in common speech or writing, in their native language, give terminations and *idiotisms* suitable to their native language unto words newly invented. *Hale*. 2. Folly; natural imbecillity of mind.

(1.) * IDLE. *adj.* [*ydel*, Saxon.] 1. Lazy; averse from labour.—For shame! so much to do, and yet *idle*. *Bull*. 2. Not engaged; affording leisure.—

For often have you writ to her; and she in modesty,

Or else for want of *idle* time, could not again reply. *Shak.*

3. Unactive; not employed.—

No war or battle's sound

Was heard the world around,

The *idle* spear and shield were high up hung. *Milton*.

—Children generally hate to be *idle*; all the care then is, that their busy humour should be constantly employed in something of use to them. *Locke*.—Supposing, among a multitude embarked in the same vessel, there are several that, in a tempest, will rather perish than work; would it not be madness in the rest to stand *idle*, and rather choose to sink than do more than comes to their share? *Addison*. 4. Useless; vain; ineffectual.—

They astonish'd, all resistance lost,

All courage; down their *idle* weapons dropp'd. *Milton*.

And threat'ning France, plac'd like a painted

Jove,

Held *idle* thunder in his list'd hand. *Dryden*.

Where was then

The power that guards the sacred lives of kings?

Why slept the lightning and the thunderbolts,

Or bent their *idle* rage on fields and trees,

When vengeance call'd 'em here? *Dryden*.

5. Unfruitful; barren; not productive of good.—

Of antres vast, and deserts *idle*,

It was my bent to speak. *Shak.*

The murmuring surge,

That on th' unnumber'd *idle* pebbles chafes,

Cannot be heard so high. *Shak.*

He was met even now,

Crown'd with rank fumiter, and furrow weeds,

Darnel, and all the *idle* weeds that grow

In our sustaining corn. *Shak.*

6. Trifling; of no importance: as, an *idle* story.

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Suffice it then, thou money god, quoth he,
That all thine *idle* offers I refuse;

All that I need I have; what needeth me

To covet more than I have cause to use?

Fairy Queen.

—This answer is both *idle* in regard of us, and also repugnant to themselves. *Hooker*.—They are not, in our estimation, *idle* reproofs, when the authors of needless innovations are opposed with such negatives as that of Leo: how are these new devices brought in, which our fathers never knew! *Hooker*.—

His friend smil'd scornful, and, with proud contempt,

Rejects as *idle* what his fellow dreamt. *Dryden*.

—An *idle* reason lessens the weight of the good ones you gave before. *Swift*.—He wishes to recal the precious hours he has spent in trifles, and loitered away in *idle* unprofitable diversions. *Rogers*.

(1.) IDLE, in geography, a river of Nottinghamshire, which rises in Sherwood Forest, near Mansfield, and joins the Trent near Yorkshire, a few miles above its conflux with the Ouse.

(3.) IDLE, a town of Yorksh. N. of Bradford.

* TO IDLE. *v. n.* [from the adjective.] To lose time in laziness and inactivity.—

Yet free from this poetick madness,

Next page he says, in sober sadness,

That she and all her fellow gods

Sit *idling* in their high abodes. *Prior*.

* IDLEHEADED. *adj.* [*idle* and *head*.] 1. Foolish; unseasonable.—These *idleheaded* seekers resorted thither. *Carew*. 2. Delirious; infatuated.—Upon this loss she fell *idleheaded*, and to this very day stands near the place still. *L'Esrange*.

(1.) * IDLENESS. *n. f.* [from *idle*.] 1. Laziness; sloth; sluggishness; aversion from labour.—Nor is excess the only thing by which sin breaks men in their health, and the comfortable enjoyment of themselves; but many are also brought to a very ill and languishing habit of body by mere *idleness*, and *idleness* is both itself a great sin, and the cause of many more. *Soub's Sermons*. 2. Absence of employment.—All which yet could not make us accuse her, though it made us pine away for spite, to lose any of our time in so troublesome an *idleness*. *Sidney*.—

He, fearing *idleness*, the nurse of ill,

In sculpture exercis'd his happy skill. *Dryden*.

—Nature being liberal to all without labour, necessity imposing no industry or travel, *idleness* bringeth forth no other fruits than vain thoughts and licentious pleasures. *Raleigh*. 3. Omission of business.—

Ten thousand harms, more than the ills I know,

My *idleness* doth hatch. *Shak.*

4. Unimportance; trivialness.—

To the English court assemble now,

From ev'ry region, apes of *idleness*. *Shak.*

5. Inefficacy; uselessness. 6. Barrenness; worthlessness. 7. Unreasonableness; want of judgment; foolishness; madness.—There is no heat of affection but is joined with some *idleness* of brain. *Bacon's War with Spain*.

(2.) IDLENESS, in any person whomsoever, is a high offence against the public economy. In

Q q q q

China

China it is a maxim, that if there be a man who does not work, or a woman that is idle, in the empire, somebody must suffer cold or hunger: the produce of the lands not being more than sufficient, with culture, to maintain the inhabitants: and therefore, though the idle person may shift off the want from himself, yet it must fall somewhere. The court of Areopagus at Athens punished idleness, and examined every citizen how he spent his time. The intention was, that the Athenians, knowing they were to give an account of their occupations, should follow only such as were laudable, and that there might be no room left for such as lived by unlawful arts. The civil law expelled all sturdy vagrants from the city: and, in the English law, all idle persons or vagabonds, whom our ancient statutes describe to be "such as wake on the night, and sleep on the day, and haunt customable taverns and ale-houses, and routs about; and no man wot from whence they come, ne whither they go;" or such as are more particularly described by stat. 17 Geo. II. c. 5, and divided into three classes, *idle* and *disorderly* persons, *rogues* and *vagabonds*, and *incorrigible rogues*;—all these are offenders against the good order, and blemishes in the government, of any kingdom. They are therefore all punished by the statute last mentioned; idle and disorderly persons with one month's imprisonment in the house of correction; rogues and vagabonds with whippings, and imprisonment not exceeding six months; and incorrigible rogues with the like discipline, and confinement not exceeding six years: the breach and escape from which confinement, in one of an inferior class, ranks him among incorrigible rogues; and in a rogue (before incorrigible) makes him a felon, and liable to be transported for 7 years. Persons harbouring vagrants are liable to a fine of 40sh. and to pay all expenses brought upon the parish thereby: in the same manner as, by the ancient laws, whoever harboured any stranger for more than two nights, was answerable to the public for any offence that such his inmate might commit.

* **IDLER.** *n. f.* [from *idle*.] A lazy person; a slug-gard. Many of these poor fishermen and *idlers*, that are commonly presented to his majesty's ships, are so ignorant in sea service as that they know not the name of a rope. *Raleigh.*—

Thou sluggish *idler*, dilatory slave! *Irene.*

* **IDLY.** *adv.* [from *idle*.] 1. Lazily; without employment.—

I will slay myself,

For living *idly* here in pomp and ease. *Shak.*

2. Foolishly; in a trifling manner.—

And modern Aſgil, whose capricious thought
Is yet with stores of wilder notions fraught,
Too soon convinc'd, shall yield that fleeting
breath,

Which play'd so *idly* with the darts of death.

3. Carelessly; without attention.—

But shall we take the muse abroad,

To drop her *idly* on the road?

And leave our subject in the middle,

As Butler did his bear and fiddle? *Prior.*

4. Ineffectually; vainly.—Let this and other allegations, suitable unto it, cease to bark any longer

idly against the truth, the course and passage whereof it is not in them to hinder. *Hooker.*

(1.) * **IDOL.** *n. f.* [*idole*, Fr. *idole*; *idolum*, Lat.] 1. An image worshipped as God.—They did sacrifice upon the idol altar, which was upon the altar of God. 1 *Mac.* i. 59.—

A nation from one faithful man to spring,

Him on this side Euphrates yet residing,

Bred up in *idol* worship. *Milton.*

—The apostle is there arguing against the gnosticks who joined in the *idol* feasts, and whom he therefore accuses of participating of the *idol* god.

Atterbury. 2. A counterfeit.—Voe to the *idol* shepherd that leaveth the flock. *Zech.* ii. 17. 3. An image.—

Never did art so well with nature strive,

Nor ever *idol* seem'd so much alive;

So like the man, so golden to the sight:

So base within, so counterfeit and light. *Dryden.*

4. A representation not in use.—

Men beholding so great excellence,

And rare perfection in mortality,

Do her adore with sacred reverence,

Asth' *idol* of her maker's great magnificence. *F.Q.*

5. One lov'd or honour'd to adoration.—

He's honour'd and lov'd by all;

The soldier's god, and people's *idol*. *Denham.*

(2.) **IDOL.** in pagan worship, a fancied representation of any of the heathen gods. This image, of whatever materials it consisted, was, by certain ceremonies, called *consecration*, converted into a god. While under the artificer's hands, it was only a mere statue. Three things were necessary to turn it into a god; proper ornaments, consecration, and oration. The ornaments were various, and wholly designed to blind the eyes of the ignorant and stupid multitude, who were chiefly taken with show and pageantry. Then followed the consecration and oration, which were performed with great solemnity among the Romans. See **IMAGE**.

* **IDOLATER.** *n. f.* [*idolatre*, Fr. *idolatra*, Lat.] One who pays divine honours to images; one who worships for God that which is not God.—The state of *idolaters* is two ways miserable: first, in that which they worship they find no succour; and secondly, at his hands whom they ought to serve, there is no other thing to be looked for but the effects of most just displeasure, the withdrawing of grace, dereliction in this world, and in the world to come confusion. *Hooker.*—An astrologer may be no Christian; he may be an *idolater* or a pagan; but I would hardly think astrology to be compatible with rank atheism. *Bentley's Sermons.*

* **To IDOLATRIZE.** *v. a.* [from *idolater*.] To worship idols. *Ainsworth.*

* **IDOLATROUS.** *adj.* [from *idolater*.] Tending to idolatry; comprising idolatry, or the worship of false gods.—Neither may the pictures of our Saviour, the apostles, and martyrs of the church, be drawn to an *idolatrous* use, or be set up in churches to be worshipped. *Peacock on Drawing.*

* **IDOLATROUSLY.** *adv.* [from *idolatrous*.] In an idolatrous manner.—Not therefore whatsoever idolaters have either thought or done; but let whatsoever they have either thought or done *idolatrously*, be so far forth abhorred. *Hooker.*

(1.) * **IDOLATRY.**

(1.) * **IDOLATRY.** *n. f.* [*idolatrie*, Fr. *idolatria*, Lat.] The worship of images; the worship of any thing as God which is not God.—

Thou shalt be worshipp'd, kiss'd, lov'd, and ador'd;

And, were there sense in his *idolatry*,

My substance should be statu'd in thy stead.

Shakespeare.

—*Idolatry* is not only an accounting or worshipping that for God which is not God, but it is also a worshipping the true God in a way unsuitable to his nature; and particularly by the mediation of images and corporeal resemblances. *South.*—The kings were distinguished by judgments or blessings, according as they promoted *idolatry*; or the worship of the true God. *Addison's Spectator.*

(2.) **IDOLATRY** may be distinguished into two sorts. By the first men adore the works of God, the sun, the moon, the stars, angels, demons, men, and animals: by the 2d, men worship the work of their own hands, as statues, pictures, and the like; and to these may be added a 3d, that by which men have worshipped the true God under sensible figures and representations. This indeed may have been the case with respect to each of the above kinds of idolatry; and thus the Israelites adored God under the figure of a calf. The celestial bodies were the first objects of idolatrous worship. See **HISTORY**, PART II. *Sec. I.* Afterwards, as their sentiments became more corrupted, they began to form images, and to entertain the opinion, that by virtue of consecration, the gods were called down to inhabit their statues; though it is certain, that the wiser heathens considered them only as figures designed to recal to their minds the memory of their gods. But the people in general were stupid enough to believe the statues themselves to be gods, and to pay divine worship to stocks and stones. Soon after the flood, idolatry seems to have prevailed over all the world: for so early as the time of Abraham, we scarcely find any other worship. And it appears from Scripture, that Abraham's forefathers, and even Abraham himself, were for a time idolaters. The Hebrews were expressly forbidden to make any representation of God; they were not so much as to look upon an idol: and from the time of the Maccabees to the destruction of Jerusalem, the Jews extended this precept to the making the figure of any man: by the law of Moses they were obliged to destroy all the images they found, and were forbidden to apply any of the gold or silver to their own use, that no one might receive the least profit from any thing belonging to an idol. Of this the Jews, after they had smarted for their idolatry, were so sensible, that they thought it unlawful to use any vessel that had been employed in sacrificing to a false god, to warm themselves with the wood of a grove after it was cut down, or to shelter themselves under its shade. But the Christian religion, wherever it prevailed, entirely rooted out idolatry; as did also the Mahometan, which is built upon the worship of one God. Protestant Christians, however, still charge those of the church of Rome with paying an idolatrous worship to the pictures or images of saints and martyrs: before these they burn lamps, wax-can-

dles, and incense; and, kneeling, offer up their vows and petitions: they, like the Pagans, believe that the saint to whom the image is dedicated, presides in a particular manner about its shrine, and works miracles by the intervention of its image; and that if the image was destroyed or taken away, the saint would no longer perform any miracle in that place. See **IMAGE**.

* **IDOLIST.** *n. f.* [from *idol*.] A worshipper of images. A poetical word.—

I to God have brought

Dishonour, obloquy, and op'd the mouths

Of idolists and atheists. *Milton's Agonistes.*

* **TO IDOLIZE.** *v. a.* [from *idol*.] To love or reverence to adoration.—

Those who are generous, humble, just, and wise,

Who not their gold, nor themselves *idolize*. *Denb.*

—Parties, with the greatest violation of Christian unity, denominate themselves, not from the grand author and finisher of our faith, but from the first broacher of their *idolized* opinions. *Deeny of Piety.*

IDOLKA, a town of Lithuania, in Troki.

IDOLSBERG, a town of Austria.

(1.) **IDOMENEUS**, in fabulous history, succeeded his father Deucalion on the throne of Crete. He accompanied the Greeks to the Trojan war with a fleet of 90 ships, behaved with great valour, and slaughtered many of the enemy. At his return from the Trojan war, he made a vow to Neptune in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. Unfortunately his son came to congratulate him upon his safe return. Idomeneus performed his vow, but the inhumanity of this sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and migrated in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called **SALENTUM**. He died in an extreme old age, after he had had the satisfaction of seeing his new kingdom flourish, and his subjects happy. According to the Greek scholiast of Lycophron, v. 1217, Idomeneus, during his absence in the Trojan war, entrusted the management of his kingdom to Leucos, to whom he promised his daughter Clisithere in marriage at his return. Leucos at first governed with moderation, but he was persuaded by Nauplius king of Eubœa to put to death Mada the wife of his master, with her daughter Clisithere, and to seize the kingdom. After these violent measures he strengthened himself on the throne of Crete, and Idomeneus at his return found it impossible to expel the usurper.

(2.) **IDOMENEUS**, a Greek historian, a native of Lampascus, who flourished in the age of Epicurus. He wrote a history of Samothracia.

IDOMENI, a town of Turkey, in Macedonia.

* **IDONEOUS.** *adj.* [*idoneus*, Lat.] Fit; proper; convenient; adequate.—You entangle, and so fix their saline part, by making them corrode some *idoneous* body. *Boyle.*—An ecclesiastical benefice is sometimes void *de jure et facto*, and then it ought to be conferred on an *idoneous* person. *Ayliffe.*

IDRIA, or **HYDRIA**. See **HYDRIA**, N^o 1, 2.

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(1.) **IDRO**,

(1.) IDRO, a lake of the Cisalpine republic, in the department of the Mella.

(2.) IDRO, a river of Naples, which gave name to a department, during the short-lived Neapolitan republic, in 1799.

IDSTEIN, a town of Germany, in Nassau Weilburg, 13 miles N. of Mentz.

IDSU, and } Two provinces of Japan.
IDSUMO, }

IDUMÆA. See EDOM, N° 2.

IDUMÆANS, or EDMITES, the descendants of Esau.

IDUS. See IDES.

* IDYL. *n. f.* [*ιδύλλιον*; *idyllium*, Lat.] A small short poem.

IDYLLION, in ancient poetry, a diminutive of the diminutive word *EIDOS*, properly signifying any poem of moderate extent, without considering the subject. But, as the collection of Theocritus's poems were called *idyllia*, and the pastoral pieces being by far the best in that collection, the term *idyllion* seems to be now appropriated to pastoral pieces.

* I. E. for *id est*; or, *that is*.—That which raises the natural interest of money, is the same that raises the rent of land, *i. e.* its aptness to bring in yearly, to him that manages it, greater overplus of income above his rent, as a reward to his labour. *Locke*

* JEALOUS. *adj.* [*jaloux*, Fr.] 1. Suspicious in love.—

To both these sisters have I sworn my love:
Each *jealous* of the other, as the stung

Are of the adder. *Shakespeare's King Lear.*

Wear your eye thus; not *jealous*, nor secure:

I would not have your free and noble nature,

Out of self-bounty, be abus'd: look to't. *Shak.*

—Mistress Ford, the honest woman, the virtuous creature, that hath the *jealous* fool to her husband! *Shakespeare.*—

A *jealous* empress lies within your arms.

Too haughty to endure neglected charms. *Dryd.*

2. Emulous; full competition.—I could not, without extreme reluctance, resign the theme of your beauty to another hand: give me leave to acquaint the world that I am *jealous* of this subject. *Dryd.*

3. Zealously cautious against dishonour.—I have been very *jealous* for the Lord God of hosts. 1 *Kings*.

4. Suspiciously vigilant.—I am *jealous* over you with godly jealousy. 2 *Cor.* ii. 2.—His apprehensions, as his *jealous* nature had much of sagacity in it, or his restless and mutinous humour, transported him. *Clarendon*. 5. Suspiciously careful.—Although he were a prince in military virtue approved, and *jealous* of the honour of the English nation; yet his cruelties and parricides weighed down his virtues. *Bacon's Henry VII.*—

'They *jealous* of their secrets, fiercely oppos'd

My journey strange, with clamorous uproar

Protecting late supreme. *Milton.*

—How nicely *jealous* is every one of us of his own repute, and yet how maliciously prodigal of other men's? *Decay of Piety*. 6. Suspiciously fearful.—

'Tis doing wrong creates such doubts as these;

Renders us *jealous*, and destroys our peace. *Waller.*

—While the people are so *jealous* of the clergy's ambition, I do not see any other method left for them to reform the world, than by using all honest

arts to make themselves acceptable to the laity. *Swift.*

* JEALOUSLY. *adv.* [from *jealous*.] Suspiciously; emulously; with suspicious fear, vigilance, or caution.

* JEALOUSNESS. *n. f.* [from *jealous*.] The state of being jealous; rivalry; suspicion; suspicious vigilance.—Nor is it hard for thee to preserve me amidst the unjust hatred and *jealousness* of too many, which thou hast suffered to prevail upon me. *King Charles.*

(1.) * JEALOUSY. *n. f.* [*jaloufie*, Fr. from *jealous*.] 1. Suspicion in love.—

But gnawing *jealousy*, out of their sight,
Sitting alone, his bitter lips did bite. *Fairy Q.*

How all the other passions fleet to air,
As doubtful thoughts, and rash embrac'd despair;
And shudd'ring fear, and green-eyed *jealousy*!
O love the moderate: allay thy extasy. *Shak.*

Why did you suffer Jachimo,
Slight thing of Italy,
To taint his noble heart and brain
With needless *jealousy*? *Shakespeare's Cymbeline.*
Small *jealousies*, 'tis true, inflame desire;
Too great, not fan, but quite blow out the fire.

Dryden.

2. Suspicious fear.—The obstinacy in Essex in refusing to treat with the king proceeded only from his *jealousy*, that when the king had got him into his hands, he would take revenge upon him. *Clarendon*. 3. Suspicious caution, vigilance, or rivalry.

(2.) JEALOUSY, in ethics, is that peculiar uneasiness which arises from the fear that some rival may rob us of the affection of one whom we greatly love, or suspicion that he has already done it. The first sort of jealousy is inseparable from love, before it is in possession of its object: the latter is often unjust, generally mischievous, always troublesome.

(1.) JEAN, ST, or ST JOHN, an island of the Helvetic republic, in the canton of Basle, in lake Bienne.

(2.) JEAN, ST, a town of Germany, in the circle of the Upper Rhine, and late principality of Nassau Saarbruck, annexed to France. It appears to be included in the new dep. of Mont Tonnerre; being seated on the E. side of the Sarre, opposite Saarbruck.

(3.) JEAN, ST, D'ANGELI, a town of France, in the dep. of Lower Charente, and late prov. of Saintonge. Lewis XIII. took it from the Hugonots in 1613, and demolished its fortifications. It is famous for brandy, and has powder mills on the Boutonne, 32 miles SE. of Rochelle. Lon. 0. 20. W. Lat. 45. 59. N.

(3.) JEAN, ST, D'ARVET, a town of France, in the dep. of Mont Blanc, and ci-devant duchy of Savoy, 3½ miles E. of Chambéry.

(5.) JEAN, ST, D'AVELA, a town of France, in the dep. of Isere, 21 miles NNW. of Grenoble.

(6.) JEAN, ST, DE BOURNAY, a town of France, in the dep. of Isere, 12 miles E. of Vienne.

(7.) JEAN, ST, DE BRAY, a town of France, in the dep. of Loiret, 3 miles E. of Loiret.

(8.) JEAN, ST, DE BREUIL, a town of France, in the department of Aveiron, 12 miles ESE. of Milhau.

(9.) JEAN,

(9.) JEAN, ST, DE CARDONNET, a town of France, in the dep. of Lower Seine, 6 m. NW. of Rouen.

(10.) JEAN, ST, DE CHAZORNE, a town of France, in the dep. of Lozere, 5 miles N. of Villefort.

(11.) JEAN, ST, DE COUX, a town of France, in the dep. of Mont Blanc (late Savoy), 6 miles SW. of Chambery.

(12.) JEAN, ST, DE FOUILLOUZE, a town of France, in the dep. of LOZERE; 8 miles SW. of Langogne.

(13.) JEAN, ST, DE GARDONNEMQUE, a town of France, in the dep. of Gard, 9 m. W. of Alais.

(14.) JEAN, ST, DE LOSNE, a town of France, in the dep. of Cote d'Or, and late prov. of Burgundy. In 1635 it stood a severe siege against the united forces of Spain, Lorrain, and the emperor, who were at last obliged to raise it. It is seated on the Saone, 15 miles SE. of Dijon, and 115 SE. of Paris. Lon. 5. 19. E. Lat. 47. 8. N.

(15.) JEAN, ST, DE LUZ, a town of France, in the dep. of the Lower Pyrenees, and late province of Balques. In Feb. 1794, the Spaniards were twice defeated by the French near this town. It is seated on a rivulet 10 miles NE. of Fontarabia, 12 SW. of Bayonne, and 315 S. by W. of Paris. Lon. 1. 40. E. Lat. 43. 23. N.

(16.) JEAN, ST, DE MAURIENNE, a town of France, in the dep. of Mont Blanc, and late capital of the ci-devant county of Maurienne; near the junction of the Aral and Arve, 27 miles SE. of Chambery, and 40 S. of Annecy. Lon. 6. 10. E. Lat. 45. 16. N.

(17.) JEAN, ST, DE MONT, a town of France, in the dep. of the Vendee, 7½ miles WSW. of Challans.

(18.) JEAN, ST, DE SAUVES, a town of France, in the dep. of Vienne, 4½ miles NE. of Mirebeau.

(19.) JEAN, ST, DE SOL, a town of France, in the dep. of Rhone and Loire, 7 miles S. of Montbrison.

(20.) JEAN, ST, DE VAUX, a town of France, in the dep. of Saone and Loire, 1½ miles N. of Chalons.

(21.) JEAN, ST, DE VERTUS, a town of France, in the dep. of Isere, 24 miles SE. of Grenoble.

(22.) JEAN, ST, EN ROMANS, a town of France, in the dep. of Drome, 9 miles E. of Romans.

(23.) JEAN, ST, LA MOTTE, a town of France, in the dep. of the Sarthe, 6 m. NE. of La Fleche.

(24.) JEAN, ST, PIED DE PORT, a town of France, in the Lower Pyrenees; at the foot of the defiles called *Ports*, whence the name. It has a fort on a rock seated on the Nive, on the borders of Spain, 20 miles SE. of Bayonne, and 30 NE. of Pampeluna. Lon. 1. 38. E. Lat. 43. 12. N.

JEARS, or GEERS, in the sea-language, an assemblage of tackles, by which the lower yards of a ship are hoisted along the mast to their usual station, or lowered from thence as occasion requires; the former of which operations is called *swaying*, and the latter *striking*.

(1.) JEBB, Dr Samuel, a learned physician, born at Nottingham, and educated at Cambridge. He settled at Stratford le Bow, where he practised with great credit till his death. He published, 1. *S. Justini Martyris cum Tryphone Dialogus*: 1729,

8vo. 2. *Bibliotheca Literaria*, a learned compilation, of which only 10 numbers were published in 1722. 3. *De vita et Rebus gestis Mariæ Scotorum reginæ*; 8vo. 4. The same work in English, 8vo, 1725. 5. An edition of Aristides with notes; 2 vols 4to, 1728. 6. An elegant edition of *Cassiodorus de Canibus Britannicis*, &c. 8vo, 1729. 7. Another of *Baconi Opus Majus*; fol. 1733. 8. Another of *Hodii de Græcis illustribus Linguae Græcæ inflauratoribus*; 8vo, 1742. He died March 9, 1772, leaving several children, one of whom, Sir Richard Jebb, was physician to his majesty.

(2.) JEBB, John, M. D. nephew to the preceding, was born in Ireland, in 1735; educated at Trinity college, Dublin, and graduated at Cambridge. But, previous to his studying physic, he took orders, and received several promotions in the church; all of which he resigned from scruples of conscience, turned Unitarian, and published his *Reasons*, in a letter to the Bp. of Norwich; 8vo. He was a warm controversialist, an active member of the Constitutional Society, and a keen advocate for annual parliaments and universal suffrage. His miscellaneous works, consisting of various tracts published on different occasions, were collected and published in 3 vols 8vo, in 1787. He died at London, March 2, 1786.

JEBUS. See next article.

JEBUSÆI, } one of the 7 ancient nations of
JEBUSITES, } Canaan, descendants of Jebusi, Canaan's son; so warlike and brave, as to have stood their ground, especially in JEBUS, afterwards called JERUSALEM, down to the time of David. Judges i. 21. 1 Sam. v. 6.

JECHONIAH, or } K. of Judah, succeeded his
JECHONIAS, } father Jehoiakim, A. A. C. 599, when he was only 8 years old, and had reigned only 3 months and 10 days, when he was carried to Babylon by Nebuchadnezzar. He was afterwards promoted by Evil-Merodach, about A. A. C. 562.

JED, a river of Scotland, in Roxburghshire, which rises in the N. side of Carter Hill, 14 miles above Jedburgh, and runs into the Teviot, 2 miles N. of it.

(1.) JEDBURGH, a parliament town of Scotland, capital of Roxburghshire, situated nearly in the middle of the county, on the banks of the river JED, whence its name. It is well built and populous, and has a good market for corn and cattle. On the W. side of the river, near its junction with the Teviot, stand the beautiful ruins of an abbey founded by David I. a part of which ancient pile still serves for a parish-church. Jedburgh is the seat of the sheriff's court and presbytery; and is a barony in the family of Lothian.

(2.) JEDBURGH, or GEDBURGH, a parish in Roxburghshire, 13 miles long, and nowhere above 7 broad. The original name *Gadborough* is said to be derived from the *Gadeni*, a tribe who anciently inhabited the whole tract of country between Northumberland and the Teviot. In a charter granted by K. William the Lion in 1165, to the abbot and monks of Jedburgh, the name is often spelt JEDWARTH. The climate and soil are various. The latter is partly light loam, partly gravel, and some deep clay. The air is salubrious, and many of the people long-lived. A woman died

died in 1775, aged 105. The population in 1790, stated by the Rev Dr Thomas Somerville, in his report to Sir J. Sinclair (which was the first return that was made to the worthy baronet), was 3288; and had decreased 2528, in 35 years, owing to the union of farms, as well as to "the union of the kingdoms." The number of sheep, whose wool is much improved, was above 8000, and that of horses 414. The chief crops are oats, barley, wheat, turnips, and potatoes. The orchards produce fruit worth about £300 a-year.

JEDDO, **JEDO**, or **YEDDO**, the capital of the empire of Japan. It is open on all sides, having neither walls nor ramparts; and the houses are built with earth, and boarded on the outside to prevent the rain from destroying the walls. In every street there is an iron gate, which is shut up in the night; and a kind of custom-house or magazine, to put merchandizes in. It is 9 miles in length and 6 in breadth, and contains 1,000,000 of inhabitants. A fire happened in 1658, which, in the space of 48 hours, burnt down 100,000 houses, and in which a vast number of inhabitants perished. The emperor's palace was reduced to ashes, but since rebuilt. It is in the middle of the town, and is defended with walls, ditches, towers, and bastions. Where the emperor resides, there are 3 towers, 9 stories high, each covered with plates of gold; and the hall of audience is supported by pillars of massy gold. Near the palace are several others, where the relations of the emperor live. The empress has a palace of her own, and there are 10 small ones for the concubines. All the vassal kings have each a palace in the city, with a handsome garden, and stables for 1000 horses. The houses of the citizens are only a ground floor, and the rooms are parted by folding screens; so that they can make the rooms larger or smaller at pleasure. It is seated in an agreeable plain, at the bottom of a fine bay; and the river which crosses it is divided into several canals. Lon. 140. 0. E. Lat. 35. 32. N.

JEDLINSKI, a town of Poland.

JEDNITZA, a town of Hungary.

* **JEER**. *n. f.* [from the verb.] Scoff; taunt; biting jest; flout; jibe; mock.—

Midas, expos'd to all their jeers,
Had lost his art, and kept his ears. *Swift.*

They tipt the forehead in a jeer,
As who should say—she wants it here;
She may be handsome, young and rich;
But none will burn her for a witch. *Swift.*

(1.) * **To JEER**. *v. a.* [of uncertain etymology.] To treat with scoffs.—My children abroad are driven to disavow me, for fear of being jeered. *Hoswell's England's Tears.*

(2.) * **To JEER**. *v. n.* To scoff; to flout; to make mock.—

The merry world did on a day,
With his trainbands and mates, agree
To meet together where I lay,
And all in sport to jeer at me. *Herbert.*
—Abstain from dissolute laughter, petulant uncomely jests, loud talking, and jeering, which are called indecencies and incivilities. *Taylor.*

* **JEERER**. *n. f.* [from the verb.] A scoffer; a scorner; a mocker.

* **JEERINGLY**. *adv.* [from *jeering*.] Scorn-

fully; contemptuously; in mock; in scoff.—He jeeringly demandeth, whether the sonorous rays are refracted? *Derham.*

(1.) **JEFFERSON**, a county of Kentucky, named after the present president of the United States. It is bounded on the E. and SE. by Shelby county; S. by Nelson; W. and N. by the Ohio. It contained 3689 citizens, and 876 slaves, in 1795.

(2.) **JEFFERSON**, a county of Tennessee, in Hamilton district, containing 7064 citizens, and 776 slaves, in 1795.

(3.) **JEFFERSON**, a town of Virginia, on the N. side of the Roanoke; 19 miles below the Oconachy Isles. Lat. 36. 32. N.

(4.) **JEFFERSON**, a fort of Kentucky, on the E. bank of the Mississippi, near the Tennessee Line.

(5.) **JEFFERSON**, a fort in the N. Western territory, 21 miles N. of Fort St Clair. Lat. 40. 4. N.

JEFFERSONIA, a new plant lately discovered in Georgia by Dr Brickel of Savannah, and so named by him in compliment to the president of the United States. In the *Monthly Magazine* for July 1798, the following description is given of it. **JEFFERSONIA**, pentandria monogynia. Calyx, below, composed of 5 short oval imbricated leaves; corolla, monophyllous, funnel-shaped, on the receptacle, sub-pentangular, bearing the filaments near the base, its margin hypocrateriform, divided into 5 round ducts nearly equal; style petiform, shorter than the petal, but longer than the stamens; stigma quadrifid; anther erect, linear, sagittated; fruit, two univalved, carinated, polyspermous capsules, united at the base, opening on their tops and contiguous sides, having flat seeds, with a marginal wing. Only one species is as yet discovered; viz.

JEFFERSONIA SEMPERVIRENS. It is a shrub with round polished twining stems, which climb up on bushes and small trees; the petioles short, opposite; leaves oblong, narrow, entire, evergreen, acute; flowers axillary, yellow, having a sweet odour. The woods are full of this delightful shrub, which is covered with blossoms for many months in the year.

(1.) **JEFFERY**, John, D. D. an English divine, born at Ipswich in 1647, and educated at Cambridge. After some inferior benefices, he was made archdeacon of Norwich, in 1694. He published editions of Sir T. Brown's Christian Morals, Dr Whichcote's Sermons, and a volume of his own. He died in 1710.

(2.) **JEFFERY** AP ARTHUR, or } See **GEOR.**
(2.) **JEFFERY** OF MONMOUTH. } **FREY.**

(1.) **JEFFREYS**, Sir George, baron Wem, commonly called *Judge Jeffreys*, was the sixth son of John Jeffreys, Esq. of Acton in Denbighshire; and was educated at Westminster; whence he removed to the Inner Temple, where he applied himself to the study of the law. Alderman Jeffreys introduced him among the citizens of London; and he being a merry bottle companion, soon came into great business, and was chosen their recorder. He was afterwards chosen solicitor to the duke of York; and in 1680 was knighted, and made chief-justice of Chester. At length, resigning the recordership, he obtained the post of chief-justice of the King's Bench, and, soon after the accession of James II. the great seal. During the

the reign of king Charles II. he showed himself a bitter enemy to those dissenting ministers, who, in that time of persecution, were tried by him: he was one of the greatest advisers and promoters of all the oppressions and arbitrary measures carried on in the reign of James II.; and his sanguinary and inhuman proceedings against Monmouth's adherents in the west will ever render his name infamous. (See ENGLAND, § 60.) Whenever the prisoner was of a different party, or he could please the court by condemning him, instead of appearing, according to the duty of his office, as his counsel, he would scarce allow him to speak for himself; but would load him with the grossest and most vulgar abuse, browbeating, insulting, and ridiculing the witnesses that spoke in his behalf; and even threatening the jury with fines and imprisonment, if they made the least hesitation about bringing in the prisoner guilty. Yet it is said, that when he was under no state influence, he was inclined to protect the natural and civil rights of mankind; of which the following instance has been given:—The mayor and aldermen of Bristol had been used to transport convicted criminals to the American plantations, and sell them for their own private emolument, privately threatening to hang petty thieves, if they did not petition for transportation. This infamous trade, which had been carried on many years, coming to the knowledge of the lord chief justice, he made the mayor stand at the bar in his scarlet and fur, with his guilty brethren the aldermen, and plead as common criminals. He then obliged them to give securities to answer informations; but the proceedings were stopped by the revolution. On the arrival of the prince of Orange, the lord chancellor, dreading the public resentment, disguised himself in a seaman's dress, in order to leave the kingdom; and was drinking in a cellar, when he was recognized by a scrivener, who gave notice that he was there; and the mob rushing in seized him, and carried him before the lord mayor; who sent him with a strong guard to the lords of the council, by whom he was committed to the Tower, where he died, April 18, 1689.

(2.) JEFFREYS, George, an English dramatic writer, born at Weldon in Northamptonshire, in 1678, and educated at Westminster and Cambridge. He studied the law, but never practised. He published a volume of Miscellanies in prose and verse, 4to, 1754; containing, among other pieces, two tragedies, entitled *Edwin* and *Me-ropé*: both acted at Lincoln's Inn Fields theatre. He died in 1755, aged 77.

* JEGGET. *n. f.* A kind of sausage. *Ainsw.*

JEGNI-BASAR, a town of Asiatic Turkey, in Natolia, 28 miles N. of Mogla.

(1.) JEGNI-KEVI, a town of Turkey, in Natolia.

(2.) JEGNI-KEVI, a town of Turkey, in Romania.

JEGNI-PANGOLA, a town of European Turkey, in Bulgaria, 70 miles ESE. of Driftra.

JEGNISHEHR, 2 towns of Turkey, in Natolia.

JEGUN, a town of France, in the dep. of Gers, 13 miles S. of Condom.

(1.) * JEHOVAH. *n. f.* [Jehow] The proper name of God in the Hebrew language.

(2.) JEHOVAH, or JAH, signifies the BEING who is self-existent, and gives existence to others. The

Jews had so great a veneration for this name, that they left off the custom of pronouncing it, whereby its true pronunciation was forgotten. They call it *tetragrammaton*, or *the name with four letters*; and believe, that whoever knows the true pronunciation of it cannot fail to be heard by God.

JEHUD, or Joud, mountains in the NW. part of Hindoostan Proper, extending from Attock E. to Bember. They are part of the territory of the mountaineers, called Gickers, Gehkers, or Kakares. After Timur had passed the Indus, in 1398, the chiefs of these mountains came to make their submission to him; as Ambisares, the king of the same country, did to Alexander about 1730 years before.

* JEJUNE. *adj.* [*jejunus*, Lat.] 1. Wanting; empty; vacant.—Gold is the only substance which hath nothing in it volatile, and yet melteth without much difficulty; the melting sheweth that it is not *jejunus*, or scarce in spirit. *Bacon.* 2. Hungry; not saturated.—In gross and turbid streams there might be contained nutriment, and not in *jejunus* or limpid water. *Brook.* 3. Dry; unaffected; deficient in matter.—You may look upon an inquiry made up of mere narratives, as somewhat *jejunus*. *Boyle.*

* JEJUNENESS. *n. f.* [from *jejunus*.] 1. Penury; poverty.—Causes of fixation are, the even spreading both parts, and the *jejuneness* or extreme comminution of spirits. *Bacon.* 2. Dryness; want of matter that can engage the attention.

JEJUNUM, the 2d of the small guts, so called from *jejunus*, hungry; because generally found empty. See ANATOMY, *Index*.

JEKYL, a small island of N. America, at the mouth of Alatomaha, in Georgia. Lon. 81. 40. W. Lat. 31. 7. N.

JELENY, a town of Bohemia.

JELLALÆAN CALENDAR. See KALENDAR, N° 2.

JELLALÆAN EPOCH, or the *Epoch of the Sultans*, began in the year of the Julian period 5792, on the 14th March, at the equinox, and was established by Jellaleddan, for finding the vernal equinox, at which time the Persians celebrate their great feast of *Neurur*.

JELLALÆAN YEAR. See YEAR, N° 9.

* JELLIED. *adj.* [See GELLY.] Glutinous; brought to a state of viscosity.—

The kiss that tips

The *jellied* philtre of her lips. *Cleaveland;*

JELLING, a town of Denmark, in Jutland.

JELLOULAH, a town of Tunis.

(1.) * JELLY. *n. f.* [*gelatinum*, Lat. See GELLY, which is the proper orthography.] 1. Any thing brought to a state of glutinousness and viscosity.—

They, distill'd

Almost to *jelly* with th' effect of fear,

Stand dumb, and speak not to him. *Shak.*

2. Sweetmeat made by boiling sugar in the gelly.

The dessert came on, and *jellies* brought. *King.*

That *jelly's* rich, this malmsey healing;

Pray dip your whiskers. *Pope.*

(2.) JELLY is a form of food, or medicine, prepared from the juices of ripe fruits, boiled to a proper consistence with sugar; or the strong decoctions

coctions of the horns, bones, or extremities of animals, boiled to such a height as to be stiff and firm when cold, without the addition of sugar. The jellies of fruits are cooling, saponaceous, and acescent, and therefore are good in all disorders of the primæ viæ, arising from alkalescent juices. Jellies made from animal substances are all alkalescent, and therefore good in all cases in which an acidity of the humours prevails: the alkalescent quality is, however, in a great measure taken off by the addition of lemon juice and sugar. A sort of jellies were formerly much in use, called *compound jellies*: these had the restorative medicinal drugs added to them, but they are now seldom prescribed.

(3.) **JELLY, OAT**, a preparation of common oats, recommended by many of the German physicians in all hectic disorders, to be taken with broth of snails or cray-fish. It is made by boiling a large quantity of oats, after the husk is taken off, with some hartshorn and currants, together with a leg of veal cut in pieces, and with the bones all broken. These are to be set over the fire with a large quantity of water, till the whole is reduced to a jelly; which when strained and cold will be very firm. A few spoonfuls are to be taken every morning, diluted with a basin of either of the above mentioned broths, or any other warm liquor.

JELNA, a town of Lithuania, in Wilna.

JELSO, a town of Norway, in Bergen.

JELVADI, a town of Turkey, in Natolia.

JEMAPPES. See **GEMAPPES**, N° 1 and 2.

JEMARROW, a kingdom of Africa, on the S. side of the Gambia, 120 miles from the sea. The people are Mahometans.

JEMME, a town of Tunis, anciently called **TIS-DRA**, which has several Roman antiquities, particularly an amphitheatre. The emperor Gordian was crowned in it. It is 90 miles S. of Tunis.

JEMMINGHEN, or **JEMGUM**, a town of E. Friesland, 8 miles SE. of Embden.

JEMPTERLAND, **HIEMTLAND**, or **JAMT-LAND**, a mountainous province of Sweden, bounded on the N. by Angermania, E. by Medelpadia, S. by Helſingia, and W. by Norway. The principal towns are Rensundt, Lich, and Docra. See **JAMT-LAND**.

JENA, a strong town of Germany, in the circle of Upper Saxony, and in Thuringia, with an university; seated on the Sala. Lon. 2. 59. E. Lat. 51. 0. N.

JENAUB, or **CHUNAUB**, a river of Hindoostan Proper, one of the 5 Eastern head-waters of the Indus. It runs through Cashmere and Lahore, between the Chelum and the Ranvee, and unites with both these rivers at some distance above Moulton. At their confluence with the Indus, 20 miles W. of Moulton, they form a stream as large as that river. The ancient name of the Jenaub, in the time of Alexander the Great, was *Accefines*.

JENCAPORE, a town of Indostan, in the dominions of the Great Mogul, capital of a territory so named, seated on the Chaul. Lon. 76. 25. E. Lat. 30. 30. N.

JENCOPING, or **JONXIOPIG**, a town of Swe-

den, in the province of Smaland, on the S. side of the lake of Werter, with a strong citadel. The houses are all built with wood. Lon. 14. 20. E. Lat. 57. 22. N.

JENGHIZ, or **JENGHIZ KHAN**, khan or emperor of the Moguls, the most bloody conqueror that ever existed, was born in 1193, and began to reign when he was only 13 years of age. He conquered Cathay, Corea, the greatest part of China, and almost all Asia. He was the most bloody monster that ever existed. He murdered above 14 millions of the human race, under pretence of extirpating superstition, and establishing the worship of one God. See **CHINA**, § 9, 10; **HISTORY**, Part. I. Sect. XI.; **INDIA**, and **MOGULS**. He died A. D. 1227.

JENHAT, a province of Hindoostan, between the Behat and the Chunaub.

JENI-BASAR, a town of European Turkey, in Bulgaria, on the Ibar, inhabited by Christians and Turks. It was anciently the capital of the Raicians. It is 175 miles W. of Nicopolis.

JENISA, a river of the Russian empire, that runs from N. to S. through Siberia, and falls into the Frozen Ocean.

JENISKOI, a town of the Russian empire, in Siberia, seated on the Jenisa. It is large, populous, and pretty strong; and there are villages for several miles round it. It is subject to the Tungusians, who are pagans, and chiefly live on the above river. They pay a tribute to the emperor for every bow, reckoning a man and a woman for one. The climate is extremely cold; yet the soil produces black and red currants, strawberries, and gooseberries. Corn, butcher's meat, and wild fowls, are very cheap. Lon. 86. 25. E. Lat. 58. 40. N.

JENKIN, Robert, a learned English divine in the 18th century, who was bred at Cambridge, became master of St John's college, and wrote several books much esteemed; viz. 1. An historical examination of the authority of General Councils; 4to: 2. The reasonableness and certainty of the Christian religion; 2 vols 8vo: 3. *Defensio S. Augustini*; written against M. Le Clerc: 4. Remarks on some books lately published, viz. Mr Whiston's eight sermons, Locke's paraphrase, &c. 5. A translation from the French of the life of Apollonius Tyanæus.

(1.) **JENKINS**, Henry, a native of Yorkshire, remarkable for having lived to the extraordinary age of 169. He died in 1670. See **LONGEVITY**.

(2.) **JENKINS**, Sir Leoline, a learned civilian and able statesman of the 18th century, born in Glamorganshire about 1623. Being obnoxious to the parliament during the civil war, by adhering to the king's cause, he went abroad; but returning on the restoration, he was admitted an advocate in the court of arches, and succeeded Dr Exton as judge. When the queen-mother Henrietta died in 1669 at Paris, her whole estate, real and personal, was claimed by her nephew, Lewis XIV.: upon which Dr Jenkins's opinion being called for and approved, he went to Paris, with three others in a commission, and recovered her effects; for which he received the honour of knighthood. He officiated as one of the mediators at the treaty of Nimeguen; in which tedious negotiation he

was engaged about $4\frac{1}{2}$ years; and was afterwards made a privy counsellor and secretary of state. He died in 1685; and as he never married, bequeathed his whole estate to charitable uses; he was so great a benefactor to Jesus College, Oxford, that he is generally looked on as the second founder. All his letters and papers were collected and printed in 1724, in 2 vols folio.

JENKINTOWN, a town of Pennsylvania, in Montgomery county, 10 miles N. of Philadelphia.

JENLIS, a town of France, in the dep. of Cote d'Or, 9 miles SE. of Dijon.

JENNE, a town of Japan, in Kaga.

JENNERIAN INOCULATION, a name given to the inoculation with the *Cow-pox*, to prevent infection with the Small Pox, from its discoverer, Dr Jenner.

• **JENNET**. *n. f.* [See **GENET**.] A Spanish horse.—

The Spanish king presents a *jennet*,
To shew his love. Prior.

• **JENNETING**. *n. f.* [corrupted from *Junet-
ing*, an apple ripe in June.] A species of apple soon
ripe, and of a pleasant taste. *Mortimer*.

JENNY WREN. See **MOTACILLA**, N° 18.

JENSON, or **JANSONIUS**, Nicolas, a French printer and type-founder, who flourished at Venice in the 15th century. He was the first who fixed the form and proportions of the Roman character, and his editions are still valued for the beauty of the printing. The first book he printed was *Decor Puellarum*, in 4to, 1471. He died about 1481.

JENTACULUM, among the ancient Romans, a morning refreshment like our breakfast. It was exceedingly simple, consisting, for the most part, of bread alone; labouring people indeed had something more substantial, to enable them to support the fatigues of their employment. The same may be said of the Jews and Greeks. The latter distinguished this meal by the names of *αριστον*, *αρετικον* or *αρετικον*, though *αριστον* is generally applied to dinner. See **DINNER**, § 2.

JENTILINO, a town of Naples, in Calabria Citra, 12 miles NW. of Bisignano.

JENYNS, Soame, Esq. a late celebrated English writer, born at London in 1704, says Dr Watkins, but according to the editors of the *New Biog. Diß.* in 1705, at Bottisham in Cambridgeshire. He was the only son of Sir Roger Jenyns, of Bottisham, Kt. He was entered a fellow commoner at St John's college, Cambridge, where his genius soon appeared in juvenile essays and poetical effusions, many of which last were published in Dodsley's Collection. He was married to Miss Soame, a lady of great fortune, to whom his father was guardian; but in this union, young Jenyns's inclination was made to yield to the supposed advantages of wealth; the consequences were infelicity on both sides, and a separation, which the lady did not long survive. After this he married Miss Grey, a cousin of his own, who survived him. He was elected M.P. for Cambridge in 1741, and being repeatedly re-elected, continued to sit in parliament till 1780. In 1775, he was appointed a lord of trade, which he held till the Board was abolished in 1780. In his youth he was reli-

gious; he afterwards turned Deist; but upon a closer inquiry into the evidences of Christianity, his faith and piety returned, in which he continued steadfast till his death. He published 1. a poem on the *Art of Drawing*; 1728: 2. *Poems* in 2 vols 12mo. 3. Various Essays in the periodical paper entitled *The World*; 1753: 4. *An Enquiry into the Nature and Origin of Evil*; 12mo. 1757: 5. *Political Essays and Poems*; 2 vols. 12mo, 1761: 6. *Thoughts on the Causes and Consequences of the present High Price of Provisions*; 1767: 7. *A View of the Internal Evidence of the Christian Religion*; 1776: and, 8. *Disquisitions on Several Subjects*: which last produced several anonymous criticisms. He died at London, Dec. 18th, 1787. The intellectual powers of Soame Jenyns were of a superior order. His life had been very active and diversified. He had read much; he had seen more. He was rich in the experience of 83 years. He conversed as well as he wrote. His thoughts were sprightly; his expression neat. Mr Burke said, Soame Jenyns was one of those who wrote the purest English, that is, the simplest and most aboriginal language, the least qualified with foreign impregnation. As he was laid on his death-bed, it seemed to be that which religion alone can make for a man: he was unruffled, much at ease, and full of hope! he reviewed his life. But on the gulph he had passed, he needed not such bubbles as literary fame. He spoke indeed a few words of his little book on Christianity; and with a visible gleam of joy, "he gloried," he said, "in the belief it had been useful." It was received, perhaps, where greater works could not make their way, and so might have aided the ardour of virtue, the confidence of truth. He did not shrink from death as an evil, nor as a punishment; but met it with decent firmness, as the kind release from what was worse; the more kind summons to all that is better.

JEOPFAILE, [from *J'ay faille*, I have failed.] a term in law, used for an oversight in pleading or other proceedings at law. The flowing of these defects or oversights was formerly often practised by the counsel; and when the jury came into court to try the issue, they said, This inquest you ought not to take; and after verdict they would say to the court, To judgment you ought not to go. But several statutes have been made to avoid the delays occasioned by such suggestions, and a judgment is not to be stayed after verdict for mistaking the Christian or surname of either of the parties, or in a sum of money, or in the day, month, year, &c. where the same are rightly named in any preceding record.

JEJERY, a town of Africa, in Jagra.

• **To JEOPARD**. *v. n.* [See **JEOPARDY**.] To hazard; to put in danger. Obsolete.—He had been accused of Judaism, and did boldly *jeopard* his body and life for the religion of the Jews. 2 *Mac*.

• **JEOPARDOUS**. *adj.* [from *jeopardy*.] Hazardous; dangerous.

• **JEOPARDY**. *n. f.* [This word is supposed to be derived from *j'ai perdu* or *jeu perdu*. Skinner and Junius.] Hazard; danger; peril. A word not now in use.—

And would ye not poor fellowship expel,

R r r r

Myself

Myself would offer you t' accompany,

In this adventure's chanceful *jeopardy*. *Hubbard*.

Thy rage shall burn thee up, and thou shalt turn
To ashes, ere our blood shall quench that fire:

Look to thyself, thou art in *jeopardy*. *Shak.*

—We may impute to all excellencies in compositions a kind of poverty, or at least a casualty or *jeopardy*. *Bacon*.

JEUASET, a town of Turkey, in Arabian Irak, on the Tigris, 110 miles W. of Bassora.

JEPHTHAH, judge of Israel, and successor to Jair, in the government of the Hebrew republic, was a native of Mispah, and the son of one Gilead by a harlot. The unkindness of his brethren, his promotion to the command of the army, his message to the king of the Ammonites, his rash vow, and its melancholy consequences, with his important victories over the Ammonites and Ephraimites, are recorded in Judges xi. and xii. These events happened about A. M. 2817. Jephthah, after judging Israel six years, died and was buried in the city of Gilead. St Paul (Heb. xi. 32.) places Jephthah among the saints of the Old Testament, whose faith distinguished them. But there is something so extraordinary in Jephthah's vow, and such difficulties arise concerning it, that commentators have been not a little puzzled to solve them. Some maintain, that this daughter of Jephthah was not sacrificed, as that would have been a violation of the law of Moses; and especially, when by the same law he might have redeemed his daughter for ten shekels of silver; therefore they contend, that it was something else Jephthah did to his daughter, such as devoting her to a state of celibacy, or dedicating her to the service of God.—On the other hand, those who maintain the affirmative, or that Jephthah's daughter was actually sacrificed, urge, that the times wherein Jephthah lived were sadly addicted to idolatry; also the manner wherein he lived before he was called to the assistance of his country; but above all, the clear, evident, and express meaning of the text. They observe, that vows of perpetual virginity are institutions of a modern date; and had there been no more in it, there would have been little occasion for rending his clothes, and bemoaning himself as he did; besides the bitter lamentations made by herself, and by the daughters of Israel in succeeding times. But in answer to this, it is observed, 1. That these lamentations are expressly recorded to have been made (Jud. xi. 37, 38.) not for her *untimely death*, but on account of her *virginity*; which, though no nunneries were instituted by the law of Moses, might be (and in all probability was) the alternative of Jephthah's vow. 2. That Jephthah's vow must have had some such alternative is highly probable from the consideration, that a dog, a sow, or any other unclean beast might have met him, and in such a case he could not, without impiety, have offered such animals in sacrifice. 3. That as such sacrifices were expressly prohibited, so were also human sacrifices. But, 4. As a decisive evidence, that *there was an alternative*, the Hebrew word *vau*, rendered *and* in our translation, likewise signifies *or*; and therefore the vow ran in these terms—"Whatsoever cometh forth of the doors of my house to meet me, shall surely be the Lord's,

or I will offer it up for a burnt offering," *i.e.* provided it be proper for being sacrificed. 5. That the reason of the grief of Jephthah, his daughter, and all concerned, arose from the consideration, that "she was his *only child*," and devoting her to perpetual virginity, was killing the hope of his family, because all the Israelites reckoned children the greatest of blessings, from the hopes they entertained of being progenitors of the Messiah. 6. The last and perhaps the strongest argument is drawn from the radical meaning of the Hebrew word in the 40th verse; which in our version is translated *lament*, but which, Hebrews say, ought to be translated, *give gifts of love*; and therefore the verse should be read thus: "The daughters of Israel went yearly to give gifts of love to the daughter of Jephthah four days in a year." The Hebrew word translated *because* in the 37th verse is right, but it is a very different word from that translated *lament*, in the 40th. This last word occurs and is more properly translated in Psal. lxxviii. 18; and Hosea viii. 9, 10: though the former of these texts is still better expressed in Ephes. iv. 8. where it is quoted by St Paul. These arguments seem decisive, that Jephthah's daughter was not sacrificed.

JERAADO, a town of Tunis, 16 m. S. of Tunis.

JERAAN, a town of Persia, in Segestan.

JERBA, or GERBA, an isle near Tripoli.

JERBOA. See DIPUS.

JERBOSAJA, a town of Africa in Quoja.

JERDECKER, a river of Indostan, which runs into the Burhampooter.

JEREJA, a town of Africa, in Fonia.

(1.) JEREMIAH, an inspired writer, of the race of the priests, the son of Hilkia of Anathoth, of the tribe of Benjamin. He was called to the prophetic office when very young, about the 13th year of Josiah, and continued in the discharge of it about 40 years. He was not carried captive to Babylon with the other Jews, but remained in Judea to lament the desolation of his country. He was afterwards a prisoner in Egypt with his disciple Baruch, where it is supposed he died in a very advanced age. Some of the Christian fathers say, he was stoned to death by the Jews, for preaching against their idolatry; others, that he was put to death by Pharaoh Hophrah, because of his prophecy against him.

(2.) JEREMIAH, THE PROPHECY OF, a canonical book of the Old Testament. Part of this prophecy relates to the time after the captivity of Israel, and before that of Judah, from the 1st chapter to the 44th; part of it to that of the latter captivity, from the 44th chapter to the end. Jeremiah predicts the grievous calamities that were approaching, particularly the 70 years captivity in Chaldea. He also foretels their deliverance and happy return, and the recompence which Babylon, Moab, and other enemies of the Jews, should meet with in due time. There are likewise several intimations in this prophecy concerning the kingdom of the Messiah; also several remarkable visions, and types, and historical passages relating to those times. The 53d chapter does not belong to the prophecy of Jeremiah, but probably was added by Ezra, and contains a narrative of the taking of Jerusalem, and of what happened

happened during the captivity, to the death of Jeichonias. St Jerome has observed, that Jeremiah's style is more easy than that of Isaiah and Hosea; that he retains something of the rusticity of the village where he was born; but that he is very learned and majestic, and equal to those two prophets in the sense of his prophecy.

JEREMIE, or **GRAND ANSE**, a town of Hispaniola, 5 miles W. of St Domingo.

JEREMYSQUAM, an island of the United States, in the District of Maine, at the mouth of Sheepscot river.

JERF, a town of Norwegian Lapland.

(1.) **JERICHO**, or **HIERICHUS**, in ancient geography, a city of Judea, between Jordan and Jerusalem, 150 stadia from the latter, and 60 from the former. Josephus says, "the whole space from Jerusalem is desert and rocky, and equally barren and uncultivated from Jericho to the lake Asphaltites; yet the places near the town and above it are extremely fertile and delicious, so that it may be justly called a *divine plain*, surpassing the rest of the land of Canaan, no unfruitful country, and surrounded by hills in the manner of an amphitheatre." It produces opobalsamum myrobalsam, and dates; from the last of which it is called the *city of palm trees*, by Moses. It is now called **RAHA**; and is situated, M. Volney informs us, "in a plain 6 or 7 leagues long, by 3 wide, around which are a number of barren mountains, that render it extremely hot. Here formerly was cultivated the balm of Mecca. From the description of the Hadjes, this is a shrub similar to the pomegranate tree, with leaves like those of rue; it bears a pulpy nut, in which is contained a kernel that yields the resinous juice we call *balm* or *balsam*. At present there is not a plant of it remaining at Raha; but another species is found there, called **ZAKKOUN**, which produces a sweet oil, celebrated for healing wounds. The Arabs sell it very high. It is the sole commerce of Raha, which is now a ruinous village.

(2.) **JERICHO**, a division of the duchy of Magdeburg, in Saxony, on the E. side of the Elbe, including the towns of Jericho (N^o 3.), Burg, Sandau, and several villages.

(3.) **JERICHO**, a town in the above district (N^o 2.), seated on the Elbe, 32 miles NNE. of Magdeburg.

(4.) **JERICHO**, a town of New York, in Tioga county, between the Chenengo and Susquehannah.

(5.) **JERICHO**, a township of Vermont, in Chittenden county, SE. of Essex, and NE. of Williston.

JERIM, a town of Arabia, in Yemen, containing about 2000 houses, 80 miles NE. of Mocha. Lon. 44. 22. E. Lat. 14. 17. N.

* **JERK**. *n. f.* [from the verb.] 1. A smart quick lash.—Contemn the silly taunts of fleeing buffoonery; and the *jerks* of that wit, that is but a kind of confident folly. *Glanv.*—Wit is not the *jerk* or sting of an epigram, nor the seeming contradiction of a poor antithesis: neither is it so much the morality of a grave sentence, affected by Lucan, but more sparingly used by Virgil. *Dryden.* 2. A sudden spring; a quick jolt that shocks or starts.—

Well run, Tawney, the abbot's churl;
His jade gave him a *jerk*,

As he would have his rider hurl

His hood after the kirk. *Ben Jonf. Underwood.*
—Lobsters use their tails as fins, wherewith they commonly swim backwards by *jerks* or springs, reaching ten yards at once. *Grew.*

(1.) * **To JERK**. *v. a.* [*gereccan*, Sax.] To strike with a quick smart blow; to lash. It is sometimes written *yerk*.—

I lack iniquity

Sometimes to do me service: nine or ten times
I thought to've *jerk'd* him here under the ribs.

Shakespeare.

Bastings heavy, dry, obtuse,

Only dulness can produce;

While a little gentle *jerking*

Sets the spirits all a-working.

Swift.

(2.) * **To JERK**. *v. n.* To strike up; to accost eagerly. This seems to be the meaning in this place, but is mere cant.—

Nor blush, should he some grave acquaintance meet;

But, proud of being known, will *jerk* and greet.

Dryden.

(1.) * **JERKIN**. *n. f.* [*cyrtelkin*, Sax.] A jacket; a short coat; a close waistcoat.—A man may wear it on both sides, like a leather *jerkin*. *Shak.*—Unless we should expect that nature should make *jerkins* and stockings grow out of the ground, what could she do better than afford us wool? *More's Antidote against Atheism.*—Imagine an ambassador presenting himself in a poor frize *jerkin*, and tattered clothes, certainly he would have but small audience. *South's Sermons.*—

Then strip thee of thy carnal *jerkin*,

And give thy outward fellow a tinking. *Hudibr.*
—I walked into the sea, in my leathern *jerkin*, about an hour before high water. *Gulliver's Travels.*

(2.) * **JERKIN**. *n. f.* A kind of hawk. *Ains.* This should be written *gyrkin*.

(1.) **JEROME**, or **HIERONYMUS**, ST, a famous doctor of the church, and the most learned of all the Latin fathers, was the son of Eusebius; and was born at Stridon, a city of ancient Pannonia, about A. D. 340. He studied at Rome under Donatus, the learned grammarian. After being baptized, he went into Gaul, and transcribed St Hilary's book *de Synodis*. He then went into Aquileia, where he contracted a friendship with Heliodorus, who prevailed on him to travel with him into Thrace, Pontus, Bithynia, Galatia, and Capadocia. In 372, he retired into a desert in Syria, where he was persecuted by the orthodox of Macarius's party, for being a Sabellian, because he made use of the word **HYPOSTASIS**, as used by the council of Rome in 369. This obliged him to go to Jerusalem; where he studied the Hebrew language, to acquire a more perfect knowledge of the Holy Scriptures; and consented to be ordained, provided he should not be confined to any particular church. In 381, he went to Constantinople to hear St Gregory of Nazianzen; and in 382, returned to Rome, where he was made secretary to pope Damasus. He then instructed many Roman ladies in piety and the sciences, which exposed him to the calumnies of those whom he zealously reprov'd for their irregularities; and Pope Siricius, not having all the esteem for him which his learning and virtue justly entitled

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titled him to, he returned to the monastery of Bethlehem, where he wrote against *heretics*. He had a quarrel with John of Jerusalem and Rufinus about the Origenists; and was the first who wrote against Pelagius. He died on the 30th Sept. 420, about 80 years of age. The last edition of his works is that of Verona, in 11 vols. folio. His principal works are, 1. A Latin version of the Scriptures, commonly called the *Vulgate*. 2. Commentaries on the Prophets, Ecclesiastes, St Matthew, and the Epistles to the Galatians, Ephesians, Titus, and Philemon. 3. Polemical treatises against Montanus, Helvidius, Jovinian, Vigilantius, and Pelagius. 4. Several letters. 5. A treatise on the lives and writings of the ecclesiastical authors who had flourished before his time. His style is lively and animated, and sometimes sublime.

(2.) JEROME OF PRAGUE, so called from the place of his birth, in Bohemia. Though neither a monk nor clergyman, he had a learned education. Having embraced the opinions of John Hus, he began to propagate them in 1480. The council of Nice cited him to appear before them, and give an account of his faith. In obedience to this citation, he went to Constance; but on his arrival, in 1415, finding Hus in prison, he set out for his own country. Being seized, however, on the way, imprisoned, and examined, he was so intimidated, that he retracted, and pretended to approve of the condemnation of the opinions of Wickliff and Hus; but on the 26th May, 1416, he condemned that recantation in these terms: "I am not ashamed to confess here publicly my weakness. Yes, with horror I confess my base cowardice. It was only the dread of the punishment by fire which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliff and Hus." Accordingly sentence was passed on him; in pursuance of which he was burnt in 1416. He was a person of great parts, learning, and elocution.

JERONYMITES, or HIERONYMITES, a name given to several orders of religious; otherwise called HERMITS of ST JEROM.

JERRABALISA, a town of Africa, in Quoja.

JERRAND, a town of France, in the dep. of Puy de Dome, 6 miles E. of Clermont.

(1.) JERSEY, an island in the English channel, believed to be the island called in the *Itinerary Casarea*, in after times *Angia*, by us *Gersey*, or *Jersey*. It is situated in the English channel, 18 miles W. of Normandy, and 84 S. of Portland in Dorsetshire. It is about 12 miles long, and 6 broad, where broadest, which is at the two extremities. It is defended by rocks and dangerous quicksands. On the N. side, the cliffs rise 40 or 50 fathoms high, which render it inaccessible on that side; but on the S. the shore is almost level with the water. In the W. part of the island is a large tract of land, once cultivated and very fertile, but now a barren desert, caused by the westerly winds throwing up sand from the bottom to the top of the highest cliffs. The higher lands are diversified by gritty, gravelly, stony, and fine mould; the lower by a deep, rich, and heavy soil. The middle part of the island is somewhat mountainous, and so thick planted with trees, that at a distance it resembles one entire forest, though in walking through it there is hardly a thicket or

any other thing to be seen but hedge-rows and orchards of apple-trees. The valleys under the hills are finely watered by brooks, and have plenty of cattle and small sheep, with very fine wool; which afford excellent mutton. The horses are good for draught; but few fit for the saddle. The island produces variety of trees, roots, and herbs; but not corn enough for the inhabitants, who therefore import it from England, France, and Dantzic. The fields are inclosed by great mounds of earth, raised from 6 to 10 feet high, proportionably thick and solid, planted with quicksets and trees. As the air is very salubrious, many of the inhabitants live to a great age; but the coast is very subject to storms by westerly winds, from which they have no land to shelter them nearer than North America; and there is a vast chain of rocks about the island, among which the tides and currents are so strong and rapid, that the navigation is dangerous to those who are not perfectly acquainted with the coast. The buildings are generally of rag-stone; but some of the wealthy inhabitants have their houses fronted with a reddish white stone, capable of being polished like marble, and of which there is a rich quarry on a hill called MONTMADO. The ordinary dwellings are thatched. The churches are very plain, most of them with square steeples; and the communion table is not at the E. end, but placed just under the pulpit. The staple manufacture is knit stockings and caps, many thousand pairs of which are sold weekly at St Helier; also cyder, of which 25,000 hogshheads have been made here in one year. Their principal foreign trade is to Newfoundland; whither, particularly in 1732, they sent 24 ships; these proceed to the Mediterranean to dispose of their fish. On the south of the island the sea seems to have encroached upon the land, and to have swallowed upwards of 6 square miles, making a very beautiful bay of about 3 miles broad, and nearly 3 deep. In the E. corner of this bay stands the town of St Helier. The principal haven is in the W. corner of the bay, which is named from it, *St Aubin's*. St Brelade's Bay is at the back of St Aubin's; the great bay of St Ouen takes in the greatest part of the W. side of the island, where the largest ships may ride in 12 and 15 fathoms, safe from all but E. winds. La Crevasse is a port only for boats; Greve de Lecq, Port St John, and Bonnenuit, are also small havens on the N. side. On the E. is the bay of St Catharine, and the harbour of Rosel. To the SW. lies the haven of the Chaussée; and Port de Pas lies a little to the E. of St Aubin's Bay. The towns of St Helier and St Aubin are about 3 miles asunder. St Helier was greatly improved and enlarged in the 17th century; and contains about 400 houses with shops. See HELIER, ST, N° 2. The market-place in the centre is spacious, surrounded with handsome houses, among which is the *Cabue Royale*, or court of justice. The market is held on Sat. and much frequented. St Aubin is principally inhabited by merchants and ship-masters. It is not above half the size of St Helier, though greatly increased within these 100 years. It has a good stone pier, carried far into the sea, where ships of considerable burden lie safe under the guns of the adjoining fort. The isle of St Helier, more to the E. in the same bay,

is near a mile in circuit, surrounded by the sea at or about every half-flood. On the site of the abbey before mentioned is Elisabeth Castle, one of the largest and strongest fortresses in Britain. Q. Elisabeth began it; King Charles I. enlarged, and Charles II. who was twice here, completed it. It was the last fortress that held out for the king. It is the residence of the governor and garrison, and occupies the whole isle, from whence at low water is a passage called the *bridge*, half a mile long, formed of sand and stones. A citadel was begun in the American war on a hill, whence the castle might be bombarded, but after the peace left off. Mount ORGEUIL castle, called also *Gourray* from the neighbouring village, lies S. of Rosel harbour in the bay of St Catharine. It was a place of strength before Henry V.'s time, and baffled the attempts of the French under De Guesclin in 1374, in the reign of Edward III. It was repaired by Q. Elisabeth, but is now neglected, yet preserves an air of grandeur, answering its name, even in ruins. The ascent to its top is by near 100 steps; and from thence by a telescope may be seen the two front towers of the cathedral of Coutance. The famous William Pryne was confined in it 3 years. Jersey is divided into 12 parishes, which are so laid out that each has a communication with the sea; these are subdivided into *vintaines*, so called from the number of 10 houses, which each is supposed to have formerly contained. The whole number of inhabitants is computed at about 20,000, of which 3000 are able to bear arms, and are formed into regiments. Their general review is on the sandy bay between the two towns, when they were attended with a train of above 20 brass field pieces, and two small bodies of horse in the wings. The chief officer is the governor, who has the custody of the castles, with the command of the garrisons and militia. The civil government is administered by a bailiff and 12 jurats. They have also an assembly, convened by the governor or his deputy. There were formerly many druidical temples in Jersey, of which relics are still to be seen. The cromlechs are here called *pouquelays*, and there are some tumuli. Roman coins have also been dug up, and there are remains of a Roman camp in Dilamant. Christianity was first planted here in the 6th century, and the island made part of the see of Dol in Bretagne. It is now governed by a dean. Besides the abbey of St Helier, there were 4 priories, *Noirmont*, *St Clement*, *Boumeil*, and *le Leck*, and above 20 chapels now mostly in ruins. During the American war this island was invaded by the French. The first attempt was made in 1779. About 6000 men were embarked in flat-bottomed boats, and endeavoured to land in the bay of St Ouen, on the 1st of May, supported by 5 frigates and other armed vessels; but they met with such a vigorous resistance, that they were compelled to retire without having landed a single person. Another attempt was resolved on. The troops and seamen were equally desirous of retrieving their honour; but they were for some time prevented from making any attempt by bad weather; and, before another opportunity offered, the squadron designed to cover their descent was attacked by Sir James Wallace, who drove them ashore on

the coast of Normandy, silenced a battery under whose guns they had taken shelter, captured a frigate of 34 guns, with 2 rich prizes, burnt 2 other large frigates, and a considerable number of smaller vessels. The scheme, though thus totally disconcerted, was resumed in 1781. The conduct of this expedition was given to Baron Rullecourt, a man of courage, but violent in his disposition, and deficient in the prudence requisite for bringing such an enterprise to a successful issue. His force consisted of 2000 men; with whom he embarked in very tempestuous weather, hoping that he might thus be able to surprise the garrison. Many of his transports, however, were dispersed, and he himself, with the remainder, obliged to take shelter in some islands in the neighbourhood of Jersey. As soon as the weather grew calm, he landed, in a dark night, at Grouville, where he made prisoners of a party of militia. Hence he proceeded with the utmost expedition to St Helier. His arrival was so unexpected, that he seized on a party of men who guarded it, together with the commanding officer, and the magistrates. Rullecourt then drew up a capitulation, the terms of which were, that the island should be instantly surrendered to the French, and the garrison be sent to England; threatening the town with immediate destruction in case of non-compliance. This point being gained, he summoned Elisabeth Castle to surrender in virtue of the capitulation just concluded. To this a peremptory refusal was given, and followed by such a vigorous discharge of artillery, that he was obliged to retire into the town. In the mean time the British troops stationed in the island began to assemble from every quarter under the command of Major Pierfon; who, on being required by the French commander to submit, replied, that if the French themselves did not, within 20 minutes, lay down their arms, he would attack them. This being refused, an attack was instantly made with such impetuosity, that the French were totally routed in less than half an hour, and driven into the market-place, where they endeavoured to make a stand. Their commander, exasperated at this unexpected change of affairs, endeavoured to wreak his vengeance on the captive governor, whom he obliged to stand by his side during the whole time of the conflict. This, however, was quickly over; the French were broken on all sides, the baron himself mortally wounded, and the next in command obliged to surrender himself and the whole party prisoners of war; while the captive governor escaped without a wound. This last disaster put an end to all hopes of the French ministry of being able to reduce the island, and was indeed no small mortification to them; 800 troops having been landed at that time, of which not one escaped. A monument was erected at the public expense in the church of St Helier, to the memory of Major Pierfon, to whom the deliverance of the island was owing; but who unhappily fell in the moment of victory, when only 24 years of age. All the landing places and creeks about the island are now fortified with batteries, and 17 or 18 watch-houses are erected on the headlands. These are round towers with embrasures for small cannon and loop-holes for small musketry;

musketry; the entrance by a door in the wall out of the reach of man, and to be ascended by a ladder afterwards drawn up. This island, with those of Guernsey, Sark, Alderney, and their appendages, were part of the duchy of Normandy, and were united to the crown of England by the first princes of the Norman line. The language of the pulpit and the bar is the French, which is also generally spoken by the people. They are governed by their own laws, which are for the most part the ducal customs of Normandy, being collected in an ancient book of customs, entitled *Le grand custumier*. The king's writ, or process from the courts of Westminster, is here of no force; but his commission is. They are not bound by any acts of the imperial parliament, unless particularly named. All causes are originally determined by the bailiff and jurats. But an appeal lies from them to the king and council in the last resort.

(2.) * JERSEY. *n. f.* [from the island of *Jersey*, where much yarn is spun.] Fine yarn of wool.

(3.) JERSEY, among wool-combers, the finest wool, taken from the rest, by dressing it with a Jersey comb.

(4.) JERSEY, New, or as it is commonly called THE JERSEYS (being two provinces united into one government), one of the United States of N. America, lying from 39° to 41° Lat. N. and from 74° to 75° 30' Lon. W. from London. It is 160 miles long, from N. to S. and 60 broad, or, according to Mr Scott, 78, where broadest. It is bounded on the E. by Hudson's river and the sea; on the S. by the sea; on the W. by Delaware bay and river, which divide it from the states of Delaware and Pennsylvania; and on the N. by a line drawn from the mouth of the Mahakkamak, in Lat. 41° 24', to a point on Hudson's river, in Lat. 41°; containing about 8320 square miles, equal to 5,334,800 acres. It is divided into 13 counties, which are subdivided into 94 townships. The total population in 1790, according to the census taken by order of the legislature, amounted to 172,596 citizens, and 11,423 slaves. The counties of Sussex, Morris, and the northern part of Bergen, are mountainous. Five 8ths of most of the southern counties, or one 4th of the whole state, is sandy and barren. The soil is generally a light sand; but on digging, at an average, about 30 feet below the surface (which can be done, even at the distance of 20 or 30 miles from the sea, without any impediment from rocks or stones), we come to salt marsh. This state has all the varieties of soil from the worst to the best kind. The barren grounds produce little else but shrub oaks and white and yellow pines. The hilly and mountainous parts, which are not too rocky for cultivation, have a stronger soil, naturally covered with stately oaks, hickories, chestnuts, &c. and, when cultivated, produce wheat, rye, Indian corn, buck wheat, oats, barley, flax, and fruits of all kinds. The lands in this hilly country are good for grazing, and the farmers feed great numbers of cattle for New York and Philadelphia markets, and many of them keep large dairies. The great number of navigable rivers and creeks renders it very easy to export the produce, which, besides cattle, fruits, and vegetables, con-

sists of cyder in large quantities, and of the best quality, butter, cheese, beef, pork, mutton, wheat, flour, hams (which are celebrated as the best in the world), lumber, flax, seed, leather, and iron in great quantities. Formerly copper ore was reckoned among their most valuable exports; but the iron manufacture is the greatest source of wealth. Iron works are erected in Gloucester, Burlington, Morris, and other counties. The mountains of Morris give rise to a number of streams necessary for these works, and furnish a copious supply of wood and ore. In this county alone are no less than seven rich iron mines, from which might be taken ore sufficient to supply the United States; and to work it, there are two furnaces, two rolling and slitting mills, and about 30 forges, containing from 2 to 4 fires each. These works produce annually about 540 tons of bar iron, 800 tons of pigs, besides large quantities of hollow ware, sheet iron, and nail rods. In the whole state, it is supposed there is yearly made about 1200 tons of bar iron, 1200 do. of pig, 80 do. of nail rods, exclusive of hollow ware, and other castings, of which vast quantities are made. The character, manners, and customs of the people are various in different parts of the state, the inhabitants being a collection of Dutch, Germans, English, Scots, Irish, and New-Englanders, or their descendants. National attachment and mutual convenience have generally induced these several kinds of people to settle in separate bodies; and thus their peculiar national manners, customs, and characters, are still preserved; especially among such as have little intercourse with any but those of their own nation. Religion, though its tendency is to unite people in things essential to their happiness, also occasions differences. The Presbyterian, the Quaker, the Episcopalian, the Baptist, the German and Dutch Calvinist, the Methodist, and Moravian, have each their distinguishing characteristics, in their worship, discipline, or dress. Another perceptible characteristic difference arises from the intercourse of the inhabitants with different states. The people in W. Jersey trade to Philadelphia, and of course imitate their fashions, and imbibe their manners. The inhabitants of E. Jersey trade to New York, and regulate their fashions and manners according to those of New York. The people in general are industrious, frugal, and hospitable. There are about 50 Presbyterian congregations, 40 of the Friends; 30 of the Baptists; 25 of Episcopalians; 28 of Dutch, besides Moravians and Methodists. There are two colleges, one at *Princeton*, called *Nassau Hall*; the other at Brunswick, called *Queen's college*. See BRUNSWICK, N° III.; and PRINCETON. The charter for Queen's college at Brunswick was granted just before the war. Its funds, raised by donations, amounted soon after its establishment to L.4000; but they were diminished by the war. This college has greatly increased in numbers and reputation. There are also a number of flourishing academies in this state; at Trenton, Hakkensak, Orangedale, Freehold, Elizabeth-town, Burlington, Newark, Springfield, Morristown, Bordentown, and Amboy. There are a number of towns in this state, nearly

of equal size and importance, and none that has more than 200 houses, compactly built. **TRENTON** is the largest. Here the legislature meets, the supreme court sits, and the public offices are all kept, except the secretary's, which is at Burlington. On these accounts it is considered as the capital. See **BURLINGTON**, N° 4; and **TRENTON**: with the other towns in their order. The government of this state is vested in a governor, legislative council, and general assembly. The governor is chosen annually by the council and assembly. The legislative council is composed of one member from each county, chosen annually by the people. The general assembly is composed of three members from each county, chosen by the freemen. The council choose one of their members to be vice-president, who, when the governor is absent from the state, possesses the supreme executive power. The council may originate any bills, excepting preparing and altering any money-bill, which is the sole prerogative of the assembly. The first settlers of New Jersey were a number of Dutch emigrants from New York, who came over between 1614 and 1620, and settled in the county of Bergen. In 1627 came over a colony of Swedes and Finns, and settled on the Delaware. The Dutch and Swedes, though not in harmony, kept possession of the country many years. In March 1634, Charles II. granted all the territory called by the Dutch *New Netherlands*, to his brother the duke of York. And in June 1664, the duke granted that part now called *New Jersey* to Lord Berkeley of Stratton, and Sir George Carteret, jointly; who in 1665 agreed upon certain concessions with the people for the government of the province, and appointed Philip Carteret, Esq. their governor.—The Dutch reduced the country in 1672; but it was restored by the peace of Westminster, Feb. 9, 1674. This state was the seat of war for several years, during the bloody contest between Great Britain and America; and her losses, both of men and property, in proportion to her population and wealth, was greater than of any other of the 13 states.

(5.) **JERSEY TEA**. See **CEANOTHUS**.

JERVENLAND, a canton of Livonia, in the district of Livonia, subject to Russia.

JERVAS, Charles, a portrait-painter, and translator, born in Ireland, and educated under Sir Godfrey Kneller. He visited France and Italy, and on his return was much employed, being patronised by Mr Pope and his friends. He translated *Don Quixotte* into English; and died in 1740.

JERVEUX, a town of Yorksh. NW. of Masham.

JERVISTOWN, a town of Ireland, in Clare.

(1.) **JERUSALEM**, [Heb. from *יר*, *they shall see*, and *שalem*, *Salem*, Peace,] a famous and ancient city, capital of Judea, now a province of Turkey in Asia. According to Manetho, an Egyptian historian, it was founded by the shepherds who invaded Egypt in an unknown period of antiquity. (See **EGYPT**, § 8). According to Josephus, it was the capital of Melchisedek's kingdom, called **SALEM** in the book of Genesis: and the Arabians assert, that it was built in honour of Melchisedek by 12 neighbouring kings. We know nothing of it with certainty, however, till the time of king David, who took it from the Jebu-

sites, and made it the capital of his kingdom, which it ever after continued to be. It was first taken in the days of Joash, by Hazael, king of Syria, who slew all the nobility, but did not destroy the city. It was afterwards taken by Nebuchadnezzar king of Babylon, who destroyed it, and carried away the inhabitants. Seventy years after, it was rebuilt, by permission of Cyrus king of Persia, and it continued to be the capital of Judea (though frequently suffering much from the Grecian monarchs of Syria and Egypt), till the time of Vespasian emperor of Rome, by whose son Titus it was totally destroyed. See **Jews**, § 13. It was, however, rebuilt by Adrian; and seemed likely to have recovered its former grandeur, being surrounded with walls, and adorned with several noble buildings; the Christians also being permitted to settle in it. But this was a short-lived change; for when the empress Helena, mother of Constantine the Great, visited this city, she found it in the most ruinous situation. Having formed a design of restoring it to its ancient lustre, she caused, with a great deal of cost and labour, all the rubbish that had been thrown upon those places where our Saviour had suffered, been buried, &c. to be removed. In doing this, they found the cross on which he died, as well as those of the two malefactors who suffered with him; and (as the writers of those times relate), discovered by a miracle that which had borne the Saviour of mankind. She then caused a magnificent church to be built, which inclosed as many of the scenes of our Saviour's sufferings as could conveniently be done, and adorned the city with several other buildings. The emperor Julian is said to have formed a design of rebuilding the temple of Jerusalem, and of restoring the Jewish worship, on purpose to give the lie to our Saviour's prophecy concerning the temple and city of Jerusalem; namely, that the temple should be totally destroyed, without one stone being left upon another; and that the city should be trodden down of the Gentiles till the times of the Gentiles were fulfilled. In this attempt, however, according to the accounts of the Christian writers of that age, the emperor was frustrated by an earthquake and fiery eruption from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of the workmen. This event has been the subject of much dispute. Bp. Warburton published a treatise expressly on the truth of this fact, and collected testimonies in favour of it, from Ammianus Marcellinus, and Gregory of Nazianzum; for which we shall refer our readers to the Bishop and the original authors. But it is a matter of very little consequence, whether this event happened, with the circumstances related by these authors, and quoted by the bishop, or not. If Julian *did* make any attempt to rebuild the temple, it is certain that *something* obstructed his attempt, because the temple was never rebuilt. If he made no such attempt, the prophecy of our Saviour still holds good; and it surely cannot detract from the merit of a prophecy, that nobody ever attempted to elude it, or prove it to be a falsehood. Jerusalem continued in the hands of the eastern emperors till the reign of the Caliph Omar, who re-

duced

duced it under his subjection. The Saracens continued in possession of it till 1099, when it was taken by the Crusaders. They founded a new kingdom, of which Jerusalem was the capital, and Godfrey the first king. (See GODFREY, N^o 1.) The Christian kingdom of Jerusalem lasted 88 years under 9 kings, when it was taken by Saladin, sultan of Egypt in 1187. (See EGYPT, § 18.) In 1217, the Saracens were expelled by the Turks, who have ever since continued in possession of it. Jerusalem, in its most flourishing state, was divided into 4 parts, each inclosed with its own walls; viz.

1. The old city of JESUS, which stood on mount Zion, where the prophets dwelt, and where David built a magnificent castle and palace, which became the residence both of himself and successors; on which account it was emphatically called, *the city of David*.
2. The lower city, called also *the Daughter of Zion*, being built after it; on which stood the two magnificent palaces which Solomon built for himself and his queen; that of the Maccabæan princes; and the stately amphitheatre built by Herod, capable of containing 80,000 spectators; the strong citadel, built by Antiochus, to command and overtop the temple, but afterwards razed by Simon the Maccabee, who recovered the city from the Syrians; and lastly, a second citadel, built by Herod, upon a high and craggy rock, and called by him *Antonia*.
3. The new city, mostly inhabited by tradesmen, artificers, and merchants; and,
4. Mount Moriah, on which was built the famed temple of Solomon, described in 2 Kings ch. vi. and vii. and, since then, that rebuilt by the Jews on their return from Babylon, and afterwards built almost anew, and greatly adorned and enriched by Herod. Some idea of the magnificence of this temple may be had from the following considerations: 1. That there were no less than 163,300 men employed in the work: 2. That, notwithstanding that prodigious number of hands, it took up 7 years in building: 3. That the height of this building was 120 cubits, or 82 yards; and the courts round it about half as high: 4. That the front, on the E. side, was sustained by ramparts of square stone, of vast bulk, and built up from the valley below; which last was 300 cubits high, and being added to that of the edifice amounted to 420 cubits; to which, if we add, 5. The height of the principal tower above all the rest, viz. 60, will bring it to 480 cubits, which, reckoning at two feet to a cubit, will amount to 960 feet; but, according to the length of that measure, as others reckon it, viz. at two feet and an half, it will amount to 1200 feet; a prodigious height from the ground, and such as might well make Josephus say, that the very design of it was sufficient to have turned the brain of any but Solomon. 6. These ramparts, which were raised in this manner, to fill up the prodigious chasm made by the deep valley below, and to make the area of a sufficient breadth and length for the edifice, were 1000 cubits in length at the bottom, and 800 at the top, and the breadth of them 100 more. 7. The huge buttresses which supported the ramparts were of the same height, square at the top, and 50 cubits broad, and jutted out 150 cubits at the bottom. 8. The stones, of which they were built, were,

according to Josephus, 40 cubits long, 12 thick, and 8 high, all of marble, and so exquisitely joined, that they seemed one continued piece, or rather polished rock. 9. According to the same Jewish historian, there were 1453 columns of Parian marble, and 2906 pilasters; of such thickness, that three men could hardly encircle them; with height and capitals proportionable, of the Corinthian order. But it is probable, that Josephus has given us these two last articles from the temple of Herod, there being nothing like them mentioned by the sacred historians, but a great deal about the prodigious cedars of Lebanon used in that noble edifice, the excellent workmanship of them adapted to their several ends; together with their gildings and other ornaments. At present Jerusalem is called by the Turks *Cudseharie*, *Coudsheriff*, and *Helcads*, or the Holy City. It is reduced to a poor thinly inhabited town, about 3 miles in circumference, situated on a rocky mountain, surrounded on all sides, except the N. with steep ascents and deep valleys; and these environed with other hills, at some distance. In the neighbourhood grow corn, vines, olives, &c. The stately church erected by the empress Helena on Mount Calvary, is called the *church of the sepulchre*; and is kept in good repair by the offerings of pilgrims, who annually resort to it, as well as by the contributions of Christian princes. The walls are of stone, and the roof of cedar; the E. end incloses Mount Calvary, and the W. the holy sepulchre: the former is covered with a noble cupola, open at top, and supported by 16 massive columns. Over the high altar, at the E. end, is another stately dome. The nave of the church constitutes the choir; and in the aisles within are shown the places where the most remarkable circumstances of our Saviour's passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the chapel of the crucifixion is shown the hole in the rock in which the cross is said to have been fixed. The altar in this chapel has 3 crosses, and is richly adorned; particularly with 4 lamps of immense value that hang before it, and are kept constantly burning. At the W. end is that of the sepulchre, which is hewn in that form out of the solid rock, and has a small dome supported by pillars of porphyry. The cloister round it is divided into sundry chapels, appropriated to the several sorts of Christians who reside there; as Greeks, Armenians, Maronites, Jacobites, Copts, Abyssines, Georgians, &c. and on the NW. side are the apartments of the Latins, who have the care of the church, and reside constantly in it; the Turks keeping the keys of it, and not suffering any of them to go out, but obliging them to receive their provisions in at a wicket. At Easter some grand ceremonies are performed in the church, representing our Lord's passion, crucifixion, death, and resurrection, at which a vast concourse of pilgrims commonly assist. For a particular account of these, we refer the reader to Doctors Shaw and Pococke. On Mount MORIAH, on the SE. part of the city, is an edifice called *Solomon's Temple*, standing on or near the same spot as the ancient; but when or by whom erected is uncertain. In the midst of it is a Turk-

Kish mosque, where the Jewish *sanctum sanctorum* is supposed to have stood. The building, which Dr Pococke thinks must have been formerly a Christian church, is held in the utmost veneration by the Turks. The city is under the government of a sangiac, who resides in a house said to have been that of Pontius Pilate, over against the castle of Antonia built by Herod the Great. Many of the churches erected in memory of some remarkable gospel transaction, have been since converted into mosques; into some of which money will procure admittance, but not into others. Both the friars and other Christians are kept so poor by the tyranny of the government, that the chief support and trade of the place consists in providing strangers with food and lodging, and selling them beads, relics, and other trinkets, for which they are obliged to pay considerable sums to the sangiac, as well as to his officers; and those are seldom so well contented with their usual duties, but they frequently extort fresh ones, especially from the Franciscans, whose convent is the common receptacle for all pilgrims, and for which they have considerable allowances from the pope, and other crowned heads, besides the presents which strangers generally make them at their departure. The most remarkable antiquities in the neighbourhood of Jerusalem are, 1. The pools of Bethesda and Kibon; the former 120 paces long, 40 broad, and 8 deep, but now without water: the other, which is about a quarter of a mile without Bethlehem gate, is 106 paces long, and 60 broad, lined with a wall and plaster, and well stored with water. 2. The tomb of the Virgin Mary, in the valley of Jehoshaphat, into which one descends by a magnificent flight of 47 steps. On the right hand, is also the sepulchre of St Ann the mother, and on the left that of Joseph the husband of the Virgin Mary; some add likewise that of Jehoiakim her father. In all these are erected altars, and the whole is cut into the solid rock. 3. The tomb of king Jehoshaphat, cut likewise into the rock, and divided into several apartments; adorned with a stately portico and entablature. 4. Absalom's pillar, or place, generally supposed to have been erected by him. There is a great heap of stones about it, which is continually increasing; the superstitious Jews and Turks always throwing some as they pass, in token of their abhorrence of his unnatural rebellion. The structure is about 20 cubits square, and 60 high, rising in a lofty square, adorned below with 4 columns of the Ionic order. From the height of 20 to 40 cubits, it is somewhat less, and quite plain, excepting a small fillet at the upper end; and from 40 to the top, it changes into a round, which grows gradually into a point, the whole cut out of the solid rock. There is a room within, considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins. 5. A little E. of this is the tomb of Zechariah the son of Barachiah. This fabric is all cut out of the natural rock, 18 feet high, and as many square; and adorned with Ionic columns on each front, cut out likewise of the same rock, and supporting a cornice. The whole ends in a pointed top, like a diamond. But the most curious, grand, and

elaborate pieces in this kind, are the grotto without the walls of Jerusalem, styled the *royal sepulchres*; but of what kings is not agreed on. They consist of a great number of apartments, some of them spacious, all cut out of the solid marble rock; and may justly be pronounced a royal work, and one of the most noble, surprising, and magnificent. For a particular account of them we must refer the reader, for want of room, to *Pococke's Travels*. In the neighbourhood of Jerusalem is a spot of ground 30 yards long and 15 broad, now the burying-place of the Armenians, which is shown as the *Aceldama*, or *Field of Blood*, since styled *Campo Santo*, or the *Holy Field*. See ACELDAMA. It is walled round, to prevent the Turks from abusing the bones of Christians; and one half of it is taken up by a building in the nature of a charnel-house. Jerusalem is 112 miles SW. of Damascus, and 45 from the Mediterranean. Lon. 35. 25. E. Lat. 31. 55. N.

(1.) JERUSALEM, a town of Courland, 44 miles ESE. of Seelburg.

(3.) JERUSALEM, a town of Germany, in the duchy of Stiria; 4 miles SSE. of Fridau.

(4.) JERUSALEM, a town of Maryland, in Washington county, 2½ miles SW. of Elizabeth town.

(5.) JERUSALEM, a town of New York, in Ontario county, on lake Seneca; 16 miles SSW. of Geneva, and 30 NE. by N. of Bath.

(1.) * JERUSALEM ARTICHOKEs. *n. f.* Sunflower, of which they are a species.—*Jerusalem Artichokes* are increased by small off-sets, and by quartering the roots. *Mortimer's Husbandry*.

(2.) JERUSALEM ARTICHOKEs, a species of *Helianthus*. See HELIANTHUS.

JERUSALEM, OAK OF. See CHENOPodium, § 3.

JERUSALEM SAGE. See PHLOMIS.

JERUYO, a mountain of Mexico, in the valley of Urecho, which is a great natural curiosity. Before 1760, it was only a small hill, and had a sugar plantation upon it. But on the 29th Sept. 1760, it became a volcano, burst with furious shocks, and entirely ruined the sugar works and adjacent village of *Guacana*. From that period it has continued to throw out fire, ashes, and burning rocks, which have formed 3 high mountains, whose circumference was nearly 6 miles in 1766. The ashes at its first eruption were thrown to the distance of 10 miles. Part of its ashes even reached Valladolid, which is 60 miles distant.

JESENITZA, a town of Hungary, in Croatia.

JESERNICO, a town of Maritime Austria, in the prov. of Friuli, 12 m. W. of Palma Nuova.

JESHAYA, a river of Servia, which runs into the Danube, near Semendria.

JESI, an ancient town of Italy, in the territory of the church, and march of Ancona, with a bishop's see. It is seated on a mountain, near the river Jesi. Lon. 12. 20. E. Lat. 43. 30. N.

JESIORO, and } two towns of Poland, in the
JESIOTROV, } palatinate of Kiow.

(1.) JESO. See JESSO.

(2.) JESO, a group of the KURILE islands. The name is applied by the Japanese to the whole chain of islands between Kamtschatka and Japan.

JESOLO, a harbour of Maritime Austria, near the mouth of the Piave.

(1.) * **JESS**. *n. f.* [*getto*, Fr. *getto*, Italian.] Short straps of leather tied about the legs of a hawk, with which she is held on the fist. *Hammer*.—

If I prove her haggard,

Though that my *jesses* were her dear heartstrings,
I'd whistle her off, and let her down the wind,
To prey at fortune. *Shakespeare's Othello*.

(2.) **JESSES**. See **HAWKING**, § 4.

(1.) * **JESSAMINE**. *n. f.* [See **JASMINE**.] A fragrant flower.—

Her goodly bosom, like a strawberry bed;
Her neck, like to a bunch of cistambines;
Her breast like lilies, ere their leaves be shed;
Her nipples, like young blossom'd *jessamines*.
Spenser.

(2.) **JESSAMINE**. See **JASMINUM**.

JESSELMERE. See **JASSELMERE**.

JESSEN, a town of Upper Saxony.

JESSIMA, an island of Japan.

JESSO, **JENSO**, or **YADSO**, a large island of Asia, N. of Nippon, governed by a prince tributary to the emperor of Japan.

JESSORE, a town of Indostan, in Bengal.

* **JEST**. *n. f.* [from the verb.] 1. Any thing ludicrous, or meant only to raise laughter.—

But is this true, or is it else your pleasure,
Like pleasant travellers, to break a *jest*
Upon the company you overtake? *Shakesp.*

—As for *jest*, there be certain things which ought to be privileged from it; namely, religion, matters of state, and great persons. *Bacon*.—No man ought to have the less reverence for the principles of religion, or for the holy Scriptures, because idle and profane wits can break *jests* upon them. *Tillotson*.—

He had turn'd all tragedy to *jest*. *Prior*.
When you the dullest of dull things have said,
And then ask pardon for the *jest* you made.
Young.

2. The object of jests; laughing-stock.—If I suspect without cause, why then make sport at me; then let me be your *jest*, I deserve it. *Shakespeare*.

3. Manner of doing or speaking feigned, not real; ludicrous, not serious; game, not earnest.

That high All-seer, which I dallied with,
Hath turn'd my feigned prayer on my head,
And giv'n in earnest what I begg'd in *jest*. *Shak.*
—When his play-fellows chose him their king, he spoke and did those things in *jest*, which would have become a king in earnest. *Greiv*.

* **To JEST**, *v. n.* [*jesticular*, Lat.] To divert or make merry by word or actions.—*Jest* not with a rude man, lest thy ancestors be disgraced. *Ecclesiast.*

—Fear you the boat, and go so unprovided?

—You may *jest* on; but I do not like these several councils. *Shak. Richard III.*

* **JESTER**. *n. f.* [from *jest*.] 1. One given to merriment and pranks.—

The skipping king, he rambled up and down
With fellow *jesters*, and rash bavin wits;
Soon kindled, and soon burnt. *Shak. Henry IV.*

2. One given to sarcasm.—

—Now, as a *jest*, I accost you,
Which never yet one friend has lost you. *Swift*.

3. **Ballad**; jackpudding.—A *jest*, or licensed foolery, was kept at court to the time of Charles the First.—Another sort of like loose fellows do

pass up and down, amongst gentlemen, by the name of *jesters*; but are, indeed, notable rogues, and partakers not only of many stealths, but also privy to many traitorous practices. *Spenser*.

JESTING, or *concise wit*, as distinguished from continued wit or humour, lies either in the thought, or the language, or both. In the first case it does not depend upon any particular words or turn of the expression. But the greatest fund of jests lies in the language, i. e. in tropes or verbal figures; those afforded by tropes consist in the metaphorical sense of the words, and those of verbal figures principally turn upon a double sense of the same word, or a similitude of sound in different words. This is commonly called **PUNNING**. The third kind of jokes, which lie both in the sense and language, arise from figures of sentences, where the figure itself consists in the sense, but the wit turns upon the choice of the words.

JESUA LEVITA, a learned Spanish Rabbi, in the 15th century, who wrote a curious work entitled *Halichot Olam*, or *the Ways of Eternity*; a very useful book for understanding the Talmud. It was reprinted in Hebrew and Latin, at Hanover, in 1714, 4to.

(I. I.) **JESUITS**, OR THE SOCIETY OF JESUS; a famous religious order of the Romish church, founded by Ignatius Loyola. See **LOYOLA**. The plan which this fanatic formed of its constitution and laws was suggested, as he gave out, by the immediate inspiration of heaven. But notwithstanding this high pretension, his design met at first with violent opposition. Pope Paul III. to whom Loyola had applied for his authority to confirm the institution, referred his petition to a committee of the cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his sanction of it. At last Loyola removed all his scruples by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, common to all the orders of regulars, the members of this society should take a 4th vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul instantly perceiving this, confirmed the institution of the Jesuits by his bull, granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment. In less than half a century, the society obtained establishments in every country that adhered to the Roman catholic church; its power and wealth increased amazingly; the number of its members became great; their character as well as accomplishments were still greater; and the Jesuits were celebrated by the friends, and dreaded by the enemies.

mies of the Romish faith, as the most able and enterprising order in the church.

(1.) **JESUITS CONSTITUTION OF THE ORDER OF.** The constitution and laws of the society were perfected by Laynez and Aquaviva, the two generals who succeeded Loyola, men far superior to their master in abilities and in the science of government. They framed that system of profound and artful policy which distinguished the order. The large infusion of fanaticism mingled with its regulation should be imputed to Loyola its founder. Many circumstances concurred in giving a peculiarity of character to the order of Jesuits, and in forming the members of it not only to take greater part in the affairs of the world than any other body of monks, but to acquire superior influence in the conduct of them. The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his own salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind but by his example and by his prayers. See *MONK*, N^o 1. On the contrary, the Jesuits were taught to consider themselves as formed for action. They were chosen soldiers, bound to exert themselves continually in the service of God, and of the pope his vicar on earth. Whatever tends to instruct the ignorant, or can be of use to reclaim or to oppose the enemies of the holy see, was their object. That they might have leisure for this active service, they were totally exempted from those functions the performance of which is the chief business of other monks. They appeared in no processions; they practised no rigorous austerities; they did not consume their time in the repetition of tedious offices; but attended to all the transactions of the world, with a view to their influence upon religion; they were directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution as well as genius of the order, a spirit of action and intrigue was infused into all its members. As the object of the society of Jesuits differed from that of the other monastic orders, the diversity was no less in the form of its government. The other orders are voluntary associations, in which whatever affects the whole body is regulated by the common suffrage of all its members. The executive power is vested in the head of each society; the legislative authority resides in the community. Affairs of moment, relating to particular convents, are determined in conventual chapters; such as respect the whole are considered in general congregations. But Loyola, full of the idea of implicit obedience, which he had derived from his military profession, appointed that the government of his order should be purely monarchical. A general, chosen for life by deputies from the several provinces, possessed power supreme and independent, extending to every person and case. He nominated provincials, rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vest-

ed the sovereign administration of the revenues and funds of the order. Every member belonging to it was at his disposal; and by his uncontrollable mandate he could impose on them any task, or employ them as he pleased. To his commands they were required to yield not only outward obedience, but to resign to him their inclinations and sentiments. They were to listen to his injunctions as if they had been uttered by Christ himself. Under his direction they were to be mere passive instruments, like clay in the hands of the potter. Such a singular form of policy could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There is not, in the annals of mankind, any example of such a perfect despotism exercised, not over monks shut up in a convent, but over men dispersed among all the nations of the earth. As the constitution of the order vested in the general such absolute dominion, it carefully provided for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offered himself a candidate was obliged to lay open his conscience to the superior, or a person appointed by him; and not only to confess his sins, but to discover the inclinations, the passions, and the bent of his soul. This was to be renewed every six months. The society, not satisfied with thus penetrating into the innermost recesses of the heart, directed each member to observe the words and actions of the novices: they were constituted spies upon their conduct, and were bound to disclose every thing of importance concerning them to the superior. That this scrutiny into their character might be as complete as possible, the noviciate was long, during which they passed through the several gradations of ranks in the society; and they must have attained the full age of 33 years before they could be admitted to take the final vows, by which they became members. By these methods, the superiors, under whose immediate inspection the novices were placed, acquired a thorough knowledge of their dispositions and talents. That the general, who was the soul that animated and moved the whole society, might have under his eye every thing necessary to direct him, the provincials and heads of houses were obliged to transmit to him regular and frequent reports of the members under their inspection. In these they descended into minute details with respect to the character, abilities, temper, and experience of each person, and the particular department for which he was best fitted. These reports were entered into registers kept on purpose, that the general might at one view survey the state of the society all over the globe; observe the talents of its members; and thus choose the instruments which his absolute power could employ in any service for which he thought proper to destine them.

(3.) **JESUITS, PROGRESS OF THE POWER AND INFLUENCE OF THE.** As it was the professed intention of the Jesuits to promote the salvation of men, this engaged them in many active functions. They considered the education of youth as their peculiar province; they aimed at being spiritual guides

guides and confessors; they preached frequently in order to instruct the people; they set out as missionaries to convert unbelieving nations. The novelty of the institution, as well as the singularity of its objects, procured the order many admirers and patrons. The governors of the society availed themselves of every favourable circumstance; and the number and influence of its members increased rapidly. Before the expiration of the 16th century, they had obtained the chief direction of the education of youth in every catholic country in Europe. They had become the confessors of all its catholic monarchs; a function of importance in any reign, but, under a weak prince, superior even to that of minister. They were the spiritual guides of almost every person eminent for rank or power. They possessed the highest interest with the papal court, as the most zealous and able champions for its authority. The advantages which they derived from all these circumstances are obvious. They formed the minds of men in their youth, and retained an ascendant over them in their advanced years. They possessed the direction of the most considerable courts in Europe. They mingled in all affairs. They took part in every intrigue and revolution. The general, by the extensive intelligence he received, regulated the operations of the order with perfect discernment: and, by means of his absolute power, carried them on with vigour and effect. Along with the power of the order, its wealth increased. Various expedients were devised for eluding the obligation of the vow of poverty. The order acquired ample possessions in every catholic country; and by the number and magnificence of its public buildings, with the value of its property, it vied with the most opulent of the monastic fraternities. Besides the sources of wealth common to the regular clergy, the Jesuits possessed one peculiar to themselves. Under pretext of promoting the success of their missions, and of facilitating the support of their missionaries, they obtained a special licence from the court of Rome to trade with the nations which they laboured to convert. In consequence of this, they engaged in extensive and lucrative commerce both in the E. and W. Indies, and opened warehouses in Europe, for vending their commodities. They imitated the example of other commercial societies; obtained settlements; and acquired possession of a large and fertile province in S. America, and reigned as sovereigns over some hundred thousand subjects. Unhappily the vast influence which the Jesuits acquired by all these different means, was often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order as the capital object to which every consideration was to be sacrificed. This attachment to their order, the most ardent perhaps that ever influenced any body of men, was the characteristic principle of the Jesuits, and serves as a key to the genius of their policy, as well as the peculiarities of their conduct. As it was for the advantage of the society that its members should possess an ascendant over persons in high rank or of great power, the desire of acquiring and preserving

such an ascendant led the Jesuits to propagate a system of relaxed and pliant morality, which accommodates itself to the passions of men, justifies their vices, tolerates their imperfections, and authorises almost every action that the most audacious or crafty politician would wish to perpetrate. As the prosperity of the order was intimately connected with the preservation of the papal authority, the Jesuits, influenced by the same principle of attachment to the interests of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power on the ruin of civil government. They attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most presumptuous pontiffs in the dark ages. They contended for the entire independence of ecclesiastics on civil magistrates. They published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers. As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish church, its members considered it as their peculiar duty to combat the opinions and check the progress of the Protestants. They used every art, and employed every weapon against them. They opposed every gentle and tolerating measure in their favour. They incessantly stirred up against them all the rage of ecclesiastical and civil persecution. Monks of other denominations indeed ventured to teach the same pernicious doctrines, and held opinions equally inconsistent with the order and happiness of civil society. But they either delivered such opinions with greater reserve, or propagated them with less success. Whoever considers the events which happened in Europe, during the 16th and 17th centuries, will find the Jesuits responsible for most of the pernicious effects arising from that corrupt casuistry, those extravagant tenets, and that intolerant spirit, which disgraced the church of Rome throughout that period, and which brought so many calamities upon civil society.

(4.) **JESUITS, SERVICES DONE TO SOCIETY BY THE.** Amidst the many bad consequences flowing from the institution of this order, mankind derived from it considerable advantages. As the Jesuits, in their first attempts to establish colleges, were violently opposed by the universities in different countries, it became necessary for them, in order to acquire the public favour, to surpass their rivals in science and industry. This prompted them to cultivate the study of ancient literature with extraordinary ardour, and put them upon various methods for facilitating the instruction of youth. By the improvements they made in it, they contributed so much towards the progress of polite learning, that on this account they have merited well of society. Nor has the order been successful only in teaching literature; it has produced likewise eminent masters in many branches of science, and can boast of a greater number of ingenious authors than all the other religious fraternities taken together. But it was in the new world, that the Jesuits exhibited the most wonderful display of their abilities, and contributed

ted most effectually to the benefit of the human species. The conquerors of that unfortunate quarter of the globe had nothing in view but to plunder, enslave, and exterminate its inhabitants. The Jesuits alone made humanity the object of their settling there. About the beginning of the 17th century, they obtained admission into the fertile province of Paraguay. They found the inhabitants strangers to the arts, subsisting precariously by hunting or fishing, and hardly acquainted with the first principles of government. The Jesuits instructed and civilized these savages. They taught them to cultivate the ground, to rear tame animals, and to build houses. They brought them to live together in villages; trained them to arts and manufactures; made them taste the sweets of society, and accustomed them to the blessings of security and order. These people became the subjects of their benefactors, who governed them with a tender and paternal attention. Respected and beloved almost to adoration, a few Jesuits presided over several hundred thousand Indians. They maintained a perfect equality among all the members of the community. Each of them was obliged to labour, not for himself alone, but for the public. The produce of their fields, with the fruits of their industry, were deposited in storehouses, from which each individual received every necessary supply. By this institution almost all the passions which disturb the peace of society, and render the members of it unhappy, were restrained. A few magistrates, chosen by the Indians themselves, watched over the public tranquillity, and secured obedience to the laws. The sanguinary punishments frequent under other governments were unknown. An admonition from a Jesuit, a slight mark of infamy, or, on some particular occasion, a few lashes with a whip, were quite sufficient to maintain good order among these innocent and happy people. But even in this meritorious effort of the Jesuits, for the good of mankind, the genius and spirit of their order appeared. They aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominions over all the southern continent of America. With this view, to prevent the Spaniards or Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavoured to inspire the Indians with hatred and contempt of these nations. They cut off all intercourse between their subjects and the Spanish or Portuguese settlements. They prohibited any private trader of either nation from entering their territories. When they were obliged to admit any person in a public character from the neighbouring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. To render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish or any other European language; but encouraged the different tribes which they

had civilized to acquire a certain dialect of the Indian tongue, and laboured to make that the universal language throughout their dominions. To render this empire secure and permanent, they instructed their subjects in the European arts of war. They formed them into bodies of cavalry and infantry, completely armed, and regularly disciplined. They provided a great train of artillery, as well as magazines stored with all the implements of war. Thus they established an army so numerous and well appointed, as to be formidable in a country where a few sickly and ill-disciplined battalions composed all the military force kept up by the Spaniards or Portuguese. Such were the laws, policy, and genius of this formidable order.

(5.) JESUITS SUPPRESSION OF THE ORDER OF. The courts of Europe had observed, for 3 centuries, the ambition and power of the order. But while they felt many fatal effects of these, they could not fully discern the causes to which they were to be imputed. They were unacquainted with many of the singular regulations in the political constitution of the Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the society to such a height of power. It was a fundamental maxim with the Jesuits, from their institution, not to publish the rules of their order. These they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members. They refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power in different countries authorised or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the prosecutions carried on against them in Portugal and France, the Jesuits imprudently produced the mysterious volumes of their institute. By these authentic records, the principles of their government were discovered, and the sources of their power investigated with a degree of certainty, which, previous to that event, it was impossible to attain. The pernicious effects of the constitution of this order had rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfall. The emperor Charles V. saw it expedient to check its progress in his dominions; it was expelled England, by proclamation 2 James I. in 1604; Venice, in 1606; Portugal, in 1759; France, in 1764; Spain and Sicily, in 1767; and totally suppressed and abolished by pope Clement XIV. in 1773. See FRANCE, § 49.

(II.) JESUIT'S BARK. See CINCHONA, and PERUVIAN BARK.

JESUPOL, [from *Jesus* and *Polis*, *q. d.* Jesus's City,] a town of Poland, in Red Russia, 5 miles S. of Halitch.

JESUS CHRIST, [*Ἰησοῦς Χριστός*, Gr. *i. e.* the Saviour Anointed,] the Son of God, and Saviour of mankind. He descended from heaven, and took upon him the human nature in Judæa, towards the conclusion of the reign of Herod the Great. The place of his birth was Bethlehem, a flourishing city of Judah; but the year in which he was born is not precisely ascertained. The most general

general opinion is, that it happened in the year of Rome 748 or 749, and about 18 months before the death of Herod. Four inspired writers have transmitted us an account of the life of Jesus Christ. They mention particularly his birth, lineage and family; but say very little concerning his infancy and youth. Herod being informed that the Messiah, the king of the Jews, so much spoken of by the prophets, was now born, being afraid that his kingdom should now be taken away, contrived how to destroy his supposed rival: but Christ being carried, while very young, into Egypt, escaped the cruelty of the tyrant; who, to make sure work, made a general massacre of the infants of Bethlehem, from the age of 2 years and under. After the death of Herod, our Saviour was brought back to Judæa; but we are totally ignorant of what his employment was during the interval between his return thither and the time of his entering upon his ministry. We know only, that when he was but 12 years of age, he disputed in the temple with the most learned of the Jewish doctors; whom he surprised with his knowledge, and the answers he gave to their questions. After this he continued with his parents, and was subject to them, till he entered upon his ministry. It is said, indeed, though upon no sure foundation, that during this period he followed the trade of Joseph, who was a carpenter. In the 30th year of his age, he began his public ministry; to which the attention of the people was drawn by the preaching of John, a prophet miraculously inspired of God to proclaim the existence of the Saviour, as now descended upon earth, and visible to the eyes of all; and by this prophet Christ himself was baptized in the waters of Jordan, that he might not, in any point, neglect to answer the demands of the Jewish law. It is not necessary here to enter into a particular detail of the life and actions of Jesus Christ. Every one knows, that his life was one continued scene of the most perfect sanctity, and the purest and most active virtue, not only without spot, but also beyond suspicion. By miracles of the most stupendous kind, and not more stupendous than beneficent, he displayed to the universe the truth of that religion which he brought with him from above, and demonstrated the reality of his divine mission in the most illustrious manner. For the propagation of his religion through the country of Judæa, our Saviour chose 12 apostles; whom, however, he sent out only once, and after their return, kept them constantly about his person. But, besides these, he chose other 70, whom he dispersed throughout the country. There have been many conjectures, why the number of apostles was fixed at 12, and that of the other teachers at 70. The first, however, was, according to our Saviour's own words (Matt. xix. 28.), in allusion to the 12 tribes of Israel, thereby intimating that he was the king of these 12 tribes; and as the number of his other messengers answers evidently to that of the senators who composed the SANHEDRIM, there is a high degree of probability in the conjecture of those who think, that Christ by this number designed to admonish the Jews, that the authority of their Sanhedrim was now at an end, and that all power with respect to religious

matters was vested in him alone. His ministry, however, was confined to the Jews; nor, while he remained upon earth, did he permit his apostles or disciples to extend their labours beyond this favoured nation. But if we consider the illustrious acts of mercy and benevolence that were performed by Christ, we may conclude, that his fame must soon have spread abroad in other countries. This seems probable from a passage in scripture, where we are told that some Greeks applied to the apostle Philip to see Jesus. We learn also from authors of no small note, that Abgarus king of Edessa, being seized with a severe and dangerous illness, wrote to our Lord, imploring his assistance: and that Jesus not only sent him a gracious answer, but also accompanied it with his picture as a mark of his esteem for that pious prince. See ABGARUS. These letters are extant, but by the judicious are considered as spurious; and the late Mr Jones, in his treatise entitled *A new and full method of settling the canonical authority of the New Testament*, has offered reasons which seem almost unanswerable, against the authenticity of the whole transaction. The preaching of our Saviour, and the numberless miracles he performed, made such an impression on the body of the Jewish nation, that the chief priests and leading men, jealous of his authority, and provoked at his reproaching them with their wicked lives, formed a conspiracy against him. For a considerable time their designs had proved abortive; but at last Jesus, knowing that he had fulfilled every purpose for which he came into the world, suffered himself to be taken through the treachery of Judas Iscariot, and was brought before the Sanhedrim, who accused him of blasphemy; and being afterwards brought before Pilate the Roman governor, where he was accused of sedition, Pilate was no sooner sat down to judge in this cause, than he received a message from his wife, desiring him to have nothing to do with the affair, having that very day had a frightful dream on account of our Saviour, whom she called *that just man*. The governor, intimidated by this message, and still more by the majesty of our Saviour himself, and the evident falsehood of the accusations brought against him, was determined, if possible, to save him. But the clamours of an enraged populace, who at last threatened to accuse Pilate himself as a traitor to the Roman emperor, got the better of his love of justice, which indeed on other occasions was not very fervent. Our Saviour being condemned by his judge, though contrary to the plainest dictates of reason and justice, was crucified between two thieves, and very soon expired. Having continued three days in a state of death, he rose from the dead, and made himself visible to his disciples as formerly. He conversed with them 40 days after his resurrection, instructing them more fully concerning the nature of his kingdom; and having manifested the certainty of his resurrection to chosen witnesses, he was, in the presence of many of his disciples, taken up into heaven, there to remain till the end of the world. See CHRISTIANITY.

JESUS DE CUYBA, a town of S. America, in Brazil, in the government of Matto Grosso.

JESUS ISLAND, an island of N. America, in the St

St Lawrence, near the island of Montreal, 24 m. long, and 6 broad.

JESUS, ISLE DE, an island in the S. Pacific Ocean, 8 degrees N. of the New Hebrides, and 1450 W. of Peru, discovered by Medana, Jan. 10. 1567. The inhabitants are copper-coloured. Lon. 165. 0. E. of Paris. Lat. 6. 50. S.

JESUS, THE SON OF SIRACH, a native of Jerusalem, composed, about 200 B. C. the book of Ecclesiasticus, called by the Greeks *Παρακλησις*, "replenished with virtue;" who also quote it under the title of *the Wisdom of Solomon the son of Sirach*. His grandson, who was also of the same name, and a native of Jerusalem, translated it from the Hebrew into Greek about 121 B. C. This Greek version is extant, but the Hebrew original is lost.

(1.) *JET. *n. f.* [*gagat*, Sax. *get*, Dutch; *gagates*, Lat.] 1. *Jet* is a very beautiful fossil, of a firm and very even structure, and of a smooth surface; found in masses, seldom of a great size, lodged in clay. It is of a fine deep black colour, having a grain resembling that of wood. It is confounded with cannel-coal, which has no grain, and is extremely hard; and the *jet* is but moderately so. *Hill.*

Black, forsooth; coal-black, as *jet*. *Shak.*
—There is more difference between thy flesh and hers, than between *jet* and ivory. *Shak.*

The bottom clear,

Now laid with many a *set*

Of seed pearl, ere she bath'd her there,

Was known as black as *jet*. *Drayton.*

One of us in glass is *set*,

One of us you'll find in *jet*. *Swift.*

Under flowing *jet*,

The neck slight-shaded. *Thomson.*

2. [*Jet*, Fr.] A spout or shoot of water.—

Prodigious 'tis, that one attractive ray

Should this way bend, the next an adverse way!

For should th' unseen magnetick *jets* descend

All the same way, they could not gain their end. *Blackmore.*

Thus the small *jet*, which hasty hands unlock,
Spurts in the gard'ners eyes who turn the cock. *Pope.*

3. A yard. Obsolete.—

What orchard unrobbed escapes,

Or pullet dare walk in their *jet*? *Tupper.*

(2.) JET, (*§ 1, def. 1.*) is a black inflammable substance of the bituminous kind, harder than asphaltum, and susceptible of a good polish. It becomes electrical by rubbing, attracting light bodies like yellow amber. It swims on water, so that its specific gravity must be less than 1000; notwithstanding which it has been frequently confounded with the LAPIS OBSIDIANUS, the specific gravity of which, according to Kirwan, is no less than 1744. It also resembles cannel coal extremely in its hardness, receiving a polish, not soiling the fingers, &c. so that it has also been confounded with this. The distinction, however, is easily made, for cannel coal wants the electrical properties of jet, and is likewise so heavy as to sink in water; its specific gravity being no less than 1273. M. Magellan is of opinion that jet is a true amber, differing from the yellow kind only in the mere circumstance of colour, and being lighter on account of the greater quantity of bi-

tuminous matter which enters into its composition. When burning, it emits a bituminous smell. It is never found in strata or continued masses like fossil stones; but always in separate and unconnected heaps like the true amber. Great quantities of it have been dug up in the Pyrenean mountains; also near *Batalha*, a small town of Portugal; and in Galicia in Spain. It is found also in Ireland, Sweden, Prussia, Germany, and Italy. It is used in making small boxes, buttons, bracelets, mourning jewels, &c. Sometimes it is also employed in conjunction with proper oils in making varnishes. When mixed with lime in powder, it is said to make an extraordinary hard and durable cement.

(3.) JET D'EAU, a French term, adopted into the English language, for a fountain that casts up water to a considerable height in the air. See HYDRA, and HYDROSTATICS, Part II. Sect. IV.

* To JET. *v. n.* [*jetter*, Fr.] 1. To shoot forward; to shoot out; to intrude; to jet out.—

Think you not how dangerous

It is to *jet* upon a prince's right! *Shak.*

2. To strut; to agitate the body by a proud gait. —Contemplation makes a rare turkey-cock of him, how he *jets* under his advanced plumes. *Shak.* 3. To jolt; to be shaken. [*Jetter*, Fr.] Upon the *jetting* of a hackney-coach she was thrown out of the hinder seat against a bar of iron in the forepart. *Wifeman.*

JETÆ, an ancient town of Sicily.

JETSINGO, the name of a provin. in Japan.

JETSISEN, a province of Japan.

* JETSOM. } *n. f.* [*jetter*, Fr.] Goods or other

* JETSON. } things which, having been cast over board in a storm, or after shipwreck, are thrown upon the shore, and belong to the lord admiral. *Bailey.*

JETTE, *n. f.* the border made round the stilt under a pier in old bridges; the same with STRALLING. It consists of a strong framing of timber, filled with stones, chalk, &c. to defend the foundations of the pier from injury.

JETTSTORF, a town of Austria.

* JETTY. *adj.* [from *jet*.] 1. Made of jet. 2. Black as jet.—The people about Capo Negro, Cefala, and Madagascar, are of a *jetty* black. *Brown.*

Her hair

Adown her shoulders loosely lay display'd,

And in her *jetty* curls ten thousand Cupids play'd. *Prior.*

Nigrina black, and Merdamante brown,

Vied for his love in *jetty* bow'rs below. *Pope.*

JETTY HEAD, a name usually given in the royal dock-yards to that part of a wharf which projects beyond the rest; but more particularly the front of a wharf, whose side forms one of the cheeks of a dry or wet dock.

JETZ, a town of Japan, in the prov. of Oomi.

JETZE, a river of Germany, which rises 6 miles S. of Disdorf, and runs into the Elbe, near Hitzacker, in Luneburg.

JEVER, a town of Germany, in the circle of Westphalia, and capital of Jeverland, with a citadel; 17 miles NE. of Aurick, and 28 NE. of Embden. Lon. 7. 41. E. Lat. 53. 33. N.

JEVERLAND, a territory of Germany, in West-

Westphalia, belonging to the house of Anhalt Zerbst.

JEUMAILLOCHE, a town of France, in the dept. of Indre, 12 miles E. of Chatillon, and 7½ SSE. of Valencay.

JEW. See **JEWS**.

JAW BILL, in law, is the famous statute of the 26 Geo. II. cap. 26. which enabled all Jews to prefer bills of naturalization in parliament, without receiving the sacrament, as ordained by stat. 7. Jac. 1. This act was repealed by 27 Geo. II. c. 1.

(1.) * **JEWEL**. *n. f.* [*joyeux*, French; *jeuvelen*, Dutch.] 1. Any ornament of great value, used commonly of such as are adorned with precious stones.—

Here, wear this *jewel* for me; 'tis my picture. *Shakefp.*

They found him dead, and cast into the streets,
An empty casket, where the *jewel*, life,

By some damn'd hand was robb'd and ta'en away. *Shakefp.*

—The pleasure of the religious man is an easy and a portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or envy of the world: a man putting all his pleasures into this one, is like a traveller's putting all his goods into one *jewel*. *South.* 2. A precious stone; a gem.—

Jewels too, stones, rich and precious stones,

Stol'n by my daughter! *Shak. Merch. of Venice.*
Proud fame's imperial seat

With *jewels* blaz'd, magnificently great. *Pope.*

3. A name of fondness; an appellation of tender regard.—

Bid farewell to your sisters.

—Ye *jewels* of our father, with wash'd eyes

Cordelia leaves you. *Shak. King Lear.*

(2.) **JEWEL**, (§ 1, def. 1, 2.) See **DIAMOND**, **RUBY**, &c. Jewels made a part of the ornaments with which the Jews, Greeks, and Romans, especially their ladies of distinction, adorned themselves. So prodigious was the extravagance of the Roman ladies, that Pliny the Elder says he saw Lollia Paulina with an equipage of this kind, amounting, according to Dr Arbuthnot's calculation, to 322,916l. 13s. 4d. of our money. Precious stones, amongst the Romans and all the ancients, were much scarcer, and consequently in higher esteem, than they are amongst us, since a commerce has been opened with the Indies. The ancients did not know how to cut and polish them to much perfection; but coloured stones were not scarce, and they cut them very well either hollow or in relief. When luxury had gained ground amongst them, the Romans hung pendants and pearls in their ears; and for this purpose the ears of both sexes were frequently bored. See **EAR**, § 2.

(3.) **JEWEL**, John, a learned English writer and bishop, born in 1522, and educated at Oxford. In 1540, he proceeded A. B. became a noted tutor, and was soon after chosen rhetoric-lecturer in his college. In Feb. 1544, he commenced A. M. He had early imbibed Protestant principles, and inculcated them to his pupils; but this was done privately till the accession of King Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Pe-

ter Martyr. In 1550, he took the degree of B. D. and preached before the university with great applause. He also preached and catechised every other Sunday at Sunningwell in Berkshire, of which church he was rector. Upon the accession of Q. Mary, in 1553, he was one of the first who felt the rage of the storm then raised against the reformation; for before any law was made, or order given by the queen, he was expelled Corpus Christi college by the fellows, by their own private authority; but he continued in Oxford till he was called upon to subscribe to some of the Popish doctrines, under the severest penalties, which he submitted to. But this did not procure his safety; for he was obliged to fly, and, after encountering many difficulties, arrived at Franckfort, in the 2d year of Q. Mary's reign, where he made a public recantation of his subscription to the Popish doctrines. Thence he went to Strasburg, and afterwards to Zurich, where he resided with Peter Martyr. He returned to England in 1558, after Mary's death; and in 1559, was consecrated Bp. of Salisbury, as a reward for his great merit and learning. Another attestation of these was given him by the university of Oxford, who, in 1565, conferred on him in his absence the degree of D. D. In this character he attended Q. Elizabeth to Oxford in 1566, and presided at the disputations held before her on that occasion. He had greatly distinguished himself by a sermon preached at St Paul's cross, when he was made a bishop; wherein he gave a public challenge to all the Roman catholics in the world, to produce but one clear testimony out of any father or famous writer, who flourished within 600 years after Christ, for any one of the articles which the Romanists maintain against the church of England; and, two years afterwards, he published his famous *Apology* for that church. In the meantime, he gave a particular attention to his diocese; where he began and perfected such a reformation, not only in his cathedral and parochial churches, but in all the churches of his jurisdiction, as did honour to him and the whole order. But his watchful and laborious life impaired his health, and brought him quickly to his grave. He died at Monkton-Parley, in 1571, in the 50th year of his age. He wrote, 1. A view of a seditious bull sent into England by Pope Pius V. in 1569. 2. A treatise on the Holy Scriptures. 3. An exposition of St Paul's two epistles to the Thessalonians. 4. A treatise on the sacrament. 5. An apology for the national church. 6. Several sermons, controversial treatises, and other works. "This excellent prelate (says the Rev. Mr Granger) was one of the greatest champions of the reformed religion. He was to the church of England what Bellarmine was to that of Rome. His admirable *Apology* was translated from the Latin by Anne, the 2d of the 4 learned daughters of Sir Anthony Coke, and mother of Sir Francis Bacon. It was published, as it came from her pen, in 1564, with the approbation of the queen and the prelates. It was printed in Greek at Constantinople, under the direction of St Cyril the patriarch. His Defence of it, against Harding and other Popish divines, was in such esteem, that Q. Elizabeth, K. James I. & Charles

K. Charles I. and 4 successive archbishops, ordered it to be kept chained in all parish-churches for public use."

JEWEL-BLOCKS, in sea language, two small blocks suspended at the extremity of the main and fore top-sail-yards, by an eye-bolt driven from without into the middle of the yard-arm, parallel to its axis. Their use is, to retain the upper part of the top-mast studding sails beyond the skirts of the top-sails, so that each of those sails may have its full force of action, which would be diminished by the encroachment of the other over its surface. The *baliards*, by which those studding sails are hoisted, are accordingly passed through the jewel-blocks; whence, communicating with a block on the top-mast-head, they lead downwards to the top or decks, where they may be conveniently hoisted. See **SAIL**.

* **JEWEL-HOUSE**, or **OFFICE**. *n. f.* The place where the regal ornaments are repositied.—The king has made him master of the *jewel-house*. *Shak.*

* **JEWELLER**. *n. f.* [from *jewel*.] One who trafficks in precious stones.—These grains were as like little dice as if they had been made by a *jeweller*. *Boyle*.—The price of the market to a *jeweller* in his trade is one thing; but the intrinsic worth of a thing to a man of sense is another. *L'Estrange*.—I will turn *jeweller*; I shall then deal in diamonds, and all sorts of rich stones. *Addison*.

JEWESS, *n. f.* a female Jew.

JEWISH, *adj.* belonging to the Jews.

JEW, MARKET. See **MERAZION**.

JEWRY, *n. f.* the country of the Jews. See **JUDEA**, and **PALESTINE**.

(1.) **JEWS**, a name derived from the patriarch Judah, and given to the descendants of Abraham by his eldest son Isaac, who for a long time possessed the land of Palestine in Asia, and are now dispersed through all nations in the world.

(2.) **JEWS, GENERAL HISTORY OF THE**. The history of this people, as it is the most singular, so it is also the most ancient in the world; and the greatest part, being before the beginning of profane history, depends entirely on the authenticity of the Old Testament, where it is only to be found, except in the writings of Josephus, which seem to be chiefly copied from it. To repeat here what is said in the sacred writings would be superfluous, as these are in every person's hands. It seems most proper therefore to commence the history of the Jews from their return to Jerusalem from Babylon, and the rebuilding of their city and temple under Ezra and Nehemiah, when the scripture leaves off any farther accounts, and profane historians begin to take notice of them. Here, however, we might premise a chronological list of their judges and kings down to the captivity. But the list of their judges, during the commonwealth of Israel, as well as of their kings to the capture of Samaria by Shalmanezzer, belongs properly to the article **ISRAEL**; and that of the kings of Judah, from the death of Solomon to the Babylonish captivity, will appear with more propriety under the article **JUDAH**. Referring therefore to these articles for those chronological lists, we proceed to give a brief history of the Jews, from the time they were first so named to their total overthrow and dispersion.

VOL. XI. PART II.

(3.) **JEWS, HISTORY OF THE, FROM CYRUS'S DECREE TO THE TIME OF ALEXANDER THE GREAT**. Cyrus the Great, king of Persia, having conquered Babylon and almost all the western parts of Asia, perceiving the desolate and ruinous condition in which the province of Palestine lay, formed a design of restoring the Jews to their native country, and permitting them to rebuild Jerusalem and re-establish their worship. For this purpose he issued out a decree in the first year of his reign, about 536 B. C. by which they were allowed not only to return and rebuild their city, but to carry along with them all the sacred vessels which Nebuchadnezzar had carried off; and Cyrus engaged to defray the expense of building the temple himself. This offer was gladly embraced by the more zealous Jews of the tribes of Judah, Benjamin, and Levi; but many others, being less sanguine about their religion, chose to stay where they were. In the year 534 B. C. the foundations of the temple were laid, and matters seemed to go on prosperously, when the undertaking was suddenly obstructed by the Samaritans. These came at first expressing an earnest desire to assist in the work, as they worshipped the same God with the Jews; but the latter refused their assistance, as they knew they were not true Israelites, but the descendants of those heathens who had been transplanted into the country of the ten tribes after their captivity by Shalmanezzer. This refusal proved the source of all that bitter enmity which afterwards took place between the Jews and Samaritans; and the immediate consequence was, that the latter made all the opposition in their power to the going on of the work. At last, however, all obstacles were surmounted, and the temple finished, as related in the books of Ezra and Nehemiah. The last of these chiefs died about 409 B. C. after having restored the Jewish worship to its original purity, and reformed a number of abuses which took place immediately on its commencement. But though the Jews were now restored to the free exercise of religion, they were neither a free nor a powerful people. They were few in number, and their country only a province of Syria, subject to the kings of Persia. The Syrian governors conferred the administration of affairs upon the high priests; and their accepting this office, and thus deviating from the law of Moses, must be considered as one of the chief causes of the misfortunes which immediately befel the people; because it made room for a set of men who aspired at this high office merely through ambition or avarice, without either zeal for religion or love for their country. It besides made the high priesthood capable of being disposed of at the pleasure of the governors, whereas the Mosaic institution had fixed it unalienably in the family of Aaron. Of the bad effects of this practice, a fatal instance happened in 373 B. C. Bagoes, governor of Syria, having contracted an intimate friendship with Jeshua the brother of Johanan the high priest, promised to raise him to the pontifical office a few years after his brother had been invested with it. Their interview happened in the inner court of the temple; and a scuffle ensuing, Jeshua was killed by his brother, and the temple thus polluted in the most scandalous

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ious manner. The consequence was, that a heavy fine was laid on the temple, which was not taken off for 7 years. The first public calamity which befel the Jewish nation after their restoration from Babylon, happened in the year 351 B. C.; for having disoblinded Darius Ochus king of Persia, he besieged and took Jericho, and carried off all the inhabitants captives. From this time they continued faithful to the Persians, insomuch that they had almost drawn upon themselves the displeasure of Alexander the Great. That monarch having resolved upon the siege of Tyre, and being informed that the city was wholly supplied with provisions from Judea, Samaria, and Galilee, sent to Jaddua, then high priest, to demand of him that supply which he had been accustomed to pay to the Persians. The Jewish pontiff excused himself on account of his oath of fidelity to Darius; which so provoked Alexander, that he had no sooner completed the reduction of Tyre than he marched against Jerusalem. The inhabitants, being thrown into the utmost consternation, had recourse to prayers; and Jaddua is said, by a divine revelation, to have been commanded to go and meet Alexander. He accordingly set out, dressed in his pontifical robes, at the head of all his priests in their proper habits, and attended by the rest of the people dressed in white garments. Alexander is said to have been seized with such awful respect on seeing this venerable procession, that he embraced the high priest, and paid a kind of religious adoration to the name of God engraven on the front of his mitre. His followers being surprised at this unexpected behaviour, the Macedonian monarch informed them, that he paid that respect not to the priest, but to his God, as an acknowledgment for a vision which he had been favoured with at Dia; where he had been promised the conquest of Persia, and encouraged in his expedition, by a person of the same aspect, and dressed in the same habit with the pontiff before him. He afterwards accompanied Jaddua into Jerusalem, where he offered sacrifices in the temple. The high priest showed him also the prophecies of Daniel, wherein the destruction of the Persian empire by himself is plainly set forth; in consequence of which the king went away highly satisfied, and at his departure asked Jaddua if there was nothing in which he could gratify him or his people. Jaddua then told him, that, according to the Mosaic law, they neither sowed nor ploughed on the 7th year, and therefore would esteem it a high favour, if the king would remit their tribute that year. To this request Alexander readily yielded; and having confirmed all their privileges, particularly that of living under their own laws, he departed.

(4) JEWS, HISTORY OF THE, FROM THE TIME OF ALEXANDER TO THAT OF ANTIOCHUS THE GREAT. Whether the above story deserves full credit or not (for the whole transaction is called in question by some), it is certain that the Jews were much favoured by Alexander; but with him their good fortune seemed also to expire. The country of Judea being situated between Syria and Egypt, became subject to all the wars and revolutions which the ambitious successors of

Alexander waged against each other. At first it was given, together with Syria and Phenicia, to Leomedon the Mitylenian, one of Alexander's generals; but he being soon after stripped of the other two by Ptolemy, Judea was next summoned to yield to the conqueror. The Jews scrupled to break their oath to Leomedon; and were of consequence invaded by Ptolemy at the head of a powerful army. The open country was easily reduced; but the city being strongly fortified by nature and art threatened a strong resistance. A superstitious fear for breaking the sabbath, however, prevented the besieged from making any defence on that day; of which Ptolemy being informed, he caused an assault to be made on the sabbath, and easily carried the place. At first he treated them with great severity, and carried 100,000 men of them into captivity; but reflecting soon after on their known fidelity to their conquerors, he restored them to all the privileges they enjoyed under the Macedonians. Of the captives he put some into garrisons, and others he settled in the countries of Libya and Cyrene. From those who settled in the latter of these countries descended the Cyrenean Jews mentioned in the New Testament. Five years after Ptolemy had subdued Judea, he was forced to yield it to Antigonus, reserving to himself only the cities of Ace, Samaria, Joppa, and Gaza; and carrying off an immense booty, together with a great number of captives, whom he settled at Alexandria, and endowed with considerable privileges and immunities.—Antigonus behaved so tyrannically, that numbers of his Jewish subjects fled into Egypt, and others put themselves under the protection of Seleucus, who also granted them considerable privileges. Hence this nation came gradually to be spread over Syria and Asia Minor; while Judea seemed to be in danger of being depopulated, till it was recovered by Ptolemy in 192. The affairs of the Jews then took a more prosperous turn, and continued thriving till the reign of Ptolemy Philopater, when they were oppressed by the incursions of the Samaritans, at the same time that Antiochus Theos king of Syria invaded Galilee. Ptolemy, however, marched against Antiochus, and defeated him; after which, having gone to Jerusalem to offer sacrifices, he ventured to profane the temple itself by going into it. He penetrated through the two outer courts; but as he was about to enter the sanctuary, he was struck with such dread and terror that he fell down half-dead. A dreadful persecution was then raised against the Jews, who had attempted to hinder him in his impious attempt; but this persecution was stopped by a still more extraordinary event, related under the article EGYPT, § 13, and the Jews again received into favour. About the year 104 B. C. the country of Judea was subdued by Antiochus the Great; and on this occasion the loyalty of the Jews to the Egyptians failed them, the whole nation readily submitted to the king of Syria. This attachment so pleased the Syrian monarch, that he sent a letter to his general, wherein he acquainted him that he designed to restore Jerusalem to its ancient splendour, and to recal all the Jews that had been driven out of it; that out of

of his singular respect to the temple of God, he granted them 20,000 pieces of silver, towards the charges of the victims, frankincense, wine, and oil; 1400 measures of fine wheat, and 375 measures of salt, towards their usual oblations: that the temple should be thoroughly repaired at his cost; that they should enjoy the free exercise of their religion; and restore the public service of the temple, and the priests, Levites, singers, &c. to their usual functions; that no stranger, or Jew that was unpurified, should enter farther into the temple than was allowed by their law; and that no flesh of unclean beasts should be brought into Jerusalem; not even their skins: and all these under the penalty of paying 3000 pieces of silver into the treasury of the temple. He further granted an exemption of taxes for three years to all the dispersed Jews that should come, within a limited time, to settle in the metropolis; and that all who had been sold for slaves within his dominion should be immediately set free.

(5.) JEWS, HISTORY OF THE, FROM THE TIME OF ANTIOCHUS THE GREAT, TO THE PERSECUTION BY ANTIOCHUS EPIPHANES. This sudden prosperity proved of no long duration. About the year 176, a quarrel happened between Onias the high priest, and Simon, governor of the temple, which was attended with the most fatal consequences. The causes of this quarrel are unknown. The event, however, was, that Simon finding he could not get the better of Onias, informed Apollonius, governor of Cœlosyria and Palestine, that there was at that time in the temple an immense treasure, which at his pleasure might be seized upon for the use of the king of Syria. Of this the governor instantly sent intelligence to the king, who dispatched one Heliodorus to take possession of the supposed treasure. This person, through a miraculous interposition, as the Jews pretend, failed in his attempt of entering the temple; upon which Simon accused the high priest to the people, as the person who had invited Heliodorus to Jerusalem. This produced a kind of civil war, in which many fell on both sides. At last Onias having complained to the king, Simon was banished; but soon after, Antiochus Epiphanes having ascended the throne of Syria, Jason, the high priest's brother, taking advantage of the necessities of Antiochus, purchased from him the high priesthood at the price of 350 talents, and obtained an order that his brother should be sent to Antioch, there to be confined for life. Jason's next step was to purchase liberty, at the price of 150 talents more, to build a gymnasium at Jerusalem similar to those used in the Grecian cities; and to make as many Jews as he pleased free citizens of Antioch. By means of these powers he became very soon able to form a strong party in Judea; for his countrymen were exceedingly fond of the Grecian customs, and the freedom of the city of Antioch was a very valuable privilege. From this time therefore a general apostacy took place; the service of the temple was neglected, and Jason abandoned himself without remorse to all the impieties and absurdities of paganism. He did not, however, long enjoy his ill-acquired dignity. Having sent his brother Menelaus with the

usual tribute to Antiochus, the former took the opportunity of supplanting Jason in the same manner that he had supplanted Onias. Having offered for the high priesthood 300 talents more than his brother had given, he easily obtained it, and returned with his new commission to Jerusalem. He soon got himself a strong party; but Jason proving too powerful, forced Menelaus and his adherents to retire to Antioch. Here, the better to gain their point, they acquainted Antiochus that they were resolved to renounce their old religion, and conform themselves to that of the Greeks; which so pleased the tyrant, that he instantly gave them sufficient force to drive Jason out of Jerusalem; who thereupon took refuge among the Ammonites. Menelaus being thus freed from his rival, fulfilled his promise with regard to the apostacy, but forgot to pay the money he had promised. At last he was summoned to Antioch; and finding nothing but the payment of the promised sum would do, sent orders to his brother Lyfimachus to convey to him as many of the sacred utensils belonging to the temple as could be spared. As these were all of gold, the apostate soon raised a sufficient sum from them, not only to satisfy the king, but also to bribe the courtiers in his favour. But his brother Onias, who had been all this time confined at Antioch, getting intelligence of the sacrilege, made such bitter complaints, that an insurrection was ready to take place among the Jews at Antioch. Menelaus, to avoid the impending danger, bribed Andronicus, governor of the city, to murder Onias. This produced the most vehement complaints as soon as Antiochus returned to the capital (he having been absent for some time quelling an insurrection in Cilicia) which at last ended in the death of Andronicus, who was executed by the king's order. By dint of money, however, Menelaus still found means to keep up his credit; but was obliged to draw such large sums from Jerusalem, that the inhabitants at last massacred his brother Lyfimachus, whom he had left governor in his absence. Antiochus soon after took a journey to Tyre; upon which the Jews sent deputies to him, both to justify the death of Lyfimachus, and to accuse Menelaus of being the author of all the troubles which had happened. The apostate, however, was never at a loss while he could procure money. By means of this powerful argument he pleaded his cause so effectually, that the deputies were not only cast, but put to death; and his unjust sentence gave the traitor such a complete victory over all his enemies, that from thenceforth he commenced a downright tyrant. Jerusalem was destitute of protectors: and the sanhedrim, if there were any zealous men left among them, were so much terrified, that they durst not oppose him, though they evidently saw that his design was finally to eradicate the religion and liberties of his country. In the mean time, Antiochus was taken up with the conquest of Egypt, and a report was spread that he had been killed at the siege of Alexandria. At this news the Jews imprudently showed some signs of joy; and Jason thinking this a proper opportunity to regain his lost dignity, appeared before Jerusalem at the head of about 1000 resolute men. The gates were quickly opened to him by some of his friends

friends in the city : upon which Menelaus retired into the citadel, and Jason, minding nothing but his resentment, committed the most horrid butcheries. At last he was obliged to leave both the city and country, on the news that Antiochus was coming with a powerful army against him ; for that prince, highly provoked at this rebellion, and especially the rejoicings the Jews had made on the report of his death, had actually resolved to punish the city in the severest manner. Accordingly, about 170 B. C. having made himself master of the city, he behaved with such cruelty, that within three days they reckoned no fewer than 40,000 killed, and as many sold for slaves. In the midst of this dreadful calamity, the apostate Menelaus found means not only to preserve himself from the general slaughter, but even to regain the good graces of the king, who, having by his means plundered the temple of every thing valuable, returned to Antioch in a kind of triumph. Before he departed, however, he put Judea under the government of one Philip, a barbarous Phrygian ; Samaria under that of Andronicus, a person of a similar disposition ; and left Menelaus, the most hateful of all the three, in possession of the high priesthood. Though the Jews suffered exceedingly under these tyrannical governors, they were still reserved for greater calamities. About 168 B. C. Antiochus having been most severely mortified by the Romans, took it into his head to wreak his vengeance on the unhappy Jews. For this purpose he dispatched Apollonius at the head of 22,000 men, with orders to plunder all the cities of Judea, to murder all the men, and sell the women and children for slaves. Apollonius accordingly came with his army, and to outward appearance with a peaceable intention ; neither was he suspected by the Jews, as he was superintendant of the tribute in Palestine. He kept himself inactive till the next sabbath, when they were all in a profound quiet ; and then, on a sudden, commanded his men to arms. Some of them he sent to the temple and synagogues, with orders to cut in pieces all whom they found there ; whilst the rest, going through the streets of the city, massacred all that came in their way ; the superstitious Jews not attempting to make the least resistance, for fear of breaking the sabbath. He next ordered the city to be plundered and set on fire, pulled down all their stately buildings, caused the walls to be demolished, and carried away captive about 10,000 of those who had escaped the slaughter. From that time the service of the temple was totally abandoned ; that place having been quite polluted, both with the blood of multitudes who had been killed, and in various other ways. The Syri- troops built a large fortress on an eminence in the city of David ; fortified it with a strong wall and stately towers, and put a garrison in it to command the temple, over against which it was built ; so that the soldiers could easily see and fall out upon such as attempted to come into the temple ; so many of whom were continually plundered by them, that the rest, not daring to stay any longer in Jerusalem, fled for refuge to the neighbouring nations. Antiochus, not yet satiated with the blood of the Jews, resolved either totally to abolish their religion, or destroy

their whole race. He therefore issued out a decree that all nations within his dominions should forsake their old religion and gods, and worship those of the king under the most severe penalties. To make his orders effectual, he sent overseers into every province to see them strictly put in execution ; and as he knew the Jews were the only people who would disobey them, special directions were given to have them treated with the utmost severity. Athenaeus, an old and cruel minister well versed in all the pagan rites, was sent into Judea. He began by dedicating the temple to Jupiter Olympius, and setting up his statue on the altar of burnt-offerings. Another lesser altar was raised before it, on which they offered sacrifices to that false deity. All who refused to come and worship this idol were either massacred or put to some cruel tortures till they either complied or expired under the hands of the executioners. At the same time, altars, groves, and statues, were raised everywhere through the country, and the inhabitants compelled to worship them under the same severe penalties ; while it was instant death to observe the sabbath, circumcision, or any other institution of Moses.

(6.) JEWS, HISTORY OF THE, FROM THE PERSECUTION BY ANTIOCHUS TO THE DEATH OF JADAS MACCABÆUS. At last, when vast numbers had been put to cruel deaths, and many more had saved their lives by apostacy, an eminent priest, named MATTATHIAS, began to signalize himself by his bravery and zeal for religion. He had for some time been obliged to retire to Modin his native place, to avoid the persecution which raged at Jerusalem. During his recess there, Apelles, one of the king's officers, came to oblige the inhabitants to comply with Antiochus's orders. By him Mattathias and his sons were addressed in the most earnest manner, and had the most ample promises made them of the king's favour and protection if they would renounce their religion. But Mattathias answered, that though the whole Jewish nation, and the whole world, were to conform to the king's edict, yet he and his sons would continue faithful to their God to their last minute. At the same time perceiving one of his countrymen just going to sacrifice to an idol, he fell upon him and instantly killed him. Upon this his sons, fired with the same zeal, killed the officer and his men ; overthrew the altar and idol ; and running about the city, cried out, that those who were zealous for the law of God should follow them ; by which means they quickly saw themselves at the head of a numerous troop, with whom they soon after withdrew into some of the deserts of Judea. They were followed by many others, so that in a short time they found themselves in a condition to resist their enemies ; and having considered the danger to which they were exposed by their scrupulous observance of the sabbath, they resolved to defend themselves, in case of an attack, upon that day as well as upon any other. In the year 167 B. C. Mattathias, finding that his followers daily increased, began to try his strength by attacking the Syrians and apostate Jews. As many of these as he took he put to death, but forced a much greater number to fly for refuge into foreign countries ;

countries; and having soon struck his enemies with terror, he marched from city to city, overturned the idolatrous altars, opened the Jewish synagogues, made a diligent search after all the sacred books, and caused fresh copies of them to be written; he also caused the reading of the Scriptures to be resumed, and all the males born since the persecution to be circumcised. In all this he was attended with such success, that he had extended his reformation through a considerable part of Judea within the space of one year; and would probably have completed it, had he not been prevented by death. Mattathias was succeeded by his son JUDAS, surnamed MACCABÆUS, the greatest uninspired hero of whom the Jews can boast. With only 6000 men he quickly made himself master of some of the strongest fortresses in Judea, and became terrible to the Syrians, Samaritans, and apostate Jews. In one year he defeated the Syrians in 5 pitched battles, and drove them quite out of the country; after which he purified the temple, and restored the true worship, which had been interrupted for three years and a-half. Only one obstacle now remained, viz. the Syrian garrison above mentioned, which had been placed over against the temple, and which Judas could not at this time reduce. To prevent them from interrupting the worship, however, he fortified the mountain on which the temple stood, with a high wall and strong towers, leaving a garrison to defend it; making some additional fortifications at the same time to Bethzura, a fortress about 20 miles distant. In the mean time Antiochus, in his return from an unsuccessful expedition into Persia, was told, that the Jews had to a man revolted, defeated his generals, driven their armies out of Judea, and restored their ancient worship. This threw him into such a fury, that he commanded his charioteer to drive with the utmost speed, threatening utterly to extirpate the Jewish race, without leaving a single person alive. These words were scarce uttered, when he was seized with a violent pain in his bowels, which no remedy could cure or abate. Notwithstanding this violent shock, in the transport of his fury he gave orders to proceed with the same precipitation in his journey. But while he was thus hastening forward, he fell from his chariot, and was so bruised by the fall, that his attendants were forced to put him into a litter. Unable to bear even the motion of the litter, he was forced to halt at a town called *Tabæ* on the confines of Persia and Babylonia. Here he kept his bed, suffering inexpressible torments, occasioned chiefly by the vermin which bred in his body, and the stench, which made him insupportable even to himself. But the torments of his mind, occasioned by reflecting on the bloody actions of his life, surpassed by many degrees those of his body. Polybius, who in his account of this tyrant's death agrees with the Jewish historians, tells us, that the uneasiness of his mind grew at last to a constant delirium, by reason of several spectres and apparitions of evil genii, which he imagined were continually reproaching him with the many wicked actions of which he had been guilty. At last, having languished for some time in this miserable condition, he expired, and

by his death freed the Jews from the most inveterate enemy they had ever known. Notwithstanding his death, however, the war was still carried on against the Jews; but through the valour and good conduct of Judas, the Syrians were constantly defeated; and in 163 B. C. a peace was concluded upon terms very advantageous to the Jewish nation. This tranquillity, however, was of no long continuance; the Syrian generals renewed their hostilities, and were attended with the same ill success as before. Judas defeated them in five engagements; but in the 6th was abandoned by all his men except 800, who, together with their chief, were slain in the year 161 B. C.

(7.) JEWS, HISTORY OF THE, TILL THE DEATH OF ALEXANDER JANNÆUS. The news of Judas's death threw his countrymen into the utmost consternation, and seemed to give new life to all their enemies. He was succeeded, however, by his brother Jonathan; who conducted matters with no less prudence and success than Judas had done, till he was treacherously seized and put to death by Tryphon, a Syrian usurper, who shortly after murdered his own sovereign. The traitor immediately prepared to invade Judea; but found all his projects frustrated by Simon, Jonathan's brother. This pontiff repaired all the fortresses of Judea, and placed fresh garrisons in them, took Joppa and Gaza, and drove out the Syrian garrison from the fortress of Jerusalem; but was at last treacherously murdered by his son-in-law Ptolemy, about 135 B. C. Simon was succeeded by his son HYRCANUS I. who not only shook off the yoke of Syria, but conquered the Samaritans, demolished their capital, and became master of all Palestine, to which he added the provinces of Samaria and Galilee; all which he enjoyed till within a year of his death, without the least external disturbance or internal discord. His reign was no less remarkable on account of his great wisdom and piety at home, than his conquests abroad. He was the first since the captivity who had assumed the royal title; and he raised the Jewish nation to a greater degree of splendour than it had enjoyed since that time. The author of the iv. book of the Maccabees also informs us, that in him three dignities were centered which never met in any other person, namely, the royal dignity, the high-priesthood, and the gift of prophecy. But the instances given of this last are very equivocal. The last year of his reign, however, was embittered by a quarrel with the Pharisees; which proceeded such a length as to shorten his days. Hyrcanus had always been a great friend to that sect, and they had hitherto enjoyed the most honourable employments in the state; but at length one of them, named *Eleazar*, took it into his head to question Hyrcanus's legitimacy, alleging, that his mother had formerly been a slave, and consequently that he was incapable of enjoying the high-priesthood. This report was credited, or pretended to be so, by the whole sect; which irritated the high-priest to such a degree, that he joined the Sadducees, and could never afterwards be reconciled to the Pharisees, who therefore raised all the troubles and seditions they could during the short time he lived. Hyrcanus died in 107 B. C. and was succeeded by his eldest son Aristobulus,

bulus, who conquered Iturea, but proved a most cruel and barbarous tyrant, murdering one of his brothers, and even his mother, and keeping the rest closely confined during his reign, which, however, was but short. He was succeeded in 105 by ALEXANDER JANNÆUS, the greatest conqueror, next to David, that ever sat on the Jewish throne. He was hated, however, by the Pharisees, and once in danger of being killed in a tumult excited by them; but having caused his guards to fall upon the mutinous mob, they killed 6000 of them, and dispersed the rest. After this, finding it impossible to remain in quiet in his own kingdom, he left Jerusalem, designing to apply himself wholly to the extending of his conquests; but while he was busied in subduing his foreign enemies, the Pharisees raised a rebellion at home. This was quashed in the year 86 B. C. and the rebels were treated in the most inhuman manner. The faction, however, was by these means so thoroughly quelled, that they never dared to lift up their heads as long as he lived; and Alexander having made several conquests in Syria, died about 79 B. C.

(8.) JEWS, HISTORY OF THE, TO THE CAPTURE OF JERUSALEM BY POMPEY THE GREAT. Alexander left two sons, Hyrcanus and Aristobulus; but bequeathed the government to his wife ALEXANDRA as long as she lived: but as he saw her greatly afraid, and not without reason, of the resentment of the Pharisees, he desired his queen, just before his death, to send for the principal leaders of that party, and pretended to be entirely devoted to them; in which case, he assured her, that they would support her and her sons after her in the peaceable possession of the government. With this advice the queen complied; but found herself much embarrassed by the turbulent Pharisees, who, after several exorbitant demands, would at last be contented with nothing less than the total extermination of their adversaries the Sadducees. As the queen was unable to resist the strength of the Pharisaic faction, a most cruel persecution immediately took place against the Sadducees, which continued for 4 years; until at last, upon their earnest petition, they were dispersed among the several garrisons of the kingdom, in order to secure them from the violence of their enemies. A few years after this, being seized with a dangerous sickness, her youngest son Aristobulus collected a strong party to secure the crown to himself; but the queen, being displeased with his conduct, appointed her other son Hyrcanus, whom she had before made high priest, to succeed her also in the royal dignity. Soon after this she expired, and left her two sons competitors for the crown. The Pharisees raised an army against Aristobulus, which almost instantly deserted to him, so that Hyrcanus found himself obliged to accept of peace upon any terms; which, however, was not granted till the latter had abandoned all title both to the royal and pontifical dignity, and contented himself with the enjoyment of his peculiar patrimony as a private person. But this deposition did not extinguish the party of Hyrcanus. A new cabal was raised by Antipater, an Idumean proselyte, and father of Herod the Great; who carried off Hyrcanus into Arabia,

under pretence that his life was in danger if he remained in Judea. Here he applied to Aretas king of that country, who undertook to restore the deposed monarch; and for that purpose invaded Judea, defeated Aristobulus, and kept him closely besieged in Jerusalem. The latter had recourse to the Romans; and having bribed Scaurus, one of their generals, he defeated Aretas, with the loss of 7000 of his men, and drove him quite out of the country. The two brothers next sent presents to Pompey, at that time commander in chief of all the Roman forces in the east, and whom they made the arbitrator of their differences. But he, fearing that Aristobulus, against whom he intended to declare, might obstruct his intended expedition against the Nabatheans, dismissed them with a promise, that, as soon as he had subdued Aretas, he would come into Judea and decide their controversy. This delay gave such offence to Aristobulus, that he departed for Judea without even taking leave of the Roman general, who on his part was no less offended at this want of respect. The consequence was, that Pompey entered Judea with those troops with which he had designed to act against the Nabatheans, and summoned Aristobulus to appear before him. The Jewish prince would gladly have been excused; but was forced by his own people to comply with Pompey's summons, to avoid a war with that general. He came accordingly more than once or twice to him, and was dismissed with great promises and marks of friendship. But at last Pompey insisting that he should deliver into his hands all the fortified places he possessed, Aristobulus plainly saw that he was in the interest of his brother; upon which he fled to Jerusalem with a design to oppose the Romans to the utmost of his power. He was quickly followed by Pompey; and, to prevent hostilities, was at last forced to throw himself at the feet of the haughty Roman, and to promise him a considerable sum of money as the reward of his forbearance. This submission was accepted; but Gabinius, being sent with some troops to receive the stipulated sum, was repulsed by the garrison of Jerusalem, who shut the gates against him, and refused to fulfil the agreement. This disappointment so exasperated Pompey, that he immediately marched with his whole army against the city, and began the siege in form. As the city was strongly fortified, he might have found it very difficult to accomplish his design, had not the Jews been suddenly seized with a qualm of conscience respecting the observance of the sabbath day. From the time of the Maccabees they had made no scruple of taking up arms against an offending enemy on the sabbath; but now they discovered, that though it was lawful on that day to stand on their defence in case they were attacked, yet it was unlawful to do any thing towards the preventing of those preparatives which the enemy made towards such assaults. As therefore they never attempted to hinder the erection of batteries, or the making of breaches in their walls on the sabbath, the besiegers at last made so great a breach on that day, that the garrison could no longer resist them. The city was therefore taken in the year 63 B. C. 12,000 of the inhabitants were slaughtered, and many more died

died by their own hands; while the priests, who were offering up the usual prayers and sacrifices in the temple, chose rather to be butchered with their brethren, than suffer divine service to be one moment interrupted. At last, after the Romans had satiated their cruelty with the slaughter of a vast number of the inhabitants, Hyrcanus was restored to the pontifical dignity, with the title of *prince*; but forbid to assume that of *king*, to wear a diadem, or to extend his territories beyond the limits of Judea. To prevent future revolts, the walls were pulled down; and Scaurus was left governor, with a sufficient force. But before he departed, Pompey gave the Jews a still greater offence than almost any thing he had hitherto done; and that was by entering into the most sacred recesses of the temple, where he took a view of the golden table, candlestick, censers, lamps, and all the other sacred vessels; but, out of respect to the Deity, forbore to touch any of them, and when he came out, commanded the priests immediately to purify the temple, according to custom.

(9.) JEWS, HISTORY OF THE, TO THE CREATION OF HEROD KING. Pompey having thus subdued the Jewish nation, set out for Rome, carrying along with him Aristobulus and his two sons Alexander and Antigonus, as captives to adorn his future triumph. Aristobulus himself and his son Antigonus were led in triumph; but Alexander escaped into Judea, where he raised an army of 10,000 foot and 1500 horse, and began to fortify several strongholds, from whence he made incursions into the neighbouring country. As for Hyrcanus, he no sooner found himself freed from his rival brother, than he relapsed into his former indolence, leaving the care of all his affairs to Antipater, who failed not to turn his weakness to his own advantage. He foresaw, however, that he could not easily compass his ends, unless he ingratiated himself with the Romans; and therefore spared neither pains nor cost to gain their favour. Scaurus soon after received from him a supply of corn and other provisions, without which his army, which he had led against the metropolis of Arabia, would have been in danger of perishing; and after this, he prevailed on the king to pay 300 talents to the Romans, to prevent them from ravaging his country. Hyrcanus was now in no condition to face his enemy Alexander; and therefore had again recourse to the Romans, Antipater at the same time sending as many troops as he could spare to join them. Alexander ventured a battle; but was defeated with considerable loss, and besieged in a strong fortress named *Alexandria*. Here he would have been forced to surrender; but his mother, partly by her address, and partly by the services she did to the Roman general, prevailed upon him to grant her son a pardon for what was past. The fortresses were then demolished, that they might not give occasion to fresh revolts; Hyrcanus was again restored to the pontifical dignity; and the province was divided into five several districts, in each of which a separate court of judicature was erected. The first of these was at Jerusalem, the 2d at Gadara, the 3d at Amath, the 4th at Jericho, and the 5th at Sephoris in Galilee. Thus was the government

changed from a monarchy to an aristocracy, and the Jews now fell under a set of domineering tyrants. Soon after this, Aristobulus escaped from his confinement at Rome, and raised new troubles in Judea, but was again defeated and taken prisoner; his son also renewed his attempts; but was in like manner defeated, with the loss of near 10,000 of his followers; after which, Gabinius, having settled the affairs of Judea to Antipater's mind, resigned the government of his province to Crassus. The only transaction during his government was his plundering the temple of all its money and sacred utensils, amounting in the whole to 10,000 Attic talents, or above two millions sterling. After this sacrilege, Crassus set out on his expedition against Parthia, where he perished; and his death was by the Jews considered as a divine judgment for his impiety. The war between Cæsar and Pompey afforded the Jews some respite, and likewise an opportunity of ingratiating themselves with the former, which the politic Antipater readily embraced. His services were rewarded by Cæsar. He confirmed Hyrcanus in his priesthood; added to it the principality of Judea to be entailed on his posterity for ever; restored the Jewish nation to their ancient rights and privileges; and ordered a pillar to be erected, whereon all these grants, and his own decree, should be engraved, which was accordingly done; and soon after, when Cæsar himself came into Judea, he granted liberty to fortify the city, and rebuild the wall which had been demolished by Pompey. During the lifetime of Cæsar, the Jews were so highly favoured, that they could scarcely be said to feel the Roman yoke. After his death, however, the nation fell into great disorders; which were not finally quelled, till HEROD, who was created king of Judea by Marc Anthony in 40 B. C. was fully established on the throne, by the taking of Jerusalem, by his allies the Romans, in 37 B. C. The immediate consequence of this was another cruel pillage and massacre: then followed the death of Antigonus, the son of Aristobulus, who had for three years maintained his ground against Herod, put to death his brother Phasaël, and cut off Hyrcanus's ears, to incapacitate him for the high priesthood.

(10.) JEWS, HISTORY OF THE, TO THE DEATH OF HEROD THE GREAT. The Jews gained but little by this change of masters. Herod proved one of the greatest tyrants mentioned in history. He began his reign with a cruel persecution of those who had sided with his rival Antigonus; great numbers of whom he put to death, seizing and confiscating their effects for his own use. Nay, such was his jealousy in this last respect, that he caused guards to be placed at the city gates to watch the bodies of those of the Antigonian faction who were carried out to be buried, lest some of their riches should be carried along with them. His jealousy next prompted him to decoy Hyrcanus, the banished pontiff, from Parthia, where he had taken refuge, that he might put him to death, though contrary to his most solemn promises. His cruelty then fell upon his own family. He had married Mariamne, the daughter of Hyrcanus; whose brother, Aristobulus, a young prince

of great hopes, was made high priest, at the intercession of his mother Alexandra. But the tyrant, conscious that Aristobulus had a better right to the kingdom than himself, caused him soon after to be drowned in a bath. The next victim was his beloved queen MARIAMNE herself. Herod had been summoned to appear before Marc Anthony, and then before Augustus, to clear himself from some crimes laid to his charge. As he was, however, doubtful of the event, he left orders, that in case he was condemned, Mariamne should be put to death. This, together with the death of her father and brother, gave her such an aversion for him, that she showed it on all occasions. By this conduct the tyrant's resentment was at last so much inflamed, that having got her falsely accused of infidelity, she was condemned and executed. She suffered with great resolution; but with her ended all the happiness of her husband. His love for Mariamne increased so much after her death, that for some time he appeared like one distracted. His remorse, however, did not get the better of his cruelty. The death of Mariamne was soon followed by that of her mother ALEXANDRA, and this by the execution of several other persons who had joined with her in an attempt to secure the kingdom to the sons of the deceased queen. Herod, having now freed himself from the greatest part of his supposed enemies, began to show a greater contempt for the Jewish ceremonies than formerly; and introduced a number of heathenish games, which made him odious to his subjects. Ten bold fellows at last resolved to enter the theatre, where the tyrant was celebrating some games, with daggers concealed under their clothes, in order to stab him or some of his retinue. In case they should miscarry in the attempt, they had the desperate satisfaction to think, that, if they perished, the tyrant would be rendered still more odious by the punishment inflicted on them. They were not mistaken; for Herod being informed of their design by one of his spies, and causing the assassins to be put to a most excruciating death, the people were so much exasperated against the informer, that they tore him to pieces, and cast his flesh to the dogs. Herod tried in vain to discover the authors of this affront; but at last, having caused some women to be put to the rack, he extorted from them the names of the principal persons concerned, whom he caused immediately to be put to death with their families. This produced such disturbances, that, apprehending nothing less than a general revolt, he set about fortifying Jerusalem with several additional works, rebuilding Samaria, and putting garrisons into several fortresses in Judea. Notwithstanding this, however, Herod had shortly after an opportunity of regaining the affections of his subjects in some measure, by his generosity to them during a famine; but as he soon relapsed into his former cruelty, their detestation returned, and continued till his death. About the year 23 B. C. he began to adorn his cities with many stately buildings. The most remarkable and magnificent, however, was the temple at Jerusalem, which he is said to have raised to a higher pitch of grandeur than even Solomon's. Ten thousand arti-

ficers were immediately set to work, under the direction of 1000 priests, the best skilled in carving, masonry, &c. all of whom were kept in constant pay: 1000 carts were employed in fetching materials; and such a number of other hands were employed, that every thing was got ready within two years. After this they set about pulling down the old building, and rearing up the new one with the same expedition; so that the *holy place*, or temple, properly so called, was finished in a year and a half. The remainder was finished in somewhat more than eight years. The *temple*, properly so called, or *holy place*, was only 60 cubits high, and 60 broad; but in the front he added two wings, which projected 20 cubits more on each side, and which in all made a front of 120 cubits in length, and as many in height; with a gate 70 cubits high and 20 in breadth, but open and without any doors. The stones were white marble, 25 cubits in length, 12 in height, and 9 in breadth, all wrought and polished with exquisite beauty; the whole resembling a stately palace, whose middle being considerably raised above the extremities of each face, made it afford a beautiful vista at a great distance, to those who came to the metropolis. Instead of doors, the gates closed with very costly veils, enriched with a variety of flowering of gold, silver, purple, and every thing that was rich and curious; and on each side of the gates were planted two stately columns, from whose cornices hung golden festoons and vines, with clusters of grapes, leaves, &c. curiously wrought. The superstructure, however, which was with propriety reared on the old foundation without sufficient additions, proved too heavy, and sunk down about 20 cubits; so that its height was reduced to 100. This foundation was of an astonishing strength and height. (See JERUSALEM, N° 1.) The platform was a regular square of a stadium or furlong on each side. Each front of the square had a spacious gate, enriched with suitable ornaments; but that on the W. had 4 gates, one of which led to the palace, another to the city, and the two others to the suburbs and fields. This inclosure was surrounded on the outside with a strong and high wall of large stones, well cemented; and on the inside had on each front a stately gallery, supported by columns of such a size, that three men could but just embrace them, their circumference being about 27 feet. There were 162 of them, which supported a cedar ceiling of excellent workmanship, and formed 4 galleries, the middlemost of which was the largest and highest, being 45 feet in breadth and 100 in height, whereas those on each side were but 30 feet wide and 50 high. The piazzas and court were paved with marble of various colours; and, at a small distance from the galleries, was a second inclosure, surrounded with a flight of beautiful marble rails, with stately columns at proper distances, on which were engraven admonitions in Greek and Latin, to forbid strangers, and Jews that were not purified, to proceed farther under pain of death. This inclosure had but one gate on the E. side; none on the W.; but on the N. and S. it had three, at equal distances. A 3d inclosure surrounded the *temple*, properly

properly so called, and the altar of burnt-offerings; and made what they called *the court of the Hebrews*. It was square like the rest; but the wall on the outside was surrounded by a flight of 14 steps, which hid a considerable part of it: and on the top was a terrace, of about 12 cubits in breadth, which went quite round the whole cincture. The E. side had but one gate; the W. none; and the N. and S. four, at equal distances. Each gate was ascended by five steps more before one could reach the level of the inward court; so that the wall which inclosed it appeared within to be but 25 cubits high, though considerably higher on the outside. On the inside of each of those gates were raised a couple of spacious square chambers, in form of a pavilion, 30 cubits wide and 40 in height, each supported by columns of 12 cubits in circumference. The altar of burnt-offerings was likewise high and spacious, being 40 cubits in breadth, and 15 in height. The ascent to it was, according to the Mosaic law, smooth, and without steps; and the altar of unhewn stones. It was surrounded with a low wall or rail, which divided the court of the priests from that of the lay Israelites; who were allowed to come thus far with their offerings and sacrifices; none but the priests being allowed to come within that inclosure. Herod caused a new dedication of this temple to be performed with the utmost magnificence; and presented to it many rich trophies of his former victories. This, and many other magnificent works, however, did not divert Herod's attention from his usual cruelty. His sister Salome, and one of his sons named *Antipater*, taking advantage of this disposition, prompted him to murder his two sons by Mariamne, named *Alexander* and *Aristobulus*, who had been educated at the court of Augustus, and were justly admired by all who saw them. His cruelty soon after broke out in an impotent attempt to destroy the Saviour of the world, but which only produced the massacre of 2000 innocent children of his own subjects. His misery was almost brought to its summit by the discovery of Antipater's designs against himself; who was accordingly tried and condemned for treason. Something still more dreadful, however, yet awaited him; he was seized with a most loathsome and incurable disease, in which he was tormented with intolerable pains, so that his life became a burden. At last he died, to the great joy of the Jews, five days after he had put Antipater to death, and after having divided his kingdom among his sons in the following manner: Archelaus had Judea; Herod Antipas was tetrarch of Galilee and Petrea; and Philip was tetrarch of Trachonitis, Gaulon, Batanea, and Pannias. To his sister Salome he gave 50,000 pieces of money, together with the cities of Jamnia, Azotus, and Phasaelis; besides some considerable legacies to his other relations. The cruelty of this monster accompanied him to his grave; nay, he even attempted to carry it beyond the grave. Conscious that the Jews would rejoice at being freed from such a tyrant, he contrived the following infernal stratagem to damp their mirth. A few days before his death, he summoned all the heads of the Jews to repair to Jericho under

pain of death; and, on their arrival, ordered them all to be shut up in the circus, giving at the same time strict orders to his sister Salome and her husband to have all the prisoners butchered as soon as his breath was gone out. "By these means (said he) I shall not only damp the people's joy, but secure a real mourning at my death." These cruel orders, however were not executed.

(II.) JEWS, HISTORY OF THE, TO THE BEGINNING OF THE LAST ROMAN WAR. Immediately after Herod's death, Salome went to the Hippodrome, where the heads of the Jews were detained, caused the gates to be flung open, and declared to them, that now the king had no farther occasion for their attendance; after which the news of the king's death was published. Tumults, seditions, and insurrections, quickly followed. Archelaus was opposed by his brethren, and obliged to appear at Rome before Augustus, to whom many complaints were brought against him. After hearing both parties, the emperor made the following division of the kingdom: Archelaus had one half, under the title of *ethnarch*, or governor of a nation; together with a promise that he should have the title of *king*, as soon as he showed himself worthy of it. This ethnarchy contained Judea Proper, Idumea, and Samaria; but this last was exempted from one 4th of the taxes paid by the rest, on account of the peaceable behaviour of the inhabitants during the late tumults. The remainder was divided between Philip and Herod; the former of whom had Trachonitis, Batanea, and Auranitis, with a small part of Galilee; the latter had the rest of Galilee, and the countries beyond the Jordan. Salome had half a million of silver, together with the cities of Jamnia, Azotus, Phasaelis, and Ascalon. For some years Archelaus enjoyed his government in peace; but at last, both Jews and Samaritans, tired with his tyranny, joined in a petition against him to Augustus; who summoned him to Rome; and having heard his accusation and defence, banished him to Vienne in Dauphiny, and confiscated all his effects. Judea being by this sentence reduced to a Roman province, was ordered to be taxed: and Cyrenius the governor of Syria was sent to see it put in execution: which having done, and sold the palaces of Archelaus, and seized upon his treasure, he returned to Antioch, leaving the Jews in no small ferment on account of this new tax. Thus were the seeds of dissension sown between the Romans and Jews, which ended in the most lamentable catastrophe of the latter. The Jews, always impatient of a foreign yoke, knew from their prophecies, that the time was now come when the Messiah should appear. As they expected him to be a great and powerful warrior, their rebellious spirit was heightened to the greatest degree; and they imagined they had nothing to do but take up arms, and victory would immediately declare on their side. From this time therefore, the country was never quiet; and the infatuated people, while they rejected the true Messiah, gave themselves up to the direction of every impostor who chose to assume that character. The governors appointed by the Romans were al-

so often changed, but seldom for the better. About the 16th year of Christ, Pontius Pilate was appointed governor; the whole of whose administration, according to Josephus, was one continued scene of venality, rapine, and tyranny; of racking and putting innocent men to death, untried and uncondemned, with every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the tax. Instead of attempting this, he inflamed them by introducing his standards with images, pictures, consecrated shields, &c. into their city; and at last attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of **JESUS CHRIST**; seven years after which he was removed from Judea: and in a short time **HEROD AGRIPPA**, the grandson of Herod the Great, was promoted by Caligula to the regal dignity. He did not, however, long enjoy this honour; for, on his coming into Judea, having raised a persecution against the Christians, and blasphemously suffering himself to be styled a *God* by some deputies from Tyre and Sidon, he was miraculously struck with a disease, which soon put an end to his life. On the death of Agrippa, Judea was once more reduced to a Roman province, and had new governors appointed over it. These were Ventidius, Felix, Festus Albinus, and Gessius Florus. Under their government the Jewish affairs went on from bad to worse; the country swarmed with robbers and assassins; the latter committing every where the most unheard-of cruelties under the pretence of religion; and about A. D. 64, were joined by 18,000 workmen, who had been employed in further repairing and beautifying the temple. About this time also Gessius Florus, the last and worst governor the Jews ever had, was sent into the country. Josephus seems at a loss for words to describe him by, or a monster to compare him to. His rapines, cruelties, conniving for large sums with the banditti, and in a word, his whole behaviour, were so open and bare-faced, that he was looked upon by the Jews more like a bloody executioner sent to butcher, than a magistrate to govern them. In this distracted state, many of the inhabitants sought an asylum elsewhere; while those who remained applied to Cestius Gallus, governor of Syria, who was at Jerusalem at the Passover: beseeching him to pity their unhappy state, and free them from the tyranny of a man who had totally ruined their country. Florus, who was present when these complaints were brought against him, made a jest of them; and Cestius dismissed the Jews with a general promise that the governor should behave better for the future; and set himself about computing the number of Jews at that time in Jerusalem, by the number of lambs offered at that festival, that he might send an account of the whole to Nero. By his computation, there were at that time in Jerusalem 2,556,000; though Josephus thinks they rather amounted to 3,000,000. In the year 67 began the fatal war with the Romans, which was ended only by the destruction of Jerusalem. The immediate cause was the decision of a contest with the Syrians concerning Cæsarea. The Jews main-

tained that this city belonged to them, because it had been built by Herod; and the Syrians pretended, that it had always been reckoned a Greek city, since even that monarch had reared temples and statues in it. The contest at last came to such a height that both parties took up arms. Felix put an end to it for a time, by sending some of the chiefs of each nation to Rome, to plead their cause before the emperor, where it hung in suspense till this time, when Nero decided it against the Jews. No sooner was this decision made public, than the Jews in all places flew to arms; and though they were everywhere the sufferers, yet, from this fatal period, their rage never abated. Nothing was now heard of but robberies, murders, and every kind of cruelty. Cities and villages were filled with dead bodies of all ages, even sucking babes. The Jews, on their part, spared neither Syrians nor Romans, where they got the better of them; and this proved the destruction of great numbers of their peaceful brethren; 20,000 Jews were massacred at Cæsarea, 50,000 at Alexandria, 2000 at Ptolemais, and 3500 at Jerusalem. A great number of assassins, in the mean time, having joined the factious Jews in Jerusalem, they beat the Romans out of Antonia, a fortress adjoining to the temple, and another called *Maffada*; and likewise out of the towers called *Phasaël* and *Mariamne*, killing all who opposed them. The Romans were at last reduced to such straits, that they capitulated on the single condition that their lives should be spared; notwithstanding which, they were all massacred by the furious zealots: and this treachery was soon revenged on the faithful Jews of Scythopolis. These had offered to assist in reducing their factious brethren; but their sincerity being suspected by the townsmen, they obliged them to retire into a neighbouring wood, where, on the 3d night, they were massacred to the number of 13,000, and all their wealth carried off. The rebels, in the mean time, crossed the Jordan, and took the fortresses of Macheron and Cyprus; which last they razed to the ground, after having put all the Romans to the sword.—This brought Cestius Gallus, the Syrian governor, into Judæa with all his forces; but the Jews, partly by treachery and partly by force, got the better of him, and drove him out of the country with the loss of 5000 men.

(12.) **JEW, HISTORY OF THE, TO THE SIEGE OF JERUSALEM BY TITUS.** All this time such dreadful dissensions reigned among the Jews, that great numbers of the superior ranks foreseeing the sad effects of the resentment of the Romans, left the city; and the Christians, mindful of their Saviour's prediction, retired to Pella, a city on the other side of Jordan, whither the war did not reach. Miserable was the fate of such as either could not, or would not, leave Jerusalem. Vespasian was now ordered to leave Greece, and march with all speed into Judea. He did so, accordingly, at the head of a powerful army, ordering his son Titus to bring two more legions from Alexandria; but before he could reach that country, the Jews had twice attempted to take Ascalon, and were each time repulsed with the loss of 10,000 men. In the beginning of the year 68, Vespasian entered Galilee at the head of an army of 60,000 men, completely

by armed and excellently disciplined. He first took and burnt Gadara: then he laid siege to Jotapa, and took it after a stout resistance; at which he was so provoked, that he caused every one of the Jews to be massacred or carried captive, not one being left to carry the dreadful news to their brethren. On this occasion 40,000 perished; and only 1200 were made prisoners, among whom was JOSEPHUS the celebrated historian. Japha next shared the same fate, after an obstinate siege; all the men being massacred, and the women and children carried into captivity. A week after this the Samaritans, who had assembled on Mount Gerizzim, were almost all put to the sword, or perished. Joppa fell the next victim to the Roman vengeance. It had been formerly laid waste by Cestius; but was now re-peopled and fortified by the seditious Jews. It was taken by storm, and shared the same fate with the rest: 4000 Jews, who attempted to escape by their ships, were driven back by a tempest, and all either drowned or put to the sword. Tarrichea and Tiberias were next taken, but part of their inhabitants were spared on account of their peaceable disposition. Then followed the sieges of Gamala, Gischala, and Itabyr. The first was taken by storm, with a dreadful slaughter of the Jews; the last by stratagem. The inhabitants of Gischala inclined to surrender, but a seditious Jew, named John, the head of the faction, opposed it; and, having the mob at his back, overawed the whole city. On the sabbath he begged of Titus to forbear hostilities till to-morrow, and then he would accept his offer; but instead of that, he fled to Jerusalem, with as many as would follow him. The Romans pursued, and killed 6000 of his followers on the road, and brought back near 3000 women and children prisoners. The inhabitants then surrendered to Titus, and only the factious were punished. This completed the reduction of Galilee.—The Jews were at this time divided into two very opposite parties: the one, foreseeing that this war, if continued, must end in the total ruin of their country, were for putting an end to it by submitting to the Romans; the other, who were the remains of the faction of Judas Gaulonites, breathed nothing but war and confusion, and obstinately opposed all peaceable measures. This last party, which was by far the most numerous and powerful, consisted of men of the most profligate characters that ever existed. They were proud, ambitious, cruel, rapacious, and committed the most horrid and unnatural crimes under the mask of religion. They affirmed, that it was offering the greatest dishonour to God to submit to Romans and to heathens. This, they said, was the only motive that induced them to take up arms, and to bind themselves under the strictest obligations not to lay them down till they had either totally extirpated all foreign authority, or perished in the attempt.—This dreadful dissension was not confined to Jerusalem, but had infected all the cities, towns, and villages of Palestine. Even houses and families were so divided against each other, that, as our Saviour had expressly foretold, a man's greatest enemies were often those of his own household. In short, Josephus says, the zealots acted

more like incarnate devils than like men. This obliged the contrary party to rise in their own defence against those miscreants; from whom they suffered much more than they did even from the exasperated Romans. The zealots began their outrages by murdering all that opposed them in the adjacent countries. Then they entered Jerusalem; but met with a stout opposition from the other party headed by Ananus, who had lately been high priest. A fierce engagement ensued, and the zealots were driven into the inner circuit of the temple, where they were closely besieged. John of Gischala, who had pretended to side with the peaceable party, was then sent with terms of accommodation; but, instead of advising the besieged to accept of them, he persuaded them to hold out, and call the Idumeans to their assistance. They did so, and procured 20,000 of them to come to their relief; but these new allies were refused admittance into the city. On that night, however, there happened such a violent storm, accompanied with thunder, lightning, and an earthquake, that the zealots from within the inner court sawed the bolts and hinges of the temple gates without being heard, forced the guards of the besiegers, sallied into the city, and led in the Idumeans. The city was instantly filled with butcheries of the most horrid kind. Barely to put any of the opposite party to death was thought too mild a punishment; they must have the pleasure of murdering them by inches: so that they made it now their diversion to put them to the most exquisite tortures that could be invented; nor did they dispatch them till the violence of their torments had rendered them quite incapable of feeling. In this manner perished 12,000 persons of noble extraction, and in the flower of their age; till at last the Idumeans complained so much against the putting such numbers to death, that the zealots erected a kind of tribunal, which, however, was intended, not for judgment, but condemnation; for the judges having once acquitted a person who was manifestly innocent, the zealots not only murdered him in the temple, but deposed the new created judges as unfit for their office. The zealots, after having exterminated all those of any character or distinction, began next to wreak their vengeance on the common people. This obliged many of the Jews to forsake Jerusalem, and take refuge with the Romans, though the attempt was very hazardous: for the zealots had all the avenues well guarded, and failed not to put to death such as fell into their hands. Vespasian in the mean time staid at Cæsarea, a spectator of their outrages; well knowing that the zealots were fighting for him, and that the strength of the Jewish nation was daily wasting away. Every thing succeeded to his wish. The zealots, after having massacred or expelled the opposite party, turned their arms against each other. A party was formed against John, under one Simon, who had his head-quarters at the fortress of Masfada. This new miscreant plundered, burned, and massacred, wherever he came, carrying the spoil into the fortress. To increase his party, he caused a proclamation to be published, by which he promised liberty to the slaves, and proportion-

able encouragement to the freemen who joined him. This stratagem had the desired effect, and he soon saw himself at the head of a considerable army. Not thinking himself, however, as yet master of force sufficient to besiege Jerusalem, he invaded Idumea with 20,000 men. The Idumeans opposed him with 25,000; and a sharp engagement ensued, in which neither party was victorious. But Simon, soon after, having corrupted the Idumean general, got their army delivered up to him, and became master of the country; where he committed such cruelties, that the miserable inhabitants abandoned it to seek for shelter in Jerusalem. In the city, matters went in the same way. John tyrannized in such a manner, that the Idumeans revolted, killed a great number of his men, plundered his palace, and forced him to retire into the temple. In the mean time the people, having taken a notion that he would fall out in the night and set fire to the city, called a council, in which it was resolved to admit Simon with his troops to oppose John and his zealots. Simon's first attempt against his rival, however, was ineffectual, and he was obliged to content himself with besieging the zealots in the temple. In the mean time the miseries of the city were increased by the starting up of a 3d party, headed by one Eleazer, who seized on the court of the priests, and kept John confined within that of the Israelites. Eleazer kept the avenues so well guarded, that none were admitted into that part of the temple but those who came to offer sacrifices; and it was by these offerings chiefly that he maintained himself and his men. John thus found himself hemmed in between two powerful enemies; Simon below, and Eleazer above. He defended himself, however, against them both with great resolution; and when the city was invested by the Romans, having pretended to come to an agreement with his rivals, he totally cut off or forced Eleazer's men to submit to him; so that the factions were again reduced to two. The Romans, in the year 72, began to advance towards the capital. In their way they destroyed many thousands, wasting the country as they went along; and in 73 arrived before the walls of Jerusalem, under Titus, afterwards emperor. As he was a man of an exceeding merciful disposition, and wished to spare the city, he immediately sent offers of peace; but these were rejected with contempt, and he himself put in danger of his life, so that he resolved to begin the siege in form. In the mean time, Simon and John renewed their hostilities with greater fury than ever. John now held the whole temple and the valley of Cedron. Simon had the whole city, in some parts of which John had made such devastations, that they served them for a field of battle, from which they jointly sallied against the common enemy whenever occasion served; and to which they returned to their usual hostilities, turning their arms against each other, as if they had sworn to make their ruin more easy to the Romans. These drew still nearer to the walls, having with great labour levelled all the ground between Scopas and them, by pulling down all the houses and hedges, cutting down the trees, and even cleaving the rocks that stood in their way, from Scopas to the tomb of Herod and

Bethara; in which work so many hands were employed, that they finished it in 4 days. Whilst this was doing, Titus sent Josephus to the besieged with offers of peace; but they were rejected with indignation. He sent a 2d time Nicanor and Josephus with fresh offers, when the former received a wound in his shoulder; upon which Titus resolved to begin the assault, and ordered his men to raise the suburbs, cut down all the trees, and use the wood to raise platforms against the wall.

(13.) JEWS, HISTORY OF THE, TO THE TOTAL DESTRUCTION OF JERUSALEM. The Romans now began to play their engines against the city with invincible ardour on the 14th April. The Jews had likewise their machines upon the walls, which they plied with uncommon fury: they had taken them from Cestius, but were so ignorant of the use of them, that they did little execution, till they were better instructed by some Roman deserters: till then their chief success was rather owing to their frequent sallies; but the Roman legions, who had all their towers and machines before them, made terrible havoc. The least stones they threw were near 100 weight; and these they could throw the length of a quarter of a mile against the city with incredible force. Titus had reared 3 towers 50 cubits high; one of which happening to fall in the night, greatly alarmed the Roman camp. These towers, being plated with iron, the Jews tried in vain to set fire to them, but were at length forced to retire out of the reach of their arrows; by which the battering rams were now at full liberty to play against the wall. A breach was soon made in it, at which the Romans entered; and the Jews, abandoning this inclosure, retired behind the next. This happened about the 28th of April. John defended the temple and the castle of Antonia, and Simon the rest of the city. Titus marched close to the 2d wall, and plied his battering rams so furiously, that one of the towers towards the N. gave a prodigious shake. The men who were in it, made a signal to the Romans, as if they would surrender; and, at the same time, sent Simon word to be ready to give them a warm reception. Titus having discovered their stratagem, plied his work more furiously, whilst the Jews who were in the tower, set it on fire, and flung themselves into the flames. The tower falling, gave them an entrance into the 2d inclosure, five days after gaining the first; and Titus, who was bent on saving the city, would not suffer any part of the wall or streets to be demolished; which left the breach and lanes so narrow, that when his men were furiously repulsed by Simon, they had not room to make a quick retreat, so that a number of them were killed in it. This oversight being rectified, he renewed the attack with such vigour, that the place was carried 4 days after their first repulse. The famine, raging in a terrible manner in the city was soon followed by a pestilence; and as these two dreadful judgments increased, so did the rage of the factions, who, by their intestine feuds, had destroyed such quantities of provision, that they were obliged to prey upon the people with the most unheard-of cruelty. They forced their houses; and, if they found any victuals in them, they butchered them for not

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apprising them of it; and if they found nothing but bare walls, which was almost everywhere the case, they put them to the most severe tortures, under pretence that they had some provisions concealed. "I should (says Josephus) undertake an impossible task, were I to enter into a detail of all the cruelties of those impious wretches; it will be sufficient to say, that I do not think, that since the creation any city ever suffered such dreadful calamities, or abounded with men so fertile in all kinds of wickedness." Titus still willing to spare them, gave them 4 days to consider; during which he caused his army to be mustered, and provisions to be distributed to them in sight of the Jews, who flocked upon the walls. Josephus was again sent to exhort them not to run themselves into inevitable ruin by obstinately persisting in the defence of a place which could hold out but a very short time. But this stubborn people, after many bitter invectives, began to dart their arrows at him. He prevailed, however, on numbers to steal away privately to the Romans, whilst the rest became only the more resolute to hold out to the last. Titus, therefore, caused the city to be surrounded with a strong wall, to prevent either receiving provisions from abroad, or escaping his resentment by flight. This wall, which was near 40 stadia, or 5 miles in circuit, was carried on with such speed, and by so many hands, that it was finished in 3 days. There was now nothing to be seen in the streets of Jerusalem but heaps of dead bodies rotting above ground, walking skeletons, and dying wretches. Those taken by the Romans in their sallies, Titus caused to be crucified in sight of the Jews, to terrify the rest; but the zealots gave it out, that they were those who fled to him for protection; which when Titus understood, he sent a prisoner with his hands cut off to assure them, that he spared all that voluntarily came over to him; which encouraged great numbers to accept his offers, though the avenues were closely guarded by the factious, who put all to death whom they caught going over. Even those who escaped safe to the Roman camp were miserably butchered by the soldiers, from a notion that they had swallowed great quantities of gold; inasmuch that 2000 Jews were ripped up in one night, to come at their supposed treasure. When Titus was apprised of this barbarity, he would have condemned all those butchering wretches to death; but they were so numerous, that he was forced to spare them, and contented himself with sending a proclamation through his camp, that as many as should be convicted thenceforward of that horrid villany, should be put to immediate death: yet this did not deter many of them from it, only they did it more privately than before; so depraved and avaricious were the Romans become. All this while the defection increased still more, through the inhumanity of the faction within, who made the miseries and dying groans of their starving brethren the subject of their cruel mirth, and carried their barbarity even to the sheathing of their swords in sport in those poor wretches, under pretence of trying their sharpness. When they found therefore that neither their guards nor severities could prevent the people from flying, they had recourse to another strata-

gem equally impious and cruel; which was, to hire a pack of vile pretenders to prophecy, to encourage the despairing remains of the people to expect a speedy and miraculous deliverance; and this imposture proved a greater expedient with that infatuated nation than their other schemes. Nothing could be more dreadful than the famished condition to which they were now reduced. The poor having nothing to trust to but the mercy of the Romans, or a speedy death, ran all risks to get out of the city; and when, in their flight, or wandering out for herbs or other sustenance, they fell into the hands of any of Titus's parties, they were unmercifully scourged and crucified if they made any resistance. The rich within the walls were now forced, though in the most private manner, to give half, or all they were worth, for a measure of wheat, and the middling sort for one of barley. This they conveyed into some private place in their houses, and sed upon it as it was, without daring to grind it, much less to boil or bake it, lest the noise or smell should draw the rapacious zealots to come and tear it from them. Not that these were reduced to any real want of provisions, but they had a double end in this barbarous plunder; to wit, the starving what they cruelly styled all useless persons, and the keeping of their own stores in reserve. It was in this dreadful juncture, that an unhappy mother was reduced to the extremity of killing and eating her own child! When this news was spread through the city, the horror and consternation became universal. It was then that they began to think themselves forsaken by the Almighty, and to dread the most terrible effects of his anger against the poor remains of their nation. Their fears were but too just. Titus, at the very first hearing of this inhuman deed, swore the total extirpation of city and people. "Since (said he) they have so often refused my offers of pardon, and have preferred war to peace, rebellion to obedience, and such a dreadful famine to plenty, I am determined to bury that accursed metropolis under its ruins, that the sun may never shoot his beams on a city where the mothers feed on the flesh of their children, and the fathers, no less guilty, choose to drive them to such extremities, rather than lay down their arms." The dreadful action happened about the end of July, by which time the Romans, having pursued their attacks with fresh vigour, made themselves masters of the fortress Antonia; which obliged the Jews to set fire to those stately galleries which joined it to the temple, lest they should afford an easy passage to the besiegers. About the same time Titus got materials for raising new mounds and terraces, to hasten the siege, and save, if possible, the sad remains of that once glorious structure; but his pity proved ill bestowed on those obstinate wretches, as it only increased their fury. Titus at length caused fire to be set to the gates, after having had a very bloody encounter, in which his men were repulsed with loss. The Jews were so terrified at it, that they suffered themselves to be devoured by the flames, without attempting either to extinguish them or save themselves. All this while Josephus did not cease exhorting the infatuated people to surrender, representing to them the dread-
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ful consequences of an obstinate resistance, and assuring them that it was out of mere compassion, that he thus hazarded his own life to save theirs; he received one day such a wound in his head by a stone from the battlements, as laid him for dead on the ground. The Jews sallied out immediately to seize on his body; but the Romans proved too quick and strong for them, and carried him off. By this time the two factions within, but especially that of John, having plundered rich and poor of all they had, fell on the treasury of the temple, whence John took a great quantity of golden utensils, with all those magnificent gifts which had been presented to it by the Jewish kings, by Augustus, Livia, and many other foreign princes, and melted them all to his own use. The sacred oil and the wine which was to accompany the sacrifices, were likewise seized upon and turned into common use; the last to such excess, that John and his party got drunk with it. All this while not only the zealots, but many of the people, were still under such an infatuation, that though the fortress Antonia was lost, and nothing left but the temple, which the Romans were preparing to batter down, yet they could not persuade themselves that God would suffer that holy place to be taken by heathens, and were still expecting some miraculous deliverance. Even that vile monster John either seemed confident of it, or endeavoured to make them think him so. For, when Josephus was sent for the last time to upbraid his obstinately exposing that sacred building, and the miserable remains of God's people, to certain destruction, he only answered him with the bitterest invectives; adding that he was defending the Lord's vineyard, which he was sure could not be taken by any human force. Josephus in vain reminded him of the many ways by which he had polluted both city and temple; and in particular of the seas of blood which he had caused to be shed in both those sacred places, and which, he assured him from the old prophecies, were a certain sign of their speedy destruction. John remained as inflexible as if all the prophets had assured him of a deliverance, till at length Titus foreseeing the inevitable ruin of that stately edifice, which he still wished to save, vouchsafed even himself to speak to them, and to persuade them to surrender. But the factious, looking upon this condescension as the effects of his fear rather than generosity, only grew the more furious upon it, and forced him at last to come to those extremities which he had hitherto endeavoured to avoid. That his army, which was to attack the temple, might have the freer passage towards it through the castle Antonia, he caused part of the wall to be pulled down, and levelled; which proved so very strong, that it took him up seven days, by which time July was far advanced. It was on the 17th day of that month, as Josephus says, that the daily sacrifice ceased for the first time since its restoration by the brave Judas Maccabeus, there being no proper person left in the temple to offer it up. Titus caused the factious to be severely upbraided for it; exhorted John to let up whom he would to perform that office, rather than suffer the service of God to be set aside; and then challenged him and his party to come

out of the temple, and fight on a more proper ground, and thereby save that sacred edifice from the fury of the Roman troops. When nothing could prevail on them, they began to set fire again to the gallery between the temple and the castle Antonia. The Jews had already burnt about 20 cubits of it; but this 2d blaze, which was likewise encouraged by the besieged, consumed about 14 more; after which they beat down what remained. On the 17th of July, the Jews having filled part of the western portico with combustible matter, made a kind of flight; upon which, some of the forwardest of the Romans having scaled up to the top, the Jews set fire to it, which flamed with such sudden fury, that many of the former were consumed in it, and the rest, venturing to jump down from the battlements, were, all but one, crushed to death. Next day, Titus having set fire to the N. gallery, which inclosed the outer court of the temple, from fort Antonia to the valley of Cedron, got an easy admittance into it, and forced the besieged into that of the priests. He tried in vain six days to batter down one of the galleries of that precinct with a helepolis; he was forced to mount his battering rams on the terrace, which was raised by this time; and yet the strength of this wall was such, that it eluded the force of these also, though others of his troops were busy in sapping it. When they found that neither rams nor sapping could gain ground, they tried scaling; but were vigorously repulsed, with the loss of some standards, and a number of men. When, therefore, Titus found that his desire of saving that building was like to cost so many lives, he set fire to the gates, which, being plated with silver, burnt all that night, whilst the metal dropt down in the melting. The flame soon communicated itself to the porticoes and galleries; which the besieged beheld without offering to stop it. This was done on the 8th of August; and on the 9th, Titus, having given orders to extinguish the fire, called a council, to determine whether the remainder of the temple should be saved or demolished. Titus was still for the former, but most of the rest declared for the latter; alleging, that it was no longer a temple, but a scene of blood and slaughter, and that the Jews would never be at rest as long as any part of it was left standing: but when they found Titus stiffly bent on preserving so noble an edifice, against which he told them he could have no quarrel, they all came over to his mind. The 10th Aug. was therefore determined for a general assault: and the night before the Jews made two desperate sallies on the Romans; in the last of which these, being timely succoured by Titus, beat them back into their inclosure. But whether this last Jewish effort exasperated the besiegers, or, as Josephus thinks, pushed by the hand of Providence, one of the Roman soldiers, of his own accord, took up a blazing firebrand, and, getting on his comrade's shoulders, threw it into one of the apartments that surrounded the sanctuary, through a window. This immediately set the whole N. side in a flame up to the 3d story, on the same fatal day and month in which it had been formerly burnt by Nebuchadnezzar. Titus, who had gone to rest in his pavilion, was awaked by the noise, and immediately ordered the fire to be extinguished.

extinguished. He called, prayed, threatened, and even caned his men, but in vain; the confusion was so great, and the soldiers so obstinately bent upon destroying all that was left, that he was neither heard nor minded. Those that flocked thither from the camp, instead of obeying his orders, were busy, either in killing the Jews, or in increasing the flames. When Titus saw that all his endeavours were vain, he entered into the sanctuary and the most holy place, in which he found still such sumptuous utensils and other riches as even exceeded all that had been told him of it. Out of the former he saved the golden candlestick, the table of shew-bread, the altar of perfumes, all of pure gold, and the book of the law, wrapped up in a rich gold tissue; but in the latter he found no utensils. Upon his coming out of that sacred place, some other soldiers set fire to it, and obliged those that had staid behind to come out; they all fell foul on the plunder of it, tearing even the gold plating off the gates and timber work, and carried off all the costly utensils, robes, &c. insomuch that they all enriched themselves by it. A horrid massacre followed, in which many thousands perished; some by the flames, others by the fall from the battlements, and a greater number by the enemy, who destroyed all they met with, without distinction of age, sex, or quality. Among these were upwards of 6000 persons, who had been seduced thither by a false prophet, who promised a speedy and miraculous relief there on that very day. Some of them continued five complete days on the top of the walls, and afterwards threw themselves on the general's mercy; but were answered that they had outstaid the time, and were executed. The Romans carried their fury to the burning of all the treasure-houses of the place, though they were full of the richest furniture, plate, vestments, and other things of value, which had been laid up in those places for security. In a word, they did not cease burning and butchering, till they had destroyed all except two of the temple gates, and that part of the court which was destined for the women. In the mean time, the seditious made such a vigorous push, that they escaped the fury of the Romans, and retired into the city. But here they found all the avenues so well guarded, that there was no possibility for them to get out; which obliged them to secure themselves as well as they could on the S. side of it, from whence Simon, and John of Gischala, sent to desire a parley with Titus. They were answered, that though they had been the cause of all this bloodshed and ruin, yet they should have their lives spared, if they laid down their arms, and surrendered themselves prisoners. To this they replied, that they had engaged, by the most solemn oaths, never to surrender; and therefore only begged leave to retire into the mountains with their wives and children: which insolence so exasperated the Roman general, that he resolved that not one of them should be spared, since they had rejected his last offer of pardon. He then abandoned the city to the fury of the soldiers, who fell forthwith on plundering, setting fire everywhere, and murdering all that fell into their hands; whilst the factious, who were left, went and fortified them-

selves in the royal palace, where they killed 8000 Jews who had taken refuge there. In the mean time, great preparations were making for a vigorous attack on the upper city, especially on the royal palace; and this took them up from the 20th Aug. to the 7th Sept. during which time great numbers made their submission to Titus. The warlike engines then played so furiously on the factious, that they were taken with a sudden panic; and, instead of fleeing into the towers of Hippicos, Phasaël, or Mariamne, which were so strong that nothing but famine could have reduced them, they ran like madmen towards Siloah, with a design to attack the wall of circumvallation, and to escape out of the city; but, being there repulsed, they were forced to hide themselves in the common sewers. All whom the Romans could find were put to the sword, and the city was set on fire. This was on the 8th of September, when the city was taken and entered by Titus. He would have put an end to the massacre; but his men killed all, except the most vigorous, whom they shut up in the porch of the women. Fronto, who had the care of them, reserved the youngest and most beautiful for Titus's triumph; and sent all that were above 17 years of age into Egypt, to be employed in some public works there; and a great number of others were sent into Syria, and other provinces, to be exposed on the public theatre, to exhibit fights, or be devoured by wild beasts. The number of those prisoners amounted to 97,000, besides about 11,000 more, who were either starved through neglect, or starved themselves through despair.—The whole number of Jews who perished in this war is computed at upwards of 1,400,000. Besides these, a vast number perished in caves, woods, wildernesses, common sewers, &c. of whom no computation could be made. Whilst the soldiers were still busy in burning the remains of the city, and searching all the hiding places, where they killed numbers of poor creatures who had endeavoured to evade their cruelty, the two grand rebels, Simon and John, were found, and reserved for the triumph of the conqueror. John, being pinched with hunger, soon came out; and having begged his life, obtained it, but was condemned to perpetual imprisonment. Simon, whose retreat had been better stored, held out till the end of October. The two chiefs, with 700 of the handsomest Jewish captives, were made to attend the triumphal chariot; after which Simon was dragged through the streets with a rope about his neck, severely scourged, and then put to death; and John was sent into perpetual imprisonment.—Three castles still remained untaken, namely, Herodion, Machæron, and Massada. The two former capitulated; but Massada held out. The place was exceedingly strong both by nature and art, well stored with all kinds of provisions, and defended by a numerous garrison of zealots, at the head of whom was Eleazar, the grandson of Judas Gaulonites. The Roman general, having in vain tried his engines and battering-rams against it, surrounded it with a high and strong wall, and then ordered the gates to be set on fire. The wind pushed the flames so fiercely against the Jews, that Eleazar, in despair, persuaded them first to kill their wives and children,

dren, and then to choose ten men, by lot, who should kill all the rest; and lastly, one out of the surviving ten to dispatch them and himself; only this last man was ordered to set fire to the place before he put an end to his own life. All this was done; and on the morrow, when the Romans were preparing to scale the walls, they were greatly surprised neither to see nor hear any thing move; till two women, who had concealed themselves in an aqueduct, came forth and acquainted them with the desperate catastrophe of the besieged.

(14.) **JEW, MODERN PERSECUTIONS AND PRESENT STATE OF THE.** Thus ended the Jewish nation and worship; nor have the Jews ever since been able to regain the smallest footing in Judea, nor indeed in any country on earth, though there is scarce any part of the globe where they are not to be found. They continue their vain expectations of a Messiah to deliver them from the low estate into which they are fallen; and, notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. Their ceremonies and religious worship ought to be taken from the law of Moses; but they have added a multitude of absurdities to it. In many countries, and in different ages, they have been terribly massacred, and in general have been better treated by the Mahometans and Pagans than by Christians. Since the revival of arts and learning, however, they have felt the benefit of that increase of humanity which has taken place almost all over the globe. It is said, that in this country, the life of a Jew was formerly at the disposal of the chief lord where he lived, and likewise all his goods. So strong also were popular prejudices against them, that in 1348, when a fatal endemic distemper raged in a great part of Europe, it was said that they had poisoned the springs and wells; in consequence of which a million and a half of them were cruelly massacred. In 1492, half a million of them were driven out of Spain, and 150,000 from Portugal. Edward I. did the same. In short, they were everywhere persecuted, oppressed, and most rigorously treated. In this enlightened period a more generous system is taking place. France, Holland, and the other states dependent on France, allow them the rights of citizens, which induces numbers of the most wealthy Jews to fix their residence in these countries. England and Prussia tolerate and protect them; and the emperor has revoked some restrictions against them. See *HISTORY, Part II. Sec. VII.*

(1.) * **JEW-EARS.** *n. f.* [from its resemblance of the human ear. *Skinner.*] A fungus, tough and thin; and naturally, while growing, of a rumpled figure, like a flat and variously hollowed cup; from an inch to two inches in length, and about two thirds of its length in breadth. Its sides in many places run into the hollow, so as to represent in it ridges like those of the human ear. It generally grows on the lower parts of the trunks of elder-trees decaying. The common people cure themselves of sore throats with a decoction of it in milk. *Hill's Mat. Med.*—An herb called a *jeaus-ear* groweth upon the lower parts of elder; and sometimes ashes: in warm water it swelleth, and openeth extremely. *Bacon's Natural History.*

(2.) **JEW-EARS.** See *AURICULA*, § 4.

JEW FRANKINCENSE. See *STYRAX*.

* **JEW-HARP.** *n. f.* A kind of musical instrument held between the teeth, which gives the sound by the motion of a broad spring of iron, which, being struck by the hand, plays against the breath.

(1.) * **JEW-MALLOW.** *n. f.* [*corchorus*, Latin.] *Ranuculus* says it is sown in great plenty about Aleppo as a pot-herb, the Jews boiling the leaves of this plant to eat it with their meat. *Miller.*

(2.) **JEW-MALLOW.** See *CORCHORUS*.

* **JEW-STONE.** *n. f.* An extraneous fossil, being the clavated spine of a very large egg-shaped sea-urchin, petrified by long lying in the earth. It is of a regular figure, oblong and rounded, swelling in the middle, and gradually tapering to each end; generally about three quarters of an inch in length, and half an inch in diameter. It is ridged and furrowed alternately, in a longitudinal direction; and its colour is a pale dusky grey, with a faint cast of dusky reddishness. It is found in Syria. *Hill's Mat. Med.*

JEZEBEL. See *AHAB*.

JEZIDES, among the Mahometans, a term of similar import with *HERETICS* among Christians. The Jezides are a numerous sect inhabiting Turkey and Persia, so called from their head Jezid, an Arabian prince, who slew the sons of Ali, Mahomet's father-in-law; for which reason he is reckoned a parricide, and his followers heretics. There are about 10,000 Jezides in Turkey and Persia; who are of two sorts, black and white. The white are clad like Turks, and distinguished only by their shirts, which are not slit at the neck like those of others, but have a round hole to thrust their heads through. This is in memory of a golden ring, or circle of light, which descended from heaven upon the neck of their cheq, the head of their religion, after his undergoing a fast of 40 days. The black Jezides, though married, are the monks or religious of the order; and these are called *Fakirs*. The Turks exact excessive taxes from the Jezides, who hate the Turks as their mortal enemies; and when, in their wrath, they curse any creature, they call it *musfulman*; but they are great lovers of the Christians, being more fond of Jesus Christ than of Mahomet, and are never circumcised but when they are forced to it. They are extremely ignorant, and believe both the bible and the koran without reading either of them; they make vows and pilgrimages, but have no places of religious worship. All the adoration they pay to God consists of some songs in honour of Jesus Christ, the virgin, Moses, and sometimes Mahomet; and it is a principal point of their religion never to speak ill of the devil, lest he should resent the injury, if ever he should come to be in favour with God again, which they think possible; whenever they speak of him, they call him the *angel Peacock*. They bury their dead in the first place they come at, rejoicing as at a festival, and celebrating the entry of the deceased into heaven. They go in companies like the Arabians, and change their habitations every 15 days. When they get wine, they drink it to excess; and it is said, that they sometimes do this with a religious purpose, calling it the blood of Christ. They buy their wives; and the market-price is 100 crowns for

for all women, handsome or not, without distinction.

JEZIERNICA, a town of Lithuania.

JEZORA, and } Two towns in Lithuania.
JEZOROCZE, }

JEZRAEL, or } a town in the N. of Samaria,
(1.) JEZREEL, } towards mount Carmel, where stood a palace of the kings of Israel (1 Kings xxi. 18.), on the borders of Galilee (Joshua xix.), said to be one of the towns of Issachar.

(2.) JEZREEL, a valley of Samaria (Judges vi. 17.), situated N. of the town, running from W. to E. 10 miles, between two mountains; the one to the N. commonly called *Herman*, near mount Tabor; the other *Gilboa*. It is two miles broad.

(1.) IF, an island of France, in the dep. of the Mouths of the Rhone, and late prov. of Provence; the most eastern of the three before the harbour of Marseilles. It is very well fortified, and its port one of the best in the Mediterranean.

(2.) * IF. *conjunctio*. [*gif*, Saxon.] 1. Suppose it be so, or were it so, that. A hypothetical particle.—Absolute approbation, without any cautions, qualifications, *ifs*, or *ands*. *Hooker*.—

If that rebellion

Came like itself in base and abject routs;
I say, *if* damn'd commotion so appear'd,
In his true, native, and most proper shape,
You, reverend father, and these noble lords,
Had not been here. *Shak.*

If they have done this deed, my noble lord.

—*If!* talk'st thou to me of *ifs*? Thou art a traitor. *Shakespeare.*

—This seeing of all things, because we can desire to see all things, Malbranche makes a proof that they are present to our minds; and *if* they be present, they can no ways be present but by the presence of God, who contains them all. *Locke*.—This infallibility upon supposition, amounts to this, that *if* a thing be true, it is impossible to be false. *Tillotson*.—All of them suppose the apostle to have allowed the Epicurean maxims to be good; *if* so be there were no resurrection. *Atterbury*.—

Tisiphone, that oft hast heard my pray'r,

Assist, *if* Oedipus deserve thy care. *Pope.*

2. Whether or no.—

Uncertain *if* by augury, or chance;

But by this easy rife they all advance. *Dryden.*

She doubts *if* two and two make four:

It can't—it may be—and it must;

To which of these must Alma trust?

Nay, further yet they make her go,

In doubting *if* she doubts or no. *Prior.*

3. Allowing that: suppose it be granted that.—Such mechanical circumstances, *if* I may so call them, were not necessary to the experiments. *Boyle.*

IFFEHAN, a town of Persian Armenia.

IFFENDIC, a town of France, in the dep. of Ille and Vilaine, 3 miles W. of Montfort.

IFFROS, a town of Arabia, in Yemen.

IFIJU, a province of Japan.

IFLAMABAT, a town of Bengal.

IFORDSHIC, a town of Turkey, in Servia.

IFRAN, } or UFARAM, a town and district of

IFREN, } Morocco, 40 miles SW. of Non.

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IGA, a town of Japan, in Itriju.

IGEIALIN, an island in the strait between Russia and America.

IGGENSEN, a town of Germany, in Paderborn, 6 miles SSE. of Paderborn.

IGIS, a town in Caddeä, in the country of the Grisons, with a magnificent castle, in which is a cabinet of curiosities, and a handsome library; 23 miles SW. of Coira, and 23 S. of Glaris. Lon. 9. 0. E. Lat. 49. 10. N.

IGLA, a river of Moravia.

IGLAU, or } a circle of Moravia, containing

(1.) IGLAW, } about 21 towns, 294 villages, and 6433 houses.

(2.) IGLAW, a populous town, capital of the above circle. It has about 1200 houses, a college, and manufactories of good cloth, and excellent beer. It is seated on the Iгла, 40 miles W. of Brin, and 62 SE. of Prague. It was taken by the Prussians in 1742. Lon. 15. 5. E. Lat. 49. 16. N.

IGLESIAS, a town of Sardinia.

IGNACIO, ST, a town of S. America, in the E. part of Peru, on the N. side of the Amazon.

IGNATIA, in botany, a genus of the monogynia order, belonging to the pentandria class of plants. The calyx is five-toothed; the corolla is long; the fruit an unilocular plum, with many seeds. There is but one species, viz.

IGNATIA AMARA, a native of India. The fruit contains the seeds called *St Ignatius's beans*. The best account of the plant that has appeared, was sent by F. Camelli to Ray and Petiver, and published in the *Philos. Transf.* for 1699. He says, that it grows in the Philippine islands, and winds itself about the tallest trees to the top; that it has large, ribbed, bitter leaves, a flower like that of the pomegranate, and a fruit larger than a melon. The fruit is covered with a thin, glossy, blackish, green, and marbled shell, under which is lodged another of a stony hardness: within this is contained a soft, yellow, bitterish pulp, in which lie the seeds or beans, to the number commonly of 24, each covered with a silvery down. Camelli gives an account of the virtues attributed to these seeds by the Indians; but experience has shown that they are dangerous. Koning relates, that a person, by drinking some of a spirituous tincture of them instead of aqua vitæ, was thrown into strong convulsions; and Dr Grim says, that a dram of the seed in substance occasioned, for a time, a total deprivation of the senses. Others mention violent vomitings and purgings from its use. Neumann has observed intermitting fevers removed by drinking, on the approach of a paroxysm, an infusion of some grains of the beat made in carduus water: We are not, however, from this, to look upon this medicine as an universal febrifuge, or to use it indiscriminately: These beans are about the size of a moderately large nutmeg; in figure somewhat roundish, but extremely irregular, scarcely any two being entirely alike, full of unequal depressions and prominences; in colour, externally yellowish brown, but when the outer skin is taken off, of a blackish brown, and in part quite blackish; in consistence hard and compact as horn, so as not to be reducible into a powdery form, but by cutting or rasping;

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rasping; for all their hardness, however, they are not proof against worms. When fresh, they have somewhat of a musky smell, which by age is lost: their taste is very bitter, resembled by some to that of centaury. According to some, COLUMBO root is obtained from this plant.

(1.) **IGNATIUS LOYOLA.** See **LOYOLA.**

(2.) **IGNATIUS, ST.** surnamed **THEOPHRASTUS**, one of the apostolical fathers of the church, was born in Syria, and educated under the apostle and evangelist St John. He was also intimately acquainted with some of the other apostles, especially St Peter and St Paul. Being fully instructed in the doctrines of Christianity, he was, for his eminent parts and piety, ordained by St John, and confirmed, about A. D. 67, Bp. of Antioch, by those two apostles, who first planted Christianity in that city. In this important seat he continued above 40 years, a zealous defender of the Christian religion, till A. D. 107, when Trajan the emperor, flushed with a victory which he had obtained over the Scythians and Daci, about the 9th year of his reign, came to Antioch, which he entered with the pomp of a triumph. This prince had already commenced a persecution against the Christians in other parts of the empire. However, as he was naturally of a mild disposition, though he ordered the laws to be put in force against them if convicted, yet he forbade them to be fought after. In this state of affairs, Ignatius presented himself to the emperor; and, in a long discourse, asserted his innocence, and vindicated his faith with freedom. The issue was, that he was cast into prison, and this sentence passed upon him: That being incurably superstitious, he should be carried bound to Rome, and there thrown to wild beasts. He was first conducted to Seleucia, a port of Syria, about 16 miles distant, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna, he visited Polycarp, Bp. of that place, and was himself visited by the clergy of the Asian churches round the country. In return he wrote letters to the churches of the Ephesians, Magnesians, and Trallians, for their instruction and establishment in the faith. He also wrote to the Christians at Rome, to acquaint them with his state, and passionate desire not be hindered in the course of martyrdom, which he was now hastening to accomplish. His guard set sail with him for Troas, a noted city of Phrygia Minor, near the ruins of Troy; where, at his arrival, he was much refreshed with the news of the persecution ceasing at Antioch. Hither also several churches sent messengers to pay their respects to him; and hence too he dispatched epistles to the churches of Philadelphia and Smyrna; and, as Eusebius relates, he also wrote privately to Polycarp, recommending to him the care of the church of Antioch. From Troas they sailed to Neapolis, in Macedonia; thence to Philippi, where they were entertained with all imaginable kindness, and passing on foot through Macedonia and Epirus, they came to Epidaurum, in Dalmatia; where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium in Italy; directing their course thence through the Tyrrhenian sea to Puteoli; whence, after a stay of 24 hours, a fair wind quickly car-

ried them to the Roman port near Ostia, at the mouth of the Tiber, about 16 miles from Rome. The Christians at Rome received him with a mixture of joy and sorrow; but when some of them intimated, that possibly the populace might be taken off from desiring his death, he intreated them not to do any thing that might hinder him, now he was hastening to his crown. There are many such expressions in his epistle to the Romans, which show that he was highly ambitious of the crown of martyrdom. That his punishment might be the more public, the festival of the Saturnalia, and that part of it when they celebrated the Sigillaria, was pitched on for his execution; at which time it was the custom to entertain the people with the bloody conflicts of gladiators, and fighting with wild beasts. Accordingly, on the 13. kal. Jan. i. e. Dec. 20. he was brought out into the amphitheatre, and the lions being let loose, quickly dispatched him, leaving nothing but a few of his bones. These were gathered up by two deacons, who had been the companions of his journey; and being transported to Antioch, were interred in the cemetery; whence, by order of the emperor Theodosius, they were removed with great solemnity to the Tycheon, a pagan temple within the city, now consecrated to the memory of the martyr. St Ignatius stands at the head of those Antinicensian fathers, who defend the true divinity of Christ, whom he calls the *Son of God and his eternal Word*. He is also reckoned the champion of the episcopal order, as superior to that of priest and deacon. But the most important use of his writings respects the authenticity of the holy Scriptures, which he frequently alludes to, in the very expressions as they stand at this day. Abp. Usher's edition of his works, printed in 1647, is thought the best; yet there is a later edition extant at Amsterdam, where, besides the best notes, there are the dissertations of Usher and Pearson.

IGNATIUS'S BEAN, ST. See **IGNATIA.**

* **IGNEOUS.** *adj.* [*igneus*, Lat.] Fiery; containing fire; emitting fire; having the nature of fire.—That the fire burns by heat, leaves us still ignorant of the immediate way of *igneous* solutions. *Granville's Sceptis.*

* **IGNIPOTENT.** *adj.* [*ignis* and *potens*, Lat.] Presiding over fire.—Vulcan is called the power *ignipotent*. *Pope.*

(1.) * **IGNIS FATUUS.** *n. s.* [Lat.] Will with the wisp; Jack with the lanthorn.—Vapours arising from putrified waters are usually called *ignes fatui*. *Newton's Opticks.*

(2.) **IGNIS FATUUS** is a light, supposed to be of an electric nature, appearing frequently in mines, marshy places, and near stagnating waters. It was formerly thought, and is still by the superstitious believed, to be ominous, and to presage death or misfortunes. People have been led by these lights into marshy places, where they have perished; whence its various names, (see § 1.); as if it were an evil spirit who delighted in mischief. See **CHEMISTRY, Ind. LIGHT, and METEOR.**

* **To IGNITE.** *v. a.* [from *ignis*, fire, Latin] To kindle; to set on fire. A chemical term.—Take good firm chalk, *ignite* it in a crucible, and then powder it. *Grew's Museum.*

* **IGNI-**

* **IGNITIBLE.** *adj.* [from *ignite.*] Inflammable; capable of being set on fire. Not in use.—Such bodies only strike fire which have sulphur or ignitable parts. *Brown's Vulgar Errors.*

(1.) * **IGNITION.** *n. f.* [*Ignition*, Fr. from *ignite.*] The act of kindling, or of setting on fire.—The laborant stirred the kindled nitre, that the *ignition* might be presently communicated. *Boyle.*—Those black circular lines we see on dishes, and other turned vessels of wood, are the effects of *ignition*, by the pressure of an edged stick upon the vessel turned nimbly in the lath. *Ray.*

(2.) **IGNITION** is commonly restrained to that kind of burning which is not accompanied with flame, such as that of charcoal, cinders, metals, stones, and other solid substances. See **BURNING**; **COMBUSTION**; **FIRE**, &c. Vitrification, Evaporation, Dissipation, and all the other effects of ignition, depend on the presence of air. Philosophers have been greatly embarrassed in explaining the phenomena of ignition. Some have attempted to explain ignition upon the phlogistic hypothesis, but this doctrine is now almost entirely exploded. See **CHEMISTRY**, *Index*, and **PHLOGISTON**.

* **IGNIVOMOUS.** *adj.* [*ignivomous*, Latin.] Vomiting fire.—Volcanoes and *ignivomous* mountains are some of the most terrible shocks of the globe. *Derham.*

IGNOBILES, amongst the Romans, was the designation of such persons as had no right of using pictures and statues. See **JUS IMAGINIS**.

* **IGNOBLE.** *adj.* [*ignoble*, Fr. *ignobilis*, Lat.] 1. Mean of birth; not noble; not of illustrious race.—

As when in tumults rise th' *ignoble* crowd,
Mad are their motions, and their tongues are
loud. *Dryden.*

2. Worthless; not deserving honour. Used of things or persons.—

The noble isle doth want her proper limbs;
Her royal stock graft with *ignoble* plants. *Shak.*

* **IGNOBLY.** *adv.* [from *ignoble.*] Ignominiously; meanly; dishonourably; reproachfully; disgracefully.—

To these, that sober race of men, whose lives,
Religious, titled them the sons of God,
Shall yield up all their virtue, all their fame
Ignobly! *Milton.*

Here, overmatch'd in fight; in heaps they lie;
There scatter'd o'er the fields *ignobly* fly. *Dryden.*

IGNOMINIA, a species of punishment amongst the ancient Romans, whereby the offender suffered public shame, either by the prætor's edict, or by order of the censor. This punishment, besides the scandal, deprived the party of the privilege of bearing any offices, and almost all other liberties of a Roman citizen.

* **IGNOMINIOUS.** *adj.* [*ignominieux*, French; *ignominiosus*, Latin.] Mean; shameful; reproachful; dishonourable. Used both of persons and things.—

They with pale fear surpris'd,
Fled *ignominious*. *Milton.*

Cætehus, though a traitor to the state,
And tortur'd, 'scap'd this *ignominious* fate.
Dryden.

They gave, and she transferr'd the curs'd
advice,

That monarchs should their inward soul disguise;
By *ignominious* arts, for servile ends,
Should compliment their foes, and shun their
friends. *Prior.*

—Nor has this kingdom deserved to be sacrificed to one single, rapacious, obscure, *ignominious* projector. *Swift.*

* **IGNOMINIOUSLY.** *adv.* [from *ignominious.*] Meanly; scandalously; disgracefully; shamefully; reproachfully.—It is some ally to the infamy of him who died *ignominiously* to be buried privately. *South.*

* **IGNOMINY.** *n. f.* [*ignominie*, Fr. *ignominia*, Lat.] Disgrace; reproach; shame; infamy; meanness; dishonour.—

Adieu, and take thy praise with thee to heav'n:
Thy *ignominy* sleep with thee in the grave. *Shak.*
Strength from truth divided, and from just,
Illaudable, nought merits but dispraise
And *ignominy*; yet to glory aspires,
Vain-glorious, and through infamy seeks fame.
Milton.

—Their generals have been received with honour after their defeat, yours with *ignominy* after conquest. *Addison.*

(1.) * **IGNORAMUS.** *n. f.* [Latin.] 1. *Ignoramus* is a word properly used by the grand inquest impannelled in the inquisition of causes criminal and public; and written upon the bill, whereby any crime is offered to their consideration, when they mislike their evidence as defective, or too weak to make good the presentment: the effect of which word so written is, that all farther inquiry upon that party, for that fault, is thereby stopped, and he delivered without farther answer. *Cowel.* 2. A foolish fellow; a vain uninstructed pretender. A low word.—Tell an *ignoramus*, in place and power, that he has a wit and an understanding above all the world, and he shall readily admit the commendation. *South.*

(2.) **IGNORAMUS**, (§ 1, *def.* 1.) in law, resembles a custom of the ancient Romans, mentioned under the article A. See A, § III.

(1.) * **IGNORANCE.** *n. f.* [*ignorance*, Fr. *ignoratio*, Lat.] 1. Want of knowledge; unlearnedness.—If all the clergy were as learned as themselves are that most complain of *ignorance* in others, yet our book of prayer might remain the same. *Hooker.*

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to
heav'n. *Shak.*

Still banish your defenders, 'till at length
Your *ignorance* deliver you,
As most abated captives, to some nation
That won you without blows. *Shak.*

If we see right, we see our woes;
Then what avails it to have eyes?

From *ignorance* our comfort flows,
The only wretched are the wise! *Prior.*

2. Want of knowledge respecting some particular thing.—It is in every body's power to pretend *ignorance* of the law. *Sherlock.* 3. Want of knowledge discovered by external effect. In this sense it has a plural.—Forgive us all our sins, negligences,

X x x x

ces,

ces, and ignorances. *Common Prayer*.—Punish me not for my sins and ignorances. *Tob. iii. 2.*

(1.) **IGNORANCE**, according to Locke, is owing chiefly to these 3 causes: 1. Want of ideas; 2. Want of a discoverable connection between the ideas we have; and, 3. Want of tracing and examining our ideas. See **METAPHYSICS**.

(3.) **IGNORANCE** is also used to denote illiterateness. Previous to the taking of Rome by the Gauls, such gross ignorance prevailed among the Romans, that few of the citizens could read or write, and the alphabet was almost unknown. During three ages there were no public schools, but the little learning their children had, was taught them by their parents; and how little that was, may be partly concluded from this circumstance, that a nail was usually driven into the wall of the temple of *Jupiter Capitolinus*, on the 15th of September, to assist the ignorance of the people in reckoning the years, because they were unacquainted with letters or figures. The driving of the nail was afterwards converted into a religious ceremony, and performed by the *Dictator*, to avert public calamities.

(4.) **IGNORANCE**, or mistake, in law, a defect of will, whereby a person is excused from the guilt of a crime, when, intending to do a lawful act, he does that which is unlawful. For here the deed and the will acting separately, there is not that conjunction between them which is necessary to form a criminal act. But this must be an ignorance or mistake of fact, and not an error in point of law. As if a man, intending to kill a thief or house-breaker in his own house, by mistake kills one of his own family, this is no criminal action: but if a man thinks he has a right to kill a person excommunicated or outlawed wherever he meets him, and does so, this is wilful murder. For a mistake in point of law, which every person of discretion not only may, but is bound and presumed to know, is, in criminal cases, no sort of defence. *Ignorantia juris, quod quisque tenetur scire, neminem excusat*, is as well the maxim of English law as it was of the Roman.

(1.) * **IGNORANT**. *adj.* [*ignorant*, Fr. *ignorans*, Latin.] 1. Wanting knowledge; unlearned; uninstructed; unenlightened.—So foolish was I and ignorant, I was as a beast. *Pf. lxxiii.*—

Thy letters have transported me beyond
This *ign'rant* present time, and I feel now
The future in the instant. *Shak.*

In such business

Action is eloquence, and the eyes of th' *ignorant*
More learned than the ears. *Shak.*

—He that doth not know those things which are
of use for him to know, is but an *ignorant* man,
whatever he may know besides. *Tillotson.*—

Fools grant whate'er ambition craves,

And men, once *ignorant*, are slaves. *Pope.*

2. Unknown; undiscovered. This is merely poetical.—

If you know aught, which does behove my
knowledge

Thereof to be informed, imprison't not

In *ignorant* concealment. *Shak.*

Without knowledge of some particular.—Let
judges be so *ignorant* of their own right, as

to think there is not left to them, as a principal
part of their office, a wise application of law. *Bacon.*—

O visions ill foreseen! Better had I
Liv'd *ignorant* of future: so had borne
My part of evil only. *Milton.*

4. Unacquainted with. In a good sense.—

Ignorant of guilt, I fear not shame. *Dryden.*

5. Ignorantly made or done. Unusual.—

His shipping,

Poor *ignorant* baubles, on our terrible seas
Like egg-shells mov'd. *Shak.*

(2.) * **IGNORANT**. *n. f.* One untaught, unlettered, uninstructed.—

Did I for this take pains to teach

Our zealous *ignorants* to preach! *Denham.*

* **IGNORANTLY**. *adv.* [from *ignorant*.] Without knowledge; unskilfully; without information.—

The greatest and most cruel foes we have,
Are those whom you would *ignorantly* save. *Dryden.*

—When a poet, an orator, or a painter, has performed admirably, we sometimes mistake his blunders for beauties, and are so *ignorantly* fond as to copy after them. *Watts.*

* **To IGNORE**. *v. a.* [*ignorer*, French; *ignoro*, Latin.] Not to know; to be ignorant of. This word *Boyle* endeavoured to introduce; but it has not been received.—I *ignored* not the stricter interpretation given by modern critics to divers texts, by me alleged. *Boyle*.—Philosophy would solidly be established, if men would more carefully distinguish those things that they know from those that they *ignore*. *Boyle.*

* **IGNOSCIBLE**. *adj.* [*ignoscibilis*, Lat.] Capable of pardon. *Dict.*

IGNY, a town of France, in the dep. of Marne, 5 miles S. of Tismes.

IGORNAHOIX, a bay of Newfoundland.

IGRANDE, a town of France, in the dep. of Allier, 6 miles SE. of Cerilly.

IGRANI, a town of Turkey, in Dalmatia.

IGRIDI, a town of Turkey, in Caramania.

IGTALEJA, a town of Spain, in Grenada.

(1.) **IGUANA**, in zoology. See **LACERTA**.

(2.) **IGUANA MUD**. See **MURANA**.

IGUIDI, a town of Africa, in Lempta.

IGUITPO, a town of Brazil.

IHOR, **JOHOR**, or **JOR**, a town of Asia, in Malacca, and capital of a province so named, in the peninsula beyond the Ganges. It was taken by the Portuguese in 1603, who destroyed it, and carried off the cannon; but has been rebuilt, and now belongs to the Dutch. Lon. 93. 55. E. Lat. 1. 15. N.

JHYLUM, a town of Indostan, in Lahore, 73 miles NNW. of Lahore.

IJA, a river of Russia, running into the Oka.

JIB. *n. f.* the foremost sail of a ship, being a large stay-sail extended from the outer end of the bowsprit, prolonged by the jib-boom, towards the fore top-mast-head. See **SAIL**. The jib is a sail of great command with any side-wind, but especially when the ship is *close-bauled*, or has the wind upon her beam; and its effort in *casting* the ship, or turning her head to leeward, is very powerful, and

and of great utility, particularly when the ship is working through a narrow channel.

JIBBEL AUREZ, the **MONS AURASIUS** of the middle age, an assemblage of many very rocky mountains in Algiers; chiefly inhabited by a race of people, called *Neardia*. See **NEARDIA**.

JIB BOOM, a boom run out from the extremity of the bowsprit, parallel to its length, and serving to extend the bottom of the jib and the stay of the fore-top-gallant-mast. This boom, which is nothing more than a continuation of the bowsprit forward, to which it may be considered as a top-mast, is usually attached to the bowsprit by means of two large boom irons, or by one boom iron, and a cap on the outer end of the bowsprit; or, finally, by the cap without and a strong lashing within, instead of a boom iron, which is generally the method of securing it in small merchant-ships. It may therefore be drawn in upon the bowsprit as occasion requires; which is usually practised when the ship enters a harbour, where it might very soon be broken or carried away, by the vessels which are moored therein, or passing by under sail.

JIDDA, **DJIDDA**, or **DSJIDDA**, a town of Arabia, situated, according to Mr Bruce, in a very unwholesome, barren, and desert part of the country. See **DSJIDDA**. "There is no stirring out of the town (says Mr Bruce), even for a walk, unless for about half a mile on the S. side by the sea, where there is a number of stinking pools of stagnant water, which contributes to make the town very unwholesome." From this disagreeable situation, it is probable, that it would have been long ago abandoned, had it not been for its vicinity to Mecca, and the vast annual influx of wealth occasioned by the India trade; which, however, passes on to Mecca, whence it is dispersed all over the east. The town itself receives but little advantage, for all the customs are immediately sent to the rapacious sheriff of Mecca. "The gold (says Mr Bruce) is returned in bags and boxes, and passes on as rapidly to the ships as the goods do to the market, and leaves as little profit behind. In the mean time provisions rise to a prodigious price, and this falls upon the townsmen, while all the profit of the traffic is in the hands of strangers; most of whom, after the market is over (which does not last six weeks), retire to Yemen and the adjacent countries, which abound in every sort of provision." The trade at Jidda is carried on in a very strange, or rather incredible manner: "Nine ships (says Mr Bruce) were there from India; some of them worth, I suppose, £100,000. One merchant, a Turk, living at Mecca, 30 hours journey off, where no Christian dares go, whilst the continent is open to the Turk for escape, offers to purchase the cargoes of 4 out of these 9 ships himself; another of the same cast comes and says he will buy none unless he has them all. The samples are shown, and the cargoes of the whole 9 ships are carried into the wildest parts of Arabia, by men with whom one would not wish to trust himself alone in the field. This is not all; two India brokers come into the room to settle the price, one on the part of the India captain, the other on that of the buyer, the

Turk. They are neither Mahometans nor Christians, but have credit with both. They sit down on the carpet, and take an India shawl, which they carry on their shoulder like a napkin, and spread it over their hands. They talk in the mean time indifferent conversation, as if they were employed in no serious business whatever. After about 20 minutes spent in handling each other's fingers below the shawl, the bargain is concluded, say for 9 ships, without one word ever having been spoken on the subject, or pen or ink used in any shape whatever. There never was one instance of a dispute happening in these sales. But this is not all; the money is yet to be paid. A private Moor, who has nothing to support him but his character, becomes responsible for the payment of these cargoes. This man delivers a number of coarse hempen bags full of what is supposed to be money. He marks the contents upon the bag, and puts his seal upon the string that ties the mouth of it. This is received for what is marked upon it without any one ever having opened one of the bags; and in India it is current for the value marked upon it as long as the bag lasts." The port of Jidda is very extensive, and contains numberless shoals, small islands, and sunk rocks, but in the harbour itself ships may ride secure, whatever wind blows. The only danger is in coming in or going out; but, as the pilots are very skilful, accidents never happen. Jidda lies 170 miles S. of Medina. Mr Bruce places it in Lon. 39° 16' 45" E. Lat. 28° 0' 1" N.

JIDOON, a district of Asia, near Thibet.

JIFRAI, a town of Africa, on the Gambia.

(1.) * **JIG**. *n. f.* [*giga*, Italian; *geige*, Teutonic, a fiddle.] A light careless dance, or tune. —When Cyrus had overcome the Lydians, that were a warlike nation, instead of their warlike music, he appointed to them certain lascivious lays and loose *jigs*; by which he so mollified and abated their courage, that they forgot their former fierceness. *Spenser*—

As fiddlers still,

Though they be paid to be gone, yet needs will Thrust one more *jig* upon you. *Donne*.

—Posterity shall know that you dare, in these *jig* given times, to countenance a legitimate poem. *Ben Jonson*—

All the swains that there abide,

With *jigs* and rural dance resort. *Milton*.

The muses blush'd to see their friends exalting Those elegant delights of *jig* and vaulting.

Fenton.

—They wrote to her friends in the country, that she should dance a *jig* next October in Westminster-hall. *Arbutnot*—

Another Phœbus, thy own Phœbus reigns, Joys in my *jigs*, and dances in my chains. *Pope*.

(2.) **JIG**. See **MUSIC**.

* *To JIG*. *v. n.* [from the noun.] To dance carelessly: to dance. Expressed in contempt.—As for the *jigging* part and figures of dances, I count that little. *Locke*.

JIGAT POINT, a cape of Hindoostan.

* **JIGGUMBOB**. *n. f.* [A cant word.] A trinket; a knick-knack; a slight contrivance in machinery.—

He

He rifled all his pokes and fobs

Of gimcracks, whims, and *jiggumbobs*. *Hudib.*

* **JIG-MAKER**. *n. f.* [*jig* and *make*.] One who dances or plays merrily.—Your only *jig-maker*! what should a man do but be merry. *Shak.*

JIHON, a river of Asia, which rises in Thibet, and runs through Buckharia into the Caspian Sea.

JILLIFREE, a town of Africa, in the kingdom of Barra, on the N. bank of the Gambia, opposite James's Island, where the British formerly had a fort. Lon. 16. 10. E. Lat. 13. 16. N.

* **JILT**. *n. f.* [*gilia*, Islandick, to intrap in an amour. Mr *Lyc.* Perhaps from *giglot*, by contraction; or *gillet*, or *gillot*, the diminutive of *gill*, the ludicrous name of a woman. 'Tis also called *jillet* in Scotland.] 1. A woman who gives her lover hopes, and deceives him.—

Avoid both courts and camps,

Where dilatory fortune plays the *jilt*

With the brave, noble, honest, gallant man,

To throw herself away on fools. *Ottaway.*

2. A name of contempt for a woman.—

When love was all an easy monarch's care,
Jilts rul'd the state, and statesmen farces writ.

Pope.

(1.) * **To JILT**. *v. a.* [from the noun.] To trick a man by flattering his love with hopes, and then leaving him for another.—

Tell who loves who;

And which is *jilted* for another's sake. *Dryden.*
—Tell a man, passionately in love, that he is *jilted*; bring witnesses of the falsehood of his mistresses, and three kind words of hers shall invalidate all their testimonies. *Locke.*

(2.) * **To JILT**. *v. n.* To play the jilt; to practise amorous deceptions.—

She might have learn'd to cuckold, *jilt*, and sham,

Had Covent-garden been at Surinam. *Congreve.*

JIMMEL, a town of Algiers.

JIMMELAH, a town of Africa, anciently called *Gemella*. It has magnificent ruins; the remains of an amphitheatre, &c. It is 27 miles SSW. of Constantia.

JIN. See **GENII**.

* **JINGLE**. *n. f.* [from the verb.] 1. Any clink, or sharp rattle. 2. It is used, I think improperly, to express the correspondence of sound in the effects of rhyme.—Vulgar judges are nine parts in ten of all nations, who call conceits and *jingles* wit. *Dryden.* 3. Any thing sounding; a rattle; a bell.—If you plant where savages are, do not only entertain them with trifles and *jingles*, but use them justly. *Bacon.*

* **To JINGLE**. *v. n.* [A word made from *jangle*, or copied from the sound intended to be expressed.] To clink; to sound with a kind of sharp rattle.—

What should the wars do with these *jingling* fools?

Shak.

With noises

Of roaring, shrieking, howling, *jingling* chains,
We were awak'd.

Shak.

The bells she *jingled*, and the whistle blew.

Pope.

You ne'er with *jingling* words deceive the ear;
And yet, on humble subjects, great appear.

Smith.

What crowds of these, impertinently bold,

In sounds and *jingling* syllables grown old! *Pope.*

JINNET BAY, a bay 33 miles E. of Algiers.

JINZO, a town of Spain, in Galicia.

JINZOOWARAH, a town of Indostan, in Guzerat, 40 miles S. of Janagur.

IJO, or **JOSU**, a province of JAPAN.

JIONPOUR, a city of Hindoostan Proper, capital of a circar so named, in the district of Benares. It is seated on the Goomty, and near its confluence with the Ganges stands the fort of Jionpour, a building of considerable extent, on a high bank commanding the bridge over the Goomty. It is now mostly in ruins; although formerly it commanded the country from the Ganges to Lucknow, and was once the seat of an empire. Chaja Jehan, vizier to sultan Mahumud Shah, during the minority of his son Mamood Shah, assumed the title of sultan Shirki, or king of the East, took possession of Bahar, and fixed his residence at Jionpour, where he built the great musjud, or mausoleum, which is still remaining. The bridge over the Goomty is built of stone, and consists of 16 pointed arches. On the top of the bridge are many little shops on both sides, built of stone. It was built in 1567, upon such sound principles, as to have withstood, for such a length of time, the force of the stream, which, in the time of the rains, is very great. The inundations have been known to rise frequently over the bridge, inasmuch that in 1774, a whole British brigade of 10,000 men passed over it in boats. Jionpour is 49 miles NW. of Benares. Lon. 84. 7. E. Lat. 25. 45. N.

JIUNCHETO, a town of Corsica.

IK, the name of two rivers in Russia.

IKARUNGA, a town of Japan, in Tunga.

IKAZANI, a town of Lithuania, in Wilna.

IKENILD STREET. See **ICKENILD STREET**.

IKMAS, a town of Egypt, 10 m. SW. of Menuf.

IKOLLA, a province of Africa, in Angola.

IKON, a town of Africa, on the Gold Coast, where the Dutch have a factory.

* **IL**, before words beginning with *I*, stands for *is*.

(1.) **ILA**, **ILAY**, or **ISLAY**, one of the Western Isles of Scotland, lying SW. of Jura. It is 18 miles long from N. to S. and 18 broad from E. to W. On the E. side, it is full of mountains covered with heath: on the S. it is tolerably well cultivated. In some parts there is great plenty of limestone, and lead mines are worked in three different places. The only harbours in *Isla* are at Lochdale and Bowmore. See **BOWMORE**, N° 1. Here are several rivers and lakes well stored with trout, eels, and salmon. In the centre is Loch Finlagan, about 3 miles in circuit, with the little isle of that name in the middle. Here the great lords of the isles formerly resided in all the pomp of royalty; but the palaces and offices are now in ruins. Instead of a throne, Macdonald stood on a stone 7 feet square, in which there was a hollow cut to receive his feet; here he was crowned and anointed by the bishop of Argyll and 7 inferior priests, in presence of the chieftains. This stone still exists. The ceremony (after the new lord had collected his kindred and vassals) was truly patriarchal. After putting on his armour, helmet, and sword, he took an oath to rule as his ancestors had

had done; that is, to govern as a father would his children: his people, in return, swore that they would pay the same obedience to him as children would to their parent. The dominions of this potentate, about 1586, consisted only of Ilay, Jura, Knapdale, and Kintyre; so reduced were they from what they had been before the deprivation of the great earl of Ross in the reign of James III. Near this is another little isle, where he assembled his council, *Ilan na Corlla*, or "the island of council;" where 13 judges constantly sat to decide differences among his subjects, and received for their trouble the 11th part of the value of the affair tried before them. In the first island were buried the wives and children of the lords of the isles; but their own persons were deposited in the more sacred ground of Iona. On the shores of the lake are some marks of the quarters of his *Carnach* and *Gilli-glassies*, i. e. the military of the isles: the first word signifying a strong man, the last a grim-looking fellow. The former were light-armed, and fought with darts and daggers; the latter with sharp hatchets. These are the troops that Shakespeare alludes to, when he speaks of a Donald, who

From the Western Isles

Of *Kernes* and *Gallow-glassies* was supplied.

These lords had also a house and chapel at Laganon, on the S. side of Loch-andaal: a strong castle on a rock in the sea, at Dunowaik, at the S.E. end of the country; for they made this island their residence after their expulsion from that of Man, in 1304. There is a tradition, that while the isle of Man was part of the kingdom of the Isles, the rents were paid in this country: those in silver were paid on a rock, still called *Craig-a-nione*, or *the rock of the silver rent*; the other, *Craig-a-nairgid*, or *the rock of rents in kind*. These lie opposite to each other, at the mouth of a harbour on the south side of this island. There are several forts built on the isles in fresh water lakes, and divers caverns in different parts of the island, which have been used occasionally as places of strength. The island was formerly divided into 4 parishes, viz. Kilchoman, Kildalton, Killarrow, and Kilmeny: but the two last are now united. See KILLARROW. It produces bear, which sometimes yields eleven-fold, and oats six-fold. Much flax is raised here, and about 2000l. worth sold out of the island in yarn, which might better be manufactured on the spot, to give employment to the poor natives. Notwithstanding the excellency of the land, above 1000l. worth of meal is annually imported. Ale is frequently made of the young tops of heath, mixing two 3ds of that plant with one of malt, sometimes adding hops. Boethius relates that this liquor was much used among the Picts; but when that nation was extirpated by the Scots, the secret of making it perished with them. Numbers of cattle are bred here, and about 1700 are annually exported at 30s. each. The island is often overstocked, and numbers die in March for want of fodder. None but milch cows are housed: cattle of all other kinds, except saddle-horses, run out during winter. The total population of the island, in 1793, stated by the Rev. Messrs M'Leith, Robertson, and Murdoch,

in their statistical reports to Sir John Sinclair, was 9500, and had increased 4156 since 1755. About 700 are employed in the mines and in the fishery; the rest are gentlemen farmers, subtenants, and servants. The women spin. The servants are paid, in kind, the sixth part of the crop. They have houses gratis; the master gives them the seed for the first year, and lends them horses to plough annually the land annexed. The quadrupeds, as enumerated by Mr Pennant, are stots, weasels, otters, and hares: the last small, dark coloured, and bad runners. The birds are eagles, peregrine falcons, moor-fowls, ptarmigans, red-breasted goosanders, wild geese, herons, &c. The fish are plaice, smeadab, large dabs, mullets, ballans, lump-fish, black gobies, dragonets, and that rare fish the lepadogaster of M. Gouan. Vipers swarm in the heath. In this island, Mr Pennant informs us, several ancient diversions and superstitions are still preserved. (See his *Voyage to the Hebrides*, vol. ii.) The late wakes or funerals, like those of the Romans, were attended with sports, and dramatic entertainments composed of many parts, and the actors often changed their dresses suitably to their characters. The subject of the drama was historical, and preserved by memory. The Rev. Mr M'Leish says, "more elegance of manners is now to be seen, than could well be expected in so remote a situation." History affords few records of the great events or revolutions of Ilay. It seems to have been long a seat of empire, probably jointly with the Isle of Man, as being most conveniently situated for the government of the rest of the Hebrides; for Crovan the Norwegian, after his conquest of that island in 1066, retired and finished his days in Ilay. There are many Danish and Norwegian names of places in this island, such as Peribus, Torridale, Torribolse, and the like. On the retreat of the Danes, it became the seat of the lords of the isles; and continued, after their power was broken, in the reign of James III. in their descendants the Macdonalds. It was in the possession of Sir James Macdonald in 1598, who gained the battle of Traill-dhruinard. His power gave umbrage to James VI. who directed the lord of Macleod, Cameron of Lochiel, and the Macneils of Barra, to support the Macleans in another invasion. The rival parties met near the hill of Benbigger, east of Killarrow; a fierce engagement ensued; the Macdonalds were defeated, and almost entirely cut off. Sir James escaped to Spain, but returned in 1620, was pardoned, received a pension, and died at Glasgow. But the king, irritated by the disturbances raised by private wars waged between these and other clans, resumed the grant made by his predecessor, and transferred it to Sir John Campbell of Calder, who held it on paying an annual feu-duty of 500l. sterling, which is paid to this day. The island was granted to Sir John as a reward for his undertaking the conquest; but the family considered it as a dear acquisition, by the loss of many gallant men, and by the expenses incurred in support of it.

(2.) ILA SOUND, a narrow channel between the Ila and Jura, the navigation of which is dangerous. ILAANROAN, and } two of the Hebrides, S. ILAANTERACH, } and E. of Oronsay.

ILAK,

JALAK, or **JALAK**, a town of Nubia, on the Nile, supposed to be the ancient Meroe. Lon. 34. 30. E. Lat. 18. 48. N.

ILAMBA, a large province of Africa, in Angola.

(1.) **ILANMORE**, an island of Ireland.

(2.) **ILANMORE**, an island of Scotland, half a mile N. of Coll.

ILANTS, or } a town in the country of the
ILANTZ, } Grisons, capital of the Grey League. It contains about 60 houses, and is partly surrounded by walls; being the only walled town, except Coire, in that country. It is the place where the general diet of the Three Leagues assemble every third year. It is seated on the Rhine, 20 miles SW. of Coire.

ILBERG, a town of Sweden, in Warmeland.

ILCHESTER, a town of Somersetshire, seated on the Yeovil, of great antiquity, as appears by the Roman coins dug up. It was the birth-place of **FRIAR BACON**. It once had 16 churches, but has now only two. It is a corporation, and sends two members to parliament. It is 16 miles S. of Wells, and 123 W. by S. of London. Lon. 2. 37. W. Lat. 50. 56. N.

(1.) **ILDEFONSO**, ST, a celebrated royal residence of Spain, about 2 miles from Segovia. It was erected by Philip V. in the midst of a solitary wood, in the bosom of steep mountains. It is chiefly remarkable for its gardens. There is nothing magnificent in the palace, particularly in its exterior appearance. The front on the side of the garden is of the Corinthian order. Here are the king's apartments, which front a parterre surrounded with vases and marble statues, and a cascade, which, from the richness of its decorations, may be compared with the finest of the kind. The purity of the water is indeed incomparable. From the mountains which shade the palace descend several rivulets, which supply the reservoirs. These waters answer the double purpose of supplying numerous fountains, and of diffusing life and verdure through the magnificent gardens, the sight of which alone is a sufficient recompence for a journey into Spain. They are on the inside a league in circumference. The inequality of the ground affords every moment new points of view. The principal alleys answer to different summits of neighbouring mountains; and one, in particular, produces the most agreeable effect. It is terminated at one end by the grand front of the palace. From this point are seen, at one view, 5 fountains, ornamented with elegant groups, rising into an amphitheatre, above which appear the summits of lofty mountains. The most elevated of these groups is that of Andromeda fastened to a rock. The most remarkable is that of Neptune. **M. Bourgoanne** (in his *Travels in Spain*, vol. i. p. 68) gives a most magnificent description of these gardens and their romantic scenery; for which we must refer to his work, as it is too long for insertion. These gardens and the castle cost 43,000,000 piastres, the exact sum in which Philip died indebted. This enormous expense will appear cre-

dible, when it is known that the situation of the royal palace was, at the beginning of the 18th century, the sloping top of a pile of rocks; that it was necessary to dig and hew out the stones, and in several places to level the rock; to cut out of its sides a passage for 100 different canals, to carry vegetative earth to every place in which it was intended to substitute cultivation for sterility, and to work a mine to clear a passage to the roots of the numerous trees. In the orchards, kitchen gardens, and parterres, there are but few flowers, espaliers, or plants, which do not thrive; but the trees, naturally of a lofty growth, which must strike their roots deep into the earth, prove the insufficiency of art when it struggles against nature. Many of them languish with withered trunks, and with difficulty keep life in their almost naked branches. Every year it is necessary to make new beds for those which are to supply their place; and none of them are covered with that tufted foliage which is only to be seen in a natural soil. In a word, there are in the groves of St Ildefonso, marble statues, basons, cascades, limpid waters, verdure, and delightful prospects, every thing but what would be more charming than all the rest, thick shades. "Philip (says **M. Bourgoanne**) had not the pleasure of completely enjoying what he had created; death surprised him when the works he had begun were but half finished. The undertaking was, however, the most expensive one of his reign. The finances of Spain, so deranged under the princes of the house of Austria, would have been sufficient for three long and ruinous wars, and for all the operations of a monarchy which Philip V. had conquered and formed anew, as well as to have resisted the shocks of ambition and political intrigue; but they sunk beneath the expensive efforts of magnificence." The court comes hither annually during the dog-days. The situation of St Ildefonso, upon the declivity of the mountains which separate the two Castiles, and fronting a vast plain where there is no obstacle to the passage of the N. wind, renders this abode delightful in summer. The mornings and evenings of the hottest days are agreeably cool. This place is upwards of 60 miles from Madrid, and half of the road which leads to it crosses the broad tops of mountains, extremely steep in many places.

(2.) **ILDEFONSO**, ST, DE LOS ZAPOTACOS, a town of New Spain, seated on a mountain, 50 miles NE. of Antequiera. Lon. 27. 30. W. Lat. 17. 5. N.

(3.) **ILDEFONSO'S ISLANDS**, ST, a cluster of islands near Terra del Fuego.

ILDERTON, a village in Northumberland, S. of Woller, near a hill on which is a semicircular encampment, defended by two high rampires of earth, and a deep fosse; with an inner circle of stones, which appear uncemented. The area is about 100 yards diameter, and contains many relics of buildings.

ILDINSKOI, a northern cape of Kamtschatka. Lon. 182. 0. E. of Ferro. Lat. 59. 15. N.

END OF THE ELEVENTH VOLUME.

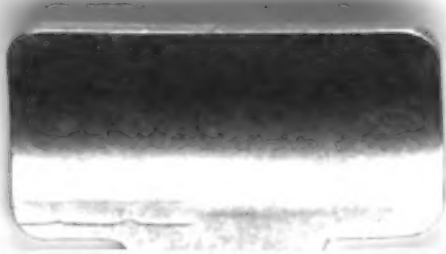
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